THE WORKS

Of the late REVEREND and LEARNED

John Owen, D. D.

K

Sometime Vice-Chancellor of the Univerſity
of OXFORD, and Dean of CHRIST-CHURCH:

Containing ſeveral Scarce and Valuable

DISCOURSES,

(VIZ.)

I. A DECLARATION of the glorious MYSTERY of the PERSON of CHRIST, GOD and MAN.
II. Of COMMUNION with GOD the FATHER, SON, and HOLY GHOST.
III. Of IN-DWELLING SIN in Believers.
IV. Of TEMPTATION; the Nature and Power of it.
V. Of MORTIFICATION of SIN in Believers.
VI. Of the DEATH of CHRIST, the PRICE he paid, and PURCHASE he made.

WITH A

Diſplay of *Arminianiſm*.

Firſt publiſhed in the DOCTOR's Life-time; and now Collected together in one VOLUME; being very uſeful for Families. To which is prefixed the Doctor's Effigies curiouſly engraven.

Recommended by ſeveral Learned and Judicious DIVINES.

LONDON:

Printed for, and Sold by WILLIAM and JOSEPH MARSHALL, at the BIBLE in
Newgate-ſtreet; and likewiſe by *J. Marſhall*, at the *Bible* in *Grace-church-
ſtreet*; *R. Ford*, at the *Angel* in the *Poultry*; *Aaron Ward*, at the *King's-
Arms* in *Little-Britain*; and *E. Harriſon*, at the *Royal Exchange*: As
alſo by *James M‘Ewen*, and *James Davidſon*, at *Edinburgh* in *Scotland*;
and *John Hunt*, at *Boſton*, in *New-England*. MDCCXXI.

BRITISH MUSEUM

TO THE
READER.

AS the dignity of human nature is in nothing more evident than in its capacity of worſhipping the divine Being; ſo the beauty of religion is never more apparent, than in the becoming lives and converſations of its profeſſors. To ſee a perſon ſo far maſter of his ſeveral paſſions and inclinations to ſin, as enables him to yield an uniform and conſtant, as well as chearful, obedience, unto all the ways of holineſs, muſt needs attract the eyes of the beholder, and ſtir up ſome deſires of imitating a pattern ſo very agreeable. Such a perſon, ſuch a converſation is acceptable to God, and a greater ornament to the goſpel in the ſight of man, than the greateſt eloquence of expreſſion, or the deepeſt ſearches into its myſteries can poſſibly be without it. It is not the eloquent tongue, but the holy heart, that moſt adorns the true chriſtian. This, as it renders him moſt lovely in the ſight of others, ſo it furniſhes him with the moſt comfortable reflections to himſelf. The practice of true religion makes a man feel in his own ſoul thoſe ſpiritual pleaſures, which is only the ſubject of diſcourſe to others.

Our author was not unſenſible of this, but laboured earneſtly both in his preaching and writing to promote an humble and holy walking with God. He was not a little concerned for the great decays, as to the ſpirit and power of religion, which have been too viſible among many profeſſors in theſe later ages, and never more than at the preſent time. This put him upon writing thoſe excellent practical diſcourſes, which are preſented to you, in order to excite to a more ſtedfaſt communion with God. A ſubject, though little regarded by ſome, and utterly deſpiſed by others, yet cannot but be very acceptable to thoſe who have experienced this intercourſe between God and their own ſouls; who have found the comfort thereof in the greateſt difficulties, and have been ſupported by it in all the various ſcenes of providence. Thoſe who have taſted of the powers of the world to come, whoſe hearts have been warmed with the love of things far ſuperior to all the delights of ſenſe, will have a high eſteem for whatſoever may promote communion with God. Such perſons are too ſenſible of the power of indwelling ſin, which hath ſo often interrupted them in their holy courſe, and labour after a mortification thereof; neither are they unacquainted with the ſtrength of temptations, which endeavour to ſeduce them from the ways of God. To ſuch then, we hope, the following diſcourſes on theſe heads will not be diſagreeable, eſpecially conſidering the worth of that great Man by whom they were penned, whoſe labours have been ſo deſervedly well eſteemed in the church of Chriſt.

As

To the READER.

As for thoſe pieces here publiſhed, which concern controverſial points, it is hoped they will not be unſeaſonable at a time when *Arianiſm* on the one hand, and *Arminianiſm* on the other, have ſo much prevailed amongſt us, both conſpiring to deprive our dear Redeemer of that honour which is due to his moſt holy name.

What is performed in this edition is the next thing to be conſidered, where it may not be improper to remark that moſt of theſe pieces here publiſhed, were grown very ſcarce, and conſequently their value increaſed; that they are here printed from the original printed copies, publiſhed in the Doctor's life-time, and with this advantage, that the ſeveral heads, which before were ſomewhat confuſed, are here reduced to their proper diviſions and ſub-diviſions, which renders it more intelligible to ordinary readers.

Thoſe who are deſirous to know more of Doctor *Owen*, may be furniſhed with his Life, and a compleat collection of his Sermons; together with his Funeral Sermon, preached by the reverend *David Clarkſon*, B. D. All printed together in two volumes in *octavo*, publiſhed by Mr. *Marſhall*.

* * *

*** *The Proprietors think it not improper to inform the Subſcribers, That whereas this Volume was propos'd to conſiſt of only* 150 *Sheets, it is ſwelled to above* 40 *more, which we notwithſtanding deliver at the Price firſt propoſed to the Subſcribers.*

Other Pieces of the Doctor's, *not contained in this, ſhall be printed in the next Volume, to preſerve his Works,*

By { William *and* Joseph } Marſhall,

At the Bible *in* Newgate-ſtreet: *Where may be had ſingly the Effigies of the ofllowing Miniſters,* viz.

Dr. Owen,
Mr. Caryll,
Mr. Bunyan,
Dr. Criſp,
Mr. Keach,
Mr. Mead,
Mr. Baxter,
Mr. S. Clark,
Mr. Janeway,
Mr. Pomfret,
Mr. Neſbitt,
Mr. M. Clark,
Mr. Bradbury,
Dr. Calamy,
Mr. Tong,
Mr. Reynolds,
Mr. Henry,
Mr. Pigott.

ΧΡΙΣΤΟΛΟΓΙΑ:

OR, A

DECLARATION

OF THE

Glorious Myſtery

OF THE

PERSON of *CHRIST*, GOD and MAN.

WITH THE

Infinite WISDOM, LOVE and POWER of GOD
in the Contrivance and Conſtitution thereof.

As alſo of

The *Grounds* and *Reaſons* of his INCARNATION, the *Nature* of his MINISTRY in HEAVEN, the *Preſent State* of the CHURCH above thereon, and the *Uſe* of his PERSON in Religion.

WITH

An Account and Vindication of the HONOUR, WORSHIP, FAITH, LOVE and OBEDIENCE due unto him, in and from the CHURCH.

By JOHN OWEN, *D. D.*

Yea doubtleſs, and I count all things but loſs for the excellency of the knowledge of Chriſt Jeſus my Lord; for whom I have ſuffered the loſs of all things, and do count them but dung that I may win Chriſt, Phil. iii. 8.

LONDON:
Printed for JOSEPH MARSHALL, at the *Bible* in *Newgate-ſtreet*, 1721.
☞ Where is ſold all Dr. OWEN's Works.

BRITISH MUSEUM

THE

PREFACE.

It is a great promiſe concerning the perſon of Chriſt, as he was to be given unto the church, (for he was a child born, a ſon given unto us, *Iſa.* ix. 6.) *that God would lay him in* Zion for a foundation, a ſtone, a tryed ſtone, a precious corner ſtone, a ſure foundation, whereon he that believeth, ſhall not make haſte, *Iſa.* xxviii. 16. *Yet was it alſo foretold concerning him, that this precious foundation ſhould be* for a ſtone of ſtumbling, and for a rock of offence, to both the houſes of *Iſrael;* for a gin, and for a ſnare unto the inhabitants of *Jeruſalem. So as that* many among them ſhould ſtumble and fall, and be broken, and be ſnared, and be taken, *Iſa.* viii. 14. 15. *According unto this promiſe and prediction, it hath fallen out in all ages of the church, as the apoſtle* Peter *declares concerning the firſt of them :* Wherefore (*ſaith he*) alſo it was contained in the ſcripture, Behold I lay in *Zion* a chief corner ſtone, elect and precious, and he that believeth on him, ſhall not be confounded. Unto you therefore which believe, he is precious ; but unto them that are diſobedient, the ſtone which the builders diſallowed, the ſame is made the head of the corner, and a ſtone of ſtumbling, and a rock of offence, even unto them that ſtumble at the word, being diſobedient, whereunto alſo they were appointed, 1 *Epiſt. Chap.* ii. 6, 7, 8.

Unto them that believe unto the ſaving of the ſoul, he is, he always hath been precious ; the ſun, the rock, the life, the bread of their ſouls, every thing that is good, uſeful, amiable, deſirable here or unto eternity. In, from, and by him, is all their ſpiritual and eternal life, light, power, growth, conſolation and joy here, with everlaſting ſalvation hereafter. By him alone do they deſire, expect and obtain deliverance from that woful apoſtacy from God, which is accompanied withal, which containeth in it virtually and meritoriouſly, whatever is evil, noxious and deſtructive unto our nature, and which without relief will iſſue in eternal miſery. By him are they brought into the neareſt cognation, alliance and friendſhip with God, the firmeſt union unto him, and the moſt holy communion with him, that our finite natures are capable of, and ſo conducted unto the eternal enjoyment of him. For in him ſhall all the ſeed of *Iſrael* be juſtified, and ſhall glory, *Iſa.* xlv. 25. *For Iſrael* ſhall be ſaved in the Lord, with an everlaſting ſalvation, they ſhall not be aſhamed nor confounded world without end, *ver.* 17.

On theſe and the like accounts, the principal deſign of their whole lives unto whom he is thus precious, is to accquaint themſelves with him, the myſtery of the wiſdom, grace and love of God, in his perſon and mediation as revealed unto us in the ſcripture, which is life eternal, *John* xvii. 3. *to truſt in him, and unto him, as unto all the everlaſting concernments of their ſouls, to love and honour him with all their hearts, to endeavour after conformity unto him, in all thoſe characters of divine goodneſs and holineſs, which are repreſented unto them in him. In theſe things conſiſt the ſoul, life, power, beauty and efficacy of chriſtian religion, without which, whatever outward ornaments may be put upon its exerciſe, it is but an uſeleſs, lifeleſs carcaſs. The whole of this deſign is expreſſed in thoſe heavenly words of the apoſtle*, Phil. iii. 8, 9, 10. 11, 12. Yea doubtleſs, and I count all things but loſs, for the excellency of the knowledge of Chriſt Jeſus my Lord; for whom I have ſuffered the loſs of all things, and do count them but dung, that I might win Chriſt and be found in him, not having mine own righteouſneſs, which is of the law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith. That I may know him, and the power of his reſurrection, and the fellowſhip of his ſufferings, being made conformable unto his death; if by any means I might attain unto the reſurrection of the dead: Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which I alſo am apprehended of Chriſt Jeſus. *This is a divine expreſſion of that frame of heart, of that deſign which is predominant and efficacious in them unto whom Chriſt is precious.*

But on the other hand, according unto the forementioned prediction, as he hath been a ſure foundation unto all that believe; ſo he hath in like manner been a ſtone of ſtumbling, and a rock of offence unto them that ſtumble at the word, being diſobedient, whereunto they alſo were appointed. There is nothing in him, nothing wherein he is concerned, nothing of him, his perſon, his natures, his office, his grace, his love, his power, his authority, his relation unto the church, but it hath been unto many a ſtone of ſtumbling, and rock of offence. Concerning theſe things have been all the woful conteſts, which have fallen out and been managed among thoſe that outwardly have made profeſſion of the chriſtian religion. And the contentions about them do rather increaſe than abate, unto this very day; the diſmal fruits whereof the world groaneth under, and is no longer able to bear. For as the oppoſition unto the Lord Chriſt in theſe things by men of perverſe minds, hath ruined their own ſouls, as having daſhed themſelves in pieces againſt this everlaſting rock; ſo in conjunction with others luſts and intereſts of the carnal minds of men, it hath filled the world it ſelf with blood and confuſion.

The re-inthroning of the perſon, ſpirit, grace and authority of Chriſt in the hearts and conſciences of men, is the only way whereby an end may be put unto theſe woful conflicts. But this is not to be expected in any degree of perfection amongſt them who ſtumble at this ſtone of offence, whereunto they are appointed, though in the iſſue he will herein alſo ſend forth judgment unto victory, and all the meek of the earth ſhall follow after it. In the mean time, as thoſe unto whom he is thus a rock of offence, in his perſon, his ſpirit, his grace, his office and authority, are diligent and reſtleſs in their various ways and forms, in leſſer or higher degrees, in ſecret artifices, or open contradictions unto any or all of them, under various pretences, and for divers ends, even ſecular advantages ſome of them, which the craft of ſatan hath prepared for the enſnaring of them, in all ways of oppoſition unto his glory; ſo it is the higheſt duty of them unto whom he is precious, whoſe principal deſign is to be found built on him as the ſure foundation; as to hold the truth *concerning him, his perſon, ſpirit, grace, office and authority, and to abound in all duties of faith, love, truſt, honour and delight in him; ſo alſo to declare his excellency, to plead the cauſe of his glory, to vindicate his honour, and to witneſs him the only reſt and reward of the ſouls of men, as they are called and have opportunity.*

This and no other is the deſign of the enſuing treatiſe, wherein as all things fall unſpeakably ſhort of the glory, excellency and ſublimity of the ſubject treated of, for no mind can conceive, no tongue can expreſs the real ſubſtantial glory of them; ſo there is no doubt but that in all the parts of it, there is a reflection of failings and imperfections from the weakneſs of its author. But yet I muſt ſay with confidence, that in the whole, that eternal truth of God concerning the myſtery of his wiſdom, love, grace and power, in the perſon and mediation of Chriſt, with our duties towards himſelf therein, even the Father, Son, and Eternal Spirit, is pleaded and vindicated, which ſhall never be ſhaken by the utmoſt endeavours and oppoſitions of the gates of hell.

And in the acknowledgment of the truth concerning theſe things conſiſts that faith in an eſpecial manner, which was the life and glory of the primitive church, which they earneſtly contended for, wherein and whereby they were victorious againſt all the troops of ſtumbling adverſaries, by whom it was aſſaulted. In giving teſtimony hereunto, they loved not their lives unto death, but poured out their blood like water, under all the pagan perſecutions, which had no other deſign but to caſt them down and ſeparate them from this impregnable rock, this precious foundation. In the defence of theſe truths did they conflict in prayers, ſtudies travels and writings, againſt the ſwarms of ſeducers, by whom they were oppoſed. And for this cauſe I thought to have confirmed the principal paſſages of the enſuing diſcourſe with ſome teſtimonies from the moſt antient writers of the firſt ages of the church; but I omitted that courſe, as fearing that the interpoſition of ſuch paſſages might obſtruct inſtead of promoting the edification of the common ſort of readers, which I principally intended. Yet withal I thought not good utterly to neglect that deſign, but to give at leaſt a ſpecimen of their ſentiments about the principal truths pleaded for, in this preface to the whole. But herein alſo I meet with a diſappointment; for the book-ſeller having unexpectedly unto me, finiſhed the printing of the diſcourſe it ſelf, I muſt be contented to make uſe of what lyeth already collected under my hand, not having leiſure or time to make any farther enquiry.

I ſhall do ſomething of this nature, the rather, becauſe I ſhall have accaſion thereby to give a ſummary account of ſome of the principal parts of the diſcourſe it ſelf, and to clear ſome paſſages in it, which by ſome may be apprehended obſcure.

Cap. 1. *The foundation of the whole is laid in the vindication of thoſe words of our bleſſed Saviour, wherein he declares himſelf to be the rock whereon the church is built,* Mat. xvi. 18. And I ſay alſo unto thee, that thou art *Peter*, and upon this rock will I build my church, and the Gates of hell ſhall not prevail againſt it. *The pretended ambiguity of theſe words, hath been wreſted by the ſecular intereſts of men to give occaſion unto that prodigious controverſy among chriſtians, namely, whether Jeſus Chriſt or the pope of* Rome *be the rock whereon the church is built. Thoſe holy men of old unto whom Chriſt was precious, being untainted with the deſires of ſecular grandeur and power, knew nothing hereof. Teſtimonies may be, they have been multiplied by others unto this purpoſe; I ſhall mention ſome few of them.*

Οὗτος ἐστὶν ἡ πρὸς τὸν πατέρα ἄγουσα ὁδὸς, ἡ πέτρα ἡ κλεὶς ὁ ποιμήν, &c. *ſaith* Ignatius Epiſt. ad Philadelph. He (*that is, Chriſt*) is the way leading unto the Father, the rock, the key, the ſhepherd, *wherein he hath reſpect unto this teſtimony. And* Origen *expreſly denies the words to be ſpoken of* Peter, *in* Matth. *chap.* xvi. Tract. 1. Quod ſi ſuper unum illum Petrum tantum exiſtimes totam Eccleſiam ædificari, quid dicturus es de Johanne, & Apoſtolorum unoquoque? Num audebimus dicere quod adverſus Petrum unum non prevalituræ ſunt portæ inferorum? If you ſhall think that the whole church was built on *Peter* alone, what ſhall we ſay of *John*, and each of the apoſtles? What ſhall we dare to ſay that the gates of hell ſhall not prevail againſt *Peter* only? *So he according unto the common opinion of the antients, that there was nothing peculiar in the confeſſion of* Peter, *and the anſwer made thereunto, as unto himſelf, but that he ſpake and was ſpoken unto in the name of all the reſt of the apoſtles.* Euſeb. Præparat, Evangel. lib. 1. cap. iii. ἥτε ὀνομαστὶ προθεσπισθεῖσα ἐκκλησία αὐτοῦ ἵστηκε κατὰ βάθους ἐρριζωμένη, καὶ μέχρις οὐρανίων ἁψίδων εὐχαῖς ὁσίων καὶ θεοφιλῶν ἀνδρῶν μετεωριζομένη. --- διὰ μίαν ἐκείνην, ἣν αὐτὸς ἀποφήνητο λέξιν, εἰπὼν, Ἐπὶ τὴν πέτραν οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι ᾅδου οὐ κατισχύσουσιν αὐτῆς. *He proves the verity of divine predictions from the glorious accompliſhment of that word and promiſe of our Saviour, that* he would build his church on the rock, (*that is, himſelf*) *ſo as that the gates of hell ſhould not prevail againſt it. For* Unum hoc eſt immobile fundamentum, una hæc eſt fælix fidei Petra, Petri ore confeſſa, Tu es filius Dei vivi, *ſaith* Hilar. de Trin. lib. 2. *This is* the only immovable foundation; this is the bleſſed rock of faith, confeſſed by *Peter*; Thou art the Son of the living God. *And* Epiphanius, Hær. 39. Ἐπὶ τῇ πέτρᾳ ταύτῃ τῆς ἀσφαλοῦς πίστεως οἰκοδομήσω μου τὴν ἐκκλησίαν, Upon this rock of aſſured faith I will build my church. *For many thought that faith itſelf was metonymically called the rock, becauſe of its object, or the perſon of Chriſt which is ſo.*

One or two more out of Auſtin *ſhall cloſe theſe teſtimonies.* Super hanc Petram, quam confeſſus es, ſuper meipſum filium Dei vivi, ædificabo Eccleſiam meam. Super me ædificabo te, non me ſuper te; De verbis Dom. Serm. 13. Upon this rock which thou haſt confeſſed, upon my ſelf the ſon of the living God, I will build my church. I will build thee upon my ſelf, and not my ſelf on thee. *And he more fully declareth his mind*, Tract. 124. in Johan. Eccleſia in hoc ſeculo diverſis tentationibus, velut imbribus, fluminibus, tempeſtatibuſque quatitur, & non cadit; quoniam fundata eſt ſupra Petram; unde & Petrus nomen accepit. Non enim à Petro Petra, ſed Petrus à Petra; ſicut non Chriſtus à Chriſtiano, ſed Chriſtianus à Chriſto vocatur. Ideo quippe ait Dominus, Super hanc Petram ædificabo Eccleſiam meam, quia dixerat Petrus, Tu es Chriſtus, filius Dei vivi; ſuper hanc ergo (*inquit*) Petram quam confeſſus es, ædificabo Eccleſiam meam. Petra enim erat Chriſtus, ſupra quod fundamentum etiam ipſe ædificatus eſt Petrus; fundamentum quippe aliud nemo poteſt ponere, præter id quod poſitum eſt, quod eſt Jeſus Chriſtus. The church in this world is ſhaken with divers temptations, as with ſhowers, floods and tempeſts, yet falleth not, becauſe it is built on the rock (Petra) from whence *Peter* took his name. For the rock is not called *Petra* from *Peter*, but *Peter* is ſo called from *Petra* the rock; as Chriſt is not ſo called from Chriſtian, but Chriſtian from Chriſt. Therefore ſaid the Lord, Upon this rock will I build my church, becauſe *Peter* had ſaid, Thou art Chriſt, the ſon of the living God. Upon this rock, which thou haſt confeſſed, will I build my church. For Chriſt himſelf was the rock on which foundation *Peter* himſelf was built. For other foundation can no man lay, ſave that which is laid, which is Jeſus Chriſt.

Chap. 2. *Againſt this rock, this foundation of the church, the perſon of Chriſt, and the faith of the church concerning it, great oppoſition hath been made by the gates of hell. Not to mention the rage of the pagan world endeavouring by all effects of violence and cruelty to caſt the church from this foundation; all the hereſies wherewith from the beginning, and for ſome centuries of years enſuing it was peſtered, conſiſted in direct and immediate oppo-*

ſitions unto the eternal truth concerning the perſon of Chriſt. Some that are ſo eſteemed indeed, never pretended unto any ſobriety, but were meer effects of delirant imaginations; yet did even they alſo one way or other derive from an hatred unto the perſon of Chriſt, and centred therein. Their beginning was early in the church, even before the writing of the goſpel by John or his Revelations, and indeed before ſome of Paul's epiſtles. And although their beginning was but ſmall, and ſeemingly contemptible, yet being full of the poiſon of the old ſerpent, they diffuſed themſelves in various ſhapes and forms, until there was nothing left of Chriſt, nothing that related unto him, not his natures, divine or humane, not their properties nor actings, not his perſon, nor the union of his natures therein, that was not oppoſed and aſſaulted by them. Eſpecially ſo ſoon as the goſpel had ſubdued the Roman Empire unto Chriſt, and was owned by the rulers of it, the whole world was for ſome ages filled with uproars, confuſion, and ſcandalous diſorders about the perſon of Chriſt, through the curſed oppoſitions made thereunto by gates of hell. Neither had the church any reſt from theſe conflicts for about five hundred years. But near that period of time, the power of truth and religion begining univerſally to decay among the outward profeſſors of them, ſatan took advantage to make that havock and deſtruction of the church, by ſuperſtition, falſe worſhip, and profaneneſs of life, which he failed of in his attempt againſt the perſon of Chriſt, or the Doctrine of truth concerning it.

It would be a tedious work, and it may be not of much profit unto them who are utterly unacquainted with things ſo long paſt and gone, wherein they ſeem to have no concernment, to give a ſpecimen of the ſeveral hereſies whereby attempts were made againſt this rock and foundation of the church; unto thoſe who have enquired into the records of antiquity, it would be altogether uſeleſs. For almoſt every page of them at firſt view preſents the readers with an account of ſome one or more of them. Yet do I eſteem it uſeful that the very ordinary ſort of chriſtians ſhould at leaſt in general be acquainted with what hath paſſed in this great conteſt about the perſon of Chriſt from the beginning. For there are two things relating thereunto, wherein their faith is greatly concerned. For firſt, there is evidence given therein unto the truth of thoſe, predictions of the ſcripture, wherein this fatal apoſtacy from the truth, and oppoſition unto the Lord Chriſt, are foretold: And ſecondly, an eminent inſtance of his power and faithfulneſs in the diſappointment and conqueſt of the gates of hell, in the management of this oppoſition. But they have been all reckoned up, and digeſted into methods of time and matter, by many learned men of old, and of late; ſo that I ſhall not in this occaſional diſcourſe, repreſent them unto the reader again. Only I ſhall give a brief account of the ways and means whereby they who retained the profeſſion of the truth, contended for it unto a conqueſt over the pernicious hereſies wherewith it was oppoſed.

The defence of the truth from the beginning, was left in charge unto, and managed by the guides and rulers of the church in their ſeveral capacities. And by the ſcripture it was that they diſcharged their duty, confirmed with apoſtolical tradition conſonant thereunto. This was left in charge unto them by the great apoſtle, Acts xx. 28, 29, 30, 31. 1 Tim. vi 13, 14. 2 Tim. ii. 1, 2, 15, 23, 24. chap. iv. 1, 2, 3, 4. And wherein any of them failed in this duty, they were reproved by Chriſt himſelf, Rev. ii. 14, 15, 20. Nor were private Believers in their places and capacities, either unable for this duty, or exempt from it, but diſcharged themſelves faithfully therein, according unto commandment given unto them, 1 Joh. ii 20, 27. chap iv. 1, 2, 3. 2 Joh. viii. 9. All true believers in their ſeveral ſtations, by mutual watchfulneſs, by preaching or writing, according unto their calls and abilities, effectually *uſed the outward means for the preſervation and propagation of the faith of the church. And the ſame means are ſtill ſufficient unto the ſame ends, were they attended unto with conſcience and diligence. The pretended defence of truth with arts and arms of another kind, hath been the bane of religion, and loſt the peace of chriſtians beyond recovery. And it may be obſerved, that whilſt this way alone for the preſervation of the truth was inſiſted on and purſued; that altho innumerable hereſies aroſe one after another, and ſometimes many together, yet they never made any great progreſs, nor arrived unto any ſuch conſiſtency, as to make a ſtated oppoſition unto the truth, but the errors themſelves and their authors were as vagrant meteors, which appeared for a little while, and vaniſhed away. Afterwards it was not ſo, when other ways and means for the ſuppreſſion of hereſies were judged convenient and needful.*

For in proceſs of time, when the power of the Roman *empire gave countenance and protection unto chriſtian religion, another way was fixed on for this end, namely, the uſe of ſuch aſſemblies of biſhops and others as they called* general councils, *armed with a mixt power, partly civil, and partly eccleſiaſtical, with reſpect unto the authority of the emperours, and that juriſdiction in the church which began then to be firſt talked of. This way was begun in the council of* Nice, *wherein although there was a determination of the doctrine concerning the perſon of Chriſt then in agitation, and oppoſed, as unto his divine nature therein, according unto the truth, yet ſundry evils and inconveniencies enſued thereon. For thenceforth the faith of chriſtians began greatly to be reſolved into the authority of men, and as much, if not more, weight to be laid on what was decreed by the fathers there aſſembled, than on what was clearly taught in the ſcriptures. Beſides, being neceſſitated as they thought, to explain their conceptions of the divine nature of Chriſt, in words either not uſed in the ſcripture, or whoſe ſignification unto that purpoſe was not determined therein, occaſion was given unto endleſs contentions about them. The* Grecians *themſelves could not for a long ſeaſon agree among themſelves whether* οὐσία *and* ὑπόστασις *were of the ſame ſignification or no, both of them denoting eſſence and ſubſtance; or whether they differed in their ſignification; or if they did, wherein that difference lay.* Athanaſius *at firſt affirmed them to be the ſame,* Orat. 5. con. Arian. *and* Epiſt. ad African. Baſil *denied them ſo to be, or that they were uſed unto the ſame purpoſe in the council of* Nice, Epiſt. 78. *The like difference immediately fell out between the* Grecians *and* Latins, *about* Hypoſtaſis *and* Perſona. *For the Latins rendred hypoſtaſis by* Subſtantia, *and* Perſona *by* πρόσωπον. *Hereof* Jerom *complains in his epiſtle to* Damaſus, *that they required of him in the eaſt to confeſs* tres Hypoſtaſes, *and he would only acknowledge* tres Perſonas, Epiſt. 71. *And* Auſtin *gives an account of the ſame difference,* de Trinitate, lib. 5, cap. 8, 9. Athanaſius *endeavoured the compoſing of this difference, and in a good meaſure effected it, as* Gregory *of* Nazianzen *affirms in his oration concerning his praiſe. It was done by him in a ſynod at* Alexandria *in the firſt year of* Julian*'s* Reign. *On this occaſion many conteſts aroſe even among them who all pleaded their adherence unto the doctrine of the council of* Nice. *And as the ſubtle Arians made incredible advantage hereof at firſt, pretending that they oppoſed not the Deity of Chriſt, but only the expreſſion of it by* ὁμοούσιος; *ſo afterwards they countenanced themſelves in coining words and terms to expreſs their minds with, which utterly rejected it. Hence were their* ὁμοιούσιος, ἑτερούσιος ἐξ οὐκ ὀντῶν, *and the like names of blaſphemy, about which the conteſts were fierce and endleſs. And there were yet farther evils that enſued hereon. For the curious and ſerpentine wits of men, finding themſelves by this means ſet at liberry to think and diſcourſe of thoſe myſteries of the* *bleſſed Trinity, and the perſon of Chriſt, without much regard unto plain divine Teſtimonies, in ſuch ways wherein cunning and ſophiſtry did much bear ſway, began to multiply ſuch new, curious and falſe notions about them, eſpecially about the latter, as cauſed new diſturbances, and thoſe of large extent and long continuance. For their ſuppreſſion, councils were called one on the neck of another, whereon commonly new occaſions of differences did ariſe, and moſt of them managed with great ſcandal unto chriſtian religion. For men began much to forego the primitive ways of oppoſing errors, and extinguiſhing hereſies, betaking themſelves unto their intereſt, the number of their party, and prevalency with the preſent emperors. And although it ſo fell out, as in that at* Conſtantinople, *the firſt at* Epheſus, *and that at* Chalcedon, *that the Truth for the ſubſtance of it did prevail (for in many others it happened quite otherwiſe) yet did they always give occaſions unto new diviſions, animoſities, and even mutual hatreds, among the principal leaders of the chriſtian people. And great conteſts there were among ſome of them who pretended to believe the ſame Truth, whether ſuch or ſuch a council ſhould be received, that is plainly, whether the church ſhould reſolve its faith into their authority. The ſtrifes of this nature about the firſt* Epheſine *council, and that at* Chalcedon; *not to mention them wherein the* Arians *prevailed, take up a good part of the eccleſiaſtical ſtory of thoſe days. And it cannot be denied but that ſome of the principal perſons and aſſemblies who adhered unto the truth, did in the heat of oppoſition unto the hereſies of other men, fall into unjuſtifiable exceſs themſelves.*

We may take an Inſtance hereof with reſpect unto the Neſtorian *hereſy, condemned in the firſt* Epheſian *council, and afterwards in that at* Chalcedon. Cyrillus *of* Alexandria, *a man learned and vehement, deſigned by all means to be unto it, what his predeceſſor* Athanaſius *had been to the* Arian. *But he fell into ſuch exceſſes in his undertakings, as gave great occaſion unto farther tumults, for it is evident that he diſtinguiſheth not between* ὑπόστασις *and* φύσις, *and therefore affirms, that the divine word and humanity had* μίαν φύσιν, *one nature only. So he doth plainly* in epiſt. ad Succeſſum; *they are ignorant ſaith he,* ὅτι κατ᾽ ἀλήθειαν ἐστὶ μία φύσις τοῦ λόγου σεσαρκωμένη. *Hence* Eutyches, *the* Archimandrite, *took occaſion to run into a contrary extreme, being a no leſs fierce enemy to* Neſtorius *than* Cyrillus *was. For to oppoſe him who divided the perſon of Chriſt into two; he confounded his natures into one, his delirant folly being confirmed by that goodly aſſembly, the ſecond at* Epheſus. *Beſides, it is confeſſed, that* Cyrillus *through the vehemency of his ſpirit, hatred unto* Neſtorius, *and following the conduct of his own mind in nice and ſubtle expreſſions of the great myſtery of the perſon of Chriſt, did utter many things exceeding the bounds of ſobriety preſcribed unto us by the apoſtle,* Rom. xii. 3. *if not thoſe of truth it ſelf. Hence it is come to paſs that many learned men begin to think and write that* Cyrillus *was in the wrong, and* Neſtorius *by his means, condemned undeſervedly. However it is certain to me, that the doctrine condemned at* Epheſus *and* Chalcedon *as the doctrine of* Neſtorius, *was deſtructive of the true perſon of Chriſt; and that* Cyril, *tho' he miſſed it in ſundry expreſſions, yet aimed at the declaration and confirmation of the truth; as he was long ſince vindicated by* Theorianus, dialog. con. Armenios.

However, ſuch was the watchful care of Chriſt over the church as unto the preſervation of the ſacred fundamental truth, concerning his divine perſon, and the union of his natures therein, retaining their diſtinct properties and operations, that notwithſtanding all the faction and diſorder that were in thoſe primitive councils, and ſcandalous conteſts of many of the members of them; notwithſtanding the determination contrary unto it in great and numerous councils, the faith of it was preſerved entire in the hearts of all that truly believed, and triumphed over the gates of hell.

I have

I have mentioned theſe few things which belong unto the promiſe and predictions of our bleſſed Saviour, Matth. xvi. 18. *the place inſiſted on, to ſhew that the church without any diſadvantage to the truth, may be preſerved without ſuch general aſſemblies, which in the following ages proved the moſt pernicious engines for the corruption of the faith, worſhip and manners of it. Yea from the beginning they were ſo far from being the only way of preſerving truth, that it was almoſt conſtantly prejudiced by the addition of their authority unto the confirmation of it. Nor was there any one of them wherein the myſtery of iniquity did not work unto the laying of ſome rubbiſh in the foundation of that fatal apoſtacy, which afterwards openly enſued. The Lord Chriſt himſelf hath taken it upon him, to build his church on this rock of his perſon, by true faith of it and in it. He ſends his holy ſpirit to bear teſtimony unto him, in all the bleſſed effects of his power and grace. He continueth his word with the faithful miniſtry of it, to reveal, declare, make known, and vindicate this ſacred truth unto the conviction of gainſayers. He keeps up that faith in him, that love unto him, in the hearts of all his elect, as ſhall not be prevailed againſt. Wherefore, although the oppoſitions unto this ſacred truth, this fundamental article of the church and chriſtian religion, concerning his divine perſon, its conſtitution and uſe, as the humane nature conjoyned ſubſtantially unto it, and ſubſiſteth in it, are in this laſt age encreaſed; although they are managed under ſo great a variety of forms, as that they are not reducible to any heads of order; although they are promoted with more ſubtilty and ſpecious pretences than in former ages; yet if we are not wanting unto our duty, with the aids of grace propoſed unto us, we ſhall finally triumph in this cauſe, and tranſmit this ſacred truth inviolate unto them that ſucceed us in the profeſſion of it.*

Chap. iii. *This perſon of Chriſt, which is the foundation whereon the church is built, whereunto all ſorts of oppoſitions are endeavoured and deſigned, is the moſt ineffable effect of divine goodneſs and wiſdom, whereof we treat in the next place. But herein when I ſpeak of the conſtitution of the perſon of Chriſt, I intend not his perſon abſolutely as he is the eternal ſon of God. He was truly, really, compleatly a divine perſon from eternity, which is included in the notion of his being the Son, and ſo diſtinct from the Father, which is his compleat perſonality. His being ſo was not a voluntary contrivance or effect of divine wiſdom and goodneſs, his eternal generation being a neceſſary internal act of the divine nature in the perſon of the Father.*

Of the eternal generation of the divine perſon of the Son, the ſober writers of the ancient church, did conſtantly affirm that it was firmly to be believed, but as unto the manner of it not to be enquired into. Scrutator Majeſtatis abſorbetur à gloria, *was their rule. And the curious diſputes of* Alexander *and* Arius *about it, gave occaſion unto that many-headed monſter of the* Arian *hereſy which afterwards enſued. For when once men of ſubtle heads, and unſanctified hearts, gave up themſelves to enquire into things infinitely above their underſtanding and capacity, being vainly puffed up in their fleſhly minds, they fell into endleſs diviſions among themſelves, agreeing only unto an oppoſition of the truth. But thoſe who contented themſelves to be wiſe unto ſobriety, repreſſed this impious boldneſs. To this purpoſe ſpeaks* Lactantius, *lib.* 4. de vera ſapient. Quomodo igitur procreavit? Nec ſciri à quoquam poſſunt, nec narrari opera divina, ſed tamen ſacræ literæ docent illum Dei filium, Dei eſſe ſermonem. *How therefore did the Father beget the Son? Theſe divine works can be known of none, declared by none. But the holy writings teach wherein it is determined, that he is the Son of God, that he is the Word of God. And* Ambroſe de fide ad Gratianum. Quæro abs te, quando aut quomodo putes filium eſſe generatum? Mihi enim impoſſibile eſt

ſcire generationis ſecretum. Mens deficit, vox ſilet, non mea tantum, ſed & Angelorum; ſupra poteſtates, ſupra Angelos, ſupra Cherubim, ſupra ſenſum, ſupra omnem ſenſum.——Tu quoque manum ori admove; ſcrutari non licet ſuperna myſteria. Licet ſcire quod natus ſit, non licet diſcutere quomodo natus ſit; illud negare mihi non licet, hoc quærere metus eſt. Nam ſi Paulus ea quæ audivit, raptus in tertium cœlum, ineffabilia dicit, quomodo nos exprimere poſſumus paternæ generationis arcanum, quod nec ſentire potuimus, nec audire? Quid te iſta Quæſtionum tormenta delectant? *I enquire of you, what and how the Son was begotten? Impoſſible it is to me to know the myſtery of this Generation. My mind faileth, my voice is ſilent, and not only mine, but of the Angels; it is above principalities, above angels, above the cherubims, above the ſeraphims, above all underſtanding. Lay thy hand on thy mouth; it is not lawful to ſearch into theſe heavenly myſteries. It is lawful to know that he was born; it is not lawful to determine how he was born; that it is not lawful for me to deny; this I am afraid to enquire into. For if* Paul, *when he was taken into the third Heaven, affirms that the things which he heard could not be uttered, how can we expreſs the myſtery of the divine Generation, which we can neither apprehend nor hear. Why do ſuch tormenting queſtions delight thee?*

Ephraim Cyrus *wrote a Book to this purpoſe, againſt them who would ſearch out the nature of the Son of God. Among many other things to the ſame purpoſe are his words* cap. ii. Infelix profecto, miſer atque impudentiſſimus eſt, qui ſcrutari cupit opificem ſuum. Millia millium, & centies millies millena millia angelorum & archangelorum, cum horrore glorificant, & trementes adorant; & homines lutei, pleni peccatis, de divinitate intrepide diſſerunt? Non illorum exhorreſcit corpus, non contremeſcit animus; ſed ſecuri & garruli, de Chriſto Dei filio, qui pro me indigno peccatore paſſus eſt, deque ipſius utraque generatione loquuntur; nec ſaltem quod in luce cæcutiunt,ſentiunt. *He is unhappy, miſerable, and moſt impudent, who deſires to examine or ſearch out his Maker. Thouſands of thouſands, and hundreds of thouſands of millions of angels and archangels, do glorify him with dread,and adore him with trembling; and ſhall men made of Clay, full of ſins, diſpute of the deity without fear? Horror doth not ſhake their bodies, their minds doth not tremble, but being ſecure and prating, they ſpeak of the Son of God, who ſuffered for me unworthy ſinner, and of both his nativities or generations; at leaſt they are not ſenſible how blind they are in the light. To the ſame purpoſe ſpeaks* Euſebius *at large,* Demon. Evan. lib. v. cap. 2.

Leo *well adds hereunto the conſideration of his incarnation, in thoſe excellent words,* Serm. 9. de Nativitat. Quia in Chriſto Jeſu filio Dei, non ſolum ad Divinam eſſentiam, ſed etiam ad humanam ſpectat naturam,quod dictum eſt per Prophetam; Generationem ejus quis enarrabit? Utramque enim ſubſtantiam in unam conveniſſe perſonam, niſi fides credat, ſermo non explicat; & ideo materia nunquam deficit Laudis; quia nunquam ſufficit copia Laudatoris. Gaudeamus igitur quod ad eloquendum tantum miſericordiæ ſacramentum impares ſumus & cum ſalutis noſtræ altitudinem promere non valeamus,ſentiamus nobis bonum eſſe quod vincimur. Nemo enim ad cognitionem veritatis magis propinquat, quam qui intelligit, in rebus divinis, etiamſi multum proficiat, ſemper ſibi ſupereſſe quod quærat. *See alſo* Fulg. lib. ii. ad Thraſimund.

But I ſpeak of the perſon of Chriſt *as unto the aſſumption of the ſubſtantial adjunct of the humane nature not to be a part, whereof his perſon is compoſed, but as unto its ſubſiſtence therein, by virtue of a ſubſtantial union. Some of the ancients, I confeſs, ſpeak freely of the* compoſition *of the perſon of Chriſt in and by the two natures, the divine and humane. That the Son of God after his incarnation, had one nature compoſed of the deity and humanity, was the hereſy of* Apolinarius Eutyches, *the* Monothelites, *or* Monophyſites,

ſites, *condemned by all. But that his moſt ſimple divine nature, and the humane, compoſed properly of ſoul and body, did compoſe his own perſon, or that it was compoſed of them, they conſtantly affirmed:* Τὸν Θεοῦ μεσίτην καὶ ἀνθρώπων, κατὰ τὰς γραφὰς σύγκεῖσθαι φαμεν ἐκ τε τῆς καθ' ἡμᾶς ἀνθρωπότητος τελείως ἐχούσας κατὰ τὸν ἴδιον λόγον, καὶ ἐκ τοῦ περηνύτος ἐκ Θεοῦ κατὰ φύσιν υἱοῦ, *ſaith* Cyril *of* Alexandria. A ſanctis Patribus adunatione ex Divinitate & Humanitate Chriſtus Dominus noſter compoſitus prædicatur. Pet. Diacon. lib. de Incarnat. & Grat. Chriſti ad Fulgentium. *And the union which they intended by this compoſition they called* ἕνωσιν φυσικὴν, *becauſe it was of divers natures; and* ἕνωσιν κατὰ σύνθεσιν, *an union by compoſition. But becauſe there neither was, nor can be, any compoſition ſo called, of the divine and humane natures, and that the Son of God was a perfect perſon before his incarnation, wherein he remained what he was, and was made what he was not; the expreſſion hath been forſaken and avoided; the union being better expreſſed by the aſſumption of a ſubſtantial adjunct, or human nature into perſonal ſubſiſtence with the Son of God, as ſhall be afterward explained. This they conſtantly admire as the the moſt ineffable effect of divine wiſdom and grace;* Ὁ ἄσαρκος σαρκοῦται, ὁ λόγος παχύνεται, ὁ ἀόρατος ὁρᾶται, ὁ ἀναφὴς ψηλαφᾶται, ὁ ἄχρονος ἄρχεται, ὁ ὕιος Θεοῦ ὕιος ἀνθρώπου γίνεται, *ſaith* Gregory Nazianzen, *Orat.* 12. *in admiration of this myſtery. Hereby God communicates all things unto us from his own glorious fulneſs, the near approaches whereof we are not able to bear. So is it illuſtrated by* Euſebius, demonſt. Evang. lib. iv. cap. 5, *&c.* οὗτο δὲ φωτὸς ἡλίου, μία καὶ αὐτὴ προσβολὴ ὁμοῦ καὶ κατὰ τὸ αὐτὸ καταυγάζει μὲν ἀέρα, φωτείζει δὲ ὀφθαλμοὺς, ἀφὴν δὲ θερμαίνει, πιαίνει δὲ γῆν, αὔξει δὲ φυτὰ κ. λ.---εἰ γοῦν ὡς ἐν ὑποθέσει λόγου, καθεὶς οὐρανόθεν αὐτὸς ἑαυτὸν παμφυὴς ἥλιος σὺν ἀνθρώποις ἐπὶ γῆς πολειτευοίτο, οὐδένα τῶν ἐπι τῆς γῆς μείνας ἂν ἀδιάφορον πάντων σολλήδην ἐμψύχων ὁμοῦ, καὶ ἀψύχων ἀθρωατᾶ τοῦ φολὸς προσβολῇ διαφθαρησομένων. *The ſenſe of which words, with ſome that follow in the ſame place is unto this purpoſe. By the beams of the ſun, light, and life, and Heat, unto the procreation, ſuſtentation, refreſhment and cheriſhing of all things, are communicated. But if the ſun itſelf ſhould come down unto the the earth, nothing could bear its heat and luſtre; our eyes would not be enlightened, but darkened by its glory, and all things be ſwallowed up and conſumed by its greatneſs; whereas through the beams of it every thing is enlightened and kindly refreſhed So is it with this eternal beam or brightneſs of the Father's glory. We cannot bear the immediate approach of the divine being, but through him as incarnate, are all things communicated unto us, in a way ſuited unto our reception and comprehenſion.*

So is it admired by Leo, *Serm* 3. de nativit. Natura Humana in Creatoris ſocietatem aſſumpta eſt, non ut ille habitator, & ille eſſet habitaculum; ſed ut naturæ alteræ ſic miſceretur altera, ut quamvis alia ſit quæ ſuſcipitur, alia vero quæ ſuſcepit, in tantam tamen unitatem conveniret utriuſq; diverſitas, & unus idemq; ſit filius, qui ſe, & ſecundum quod verus eſt homo, Patre dicit minorem, & ſecundum quod verus eſt Deus Patri ſe profitetur æqualem. *Humane nature is aſſumed into the ſociety of the Creator, not that he ſhould be the inhabitant, and that the habitation* (that is, by an inhabitation in the effects of his power and grace, for otherwiſe the fulneſs of the Godhead dwelt in him bodily) *but that one nature ſhould be ſo mingled* (that is conjoyned) *with the other; that although that be of one kind which aſſumeth, and that of another which is aſſumed; yet the diverſity of them both ſhould concur in ſuch an unity or union, as that it is one and the ſame Son, who as he was a true man, ſaid that he was leſs than the Father, or the Father was greater than he; ſo as he was true God, profeſſeth himſelf equal unto the Father.* See alſo *Auguſt.* de fide ad Pet. Diacon. cap. 17. Juſtinianus Imperator Epiſt. ad Hormiſdam, Romæ Epiſcop.

And the Myſtery is well expreſſed by Maxentius, Biblioth. Patr. par. prima. Non confundimus naturarum diverſitatem; veruntamen Chriſtum non ut tu aſſeris Deum factum, ſed Deum factum Chriſtum confitemur. Quia non cum pauper eſſet, dives factus eſt, ſed cum dives eſſet, pauper factus eſt, ut nos divites faceret; neq; enim cum eſſet in forma ſervi, formam Dei accepit; ſed cum eſſet in forma Dei, formam ſervi accepit; ſimiliter etiam nec, cum eſſet caro, verbum eſt factum; ſed cum eſſet Verbum caro factum eſt: *We do not confound the diverſity of the natures, howbeit we believe not what you affirm, that Chriſt was made God, but we believe that God was made Chriſt. For he was not made rich when he was poor; but being rich, he was made poor, that he might make us rich. He did not take the form of God, when he was in the form of a ſervant; but being in the form of God, he took on him the form of a ſervant. In like manner, he was not made the Word when he was fleſh; but being the Word, he was made fleſh.*

And Hierom *ſpeaking of the effects of this myſtery,* Comment. in *Ezekiel,* cap. 46. Ne miretur Lector ſi idem & princeps eſt & Sacerdos, & vitulus, & aries, & agnus; cum in Scripturis Sanctis pro varietate cauſarum legamus eum Dominum, & Deum & hominem, & Prophetam, & virgam, & radicem, & florem, & principem, & Regem juſtum, & Juſtitiam, Apoſtolum, & Epiſcopum, Brachium, Servum, Angelum, Paſtorem, Filium, & Unigenitum, & Primogenitum, Oſtium, Viam, Sagittam, Sapientiam, & multa alia. *Let not the Reader wonder if he find one and the ſame to be the Prince and Prieſt, the Bullock, Ram and Lamb; for in the ſcripture on variety of cauſes, we find him called Lord, God and Man, the Prophet, a Rod, and the Root, the Flower, Prince, Judge, and Righteous King; Righteouſneſs, the Apoſtle and Biſhop, the Arm and Servant of God, the Angel, the Shepherd, the Son, the only begotten; the firſt begotten, the Door, the Way, the Arrow, Wiſdom, and ſundry other things. And* Ennodius *hath as it were turned the paſſage of* Hierom *into verſe.*

Corda domat, qui cuncta videt, quem cuncta tremiſcunt;
Fons, via, dextra, lapis, vitulus Leo, lucifer, Agnus;
Janua, ſpes, virtus, verbum, ſapientia, vates;
Oſtia, virgultum, paſtor, mons, rete, columba,
Flamma, gigas, aquila, ſponſus, patientia, nervus,
Filius, excelſus, Dominus, Deus; omnia Chriſtus.
In natalem Papæ Epiphanii.

Quod homo eſt, eſſe Chriſtus voluit; ut & homo poſſit eſſe, quod Chriſtus eſt, *ſaith* Cyprian. *de Vanitat. Judæ. And,* Quod eſt Chriſtus erimus Chriſtiani, ſi Chriſtum fuerimus ſecuti, ibid. *And he explains his mind in this expreſſion by way of Admiration,* Serm. de Eleemoſyn. Chriſtus hominis filius eſſe voluit, ut nos filios Dei faceret; humiliavit ſe, ut populum qui prius jacebat, erigeret; vulneratus eſt, ut vulnera noſtra ſanaret.

Chap. 4. *That he was the foundation of all the holy counſels of God, with reſpect unto the vocation, ſanctification, juſtification, and eternal ſalvation of the church, is in the next place at large declared. And he was ſo on a threefold account.* (1.) *Of the ineffable mutual delight of the Father and the Son in thoſe counſels from all eternity.* (2.) *As the only way and means of the accompliſhment of all thoſe counſels, and the communication of their effects unto the eternal glory of God.* (3.) *As he was in his own Perſon as incarnate, the idea and exemplar in the mind of God, of all that grace and glory in the church, wich was deſigned unto it in thoſe eternal counſels. As the cauſe of all good unto us, he is on this account acknowledged by the Ancients.*

Οὗτος γοῦν ὁ λόγος, ὁ Χριστὸς, καὶ τοῦ εἶναι πάλαι ἡμᾶς, ἦν γὰρ ἐν Θεῷ, καὶ τοῦ εὖ εἶναι. Νῦν δὲ ἐπιφάνη ἀνθρώποις αὐτὸς οὗτος ὁ λόγος, ὁ μόνος ἄμφω Θεός τε καὶ ἄνθρωπος, ἁπάντων ἡμῖν αἴτιος ἀγαθῶν, *ſaith* Clemens, Adhort. ad Gentes. *He therefore is the Word, the cauſe of old of our Being, for he was in God, and the cauſe of our wellbeing. But now he hath appeared unto men, the ſame eternal Word, who alone is both God and man, and unto us the cauſe of all that is good. As he was in God the cauſe of our being and well-being from eternity, he was the foundation of the divine counſels in the way explained; and in his incarnation, the execution of them all was committed unto him, that through him all actual good, all the fruits of thoſe counſels might be communicated unto us.*

Chap. v. *He is alſo declared in the next place, as he is the image and great repreſentative of God, even the Father, unto the Church. On what various accounts he is ſo called, is fully declared in the diſcourſe it ſelf. In his divine perſon, as he was the only begotten of the Father from eternity, he is the eſſential image of the Father, by the generation of his perſon, and the communication of the divine nature unto him therein. As he is incarnate, he is both in his own entire perſon God and Man, and in the adminiſtration of his office, the image or repreſentative of the nature and will of God unto us, as is fully proved. So ſpeaks* Clem. Alexandrin. Admonit. ad Gentes; ἡ μὲν γὰρ τοῦ Θεοῦ εἰκὼν ὁ λόγος αὐτοῦ, καὶ υἱὸς τοῦ νοῦ γνήσιος, ὁ θεῖος λόγος, φωτὸς ἀρχέτυπον φῶς, εἰκὼν δὲ τοῦ λόγου ὁ ἄνθρωπος. *The image of God is his own word, the natural Son of the* (*Eternal*) *Mind, the divine Word, the original Light of Light; and the image of the Word is man. And the ſame Author again* Pædagog. πρόσωπον τοῦ Θεοῦ ὁ λόγος, ᾧ φωτίζεται ὁ Θεὸς καὶ γνωρίζεται. *The Word is the face, the countenance, the repreſentation of God, in whom he is brought to light and made known. As he is in his divine perſon his eternal eſſential image, ſo in his incarnation, as the teacher of men, he is the repreſentative image of God unto the church, as is afterwards declared.*

So alſo Hierom. *expreſſeth his mind herein,* Comment. in Pſal. 66. Illuminet vultum ſuum ſuper nos; Dei facies quæ eſt? utique Imago ejus. Dicit enim Apoſtolus imaginem Patris eſſe filium; ergo imagine ſua nos illuminet; hoc eſt, imaginem ſuam filium illuminet ſuper nos; ut ipſe nos illuminet, lux enim Patris lux filii eſt. *Let him cauſe his face to ſhine upon us; or lift up the light of his countenance upon us. What is the face of God? even his image. For the apoſtle ſays, that the Son is the image of the Father. Wherefore let him ſhine on us with his image; that is, cauſe his Son, which is his image, to ſhine upon us, that he may illuminate us; for the light of the Father and of the Son are the ſame. Chriſt being the image of God, the face of God, in him is God repreſented unto us, and through him are all ſaving benefits communicated unto them that believe.*

Euſebius *alſo ſpeaks often unto this purpoſe; as* Demon. Evangel. lib. 4. cap. 2. Ὅθεν εἰκότως οἱ χρησμοὶ θεολογοῦντες, θεὸν γεννητὸν αὐτὸν ἀποφαίνουσιν, ὡς ἂν τὰς ἀνεκφράστου καὶ ἀπερινοήτου θεότητος μόνον ἐν αὑτῷ φέροντα τὴν εἰκόνα, δι' ἣν καὶ θεὸν εἶναί τε αὐτὸν καὶ λέγεσθαι τῆς πρὸς τὸ πρῶτον ἐξομοιώσεως χάριν. *Wherefore the holy oracles ſpeaking theologically, or teaching divine things, do rightly call him God begotten* (*of the Father*) *as he who alone bears in himſelf the image of the ineffable and inconceivable Deity. Wherefore he both is, and is called God, becauſe of his being the character, ſimilitude or image of him who is the firſt. The divine perſonality of Chriſt conſiſts in this, That the whole divine nature being communicated unto him by eternal generation, he is the image of God, even the Father, by whom he is repreſented unto us.* See the ſame Book *chap.* 7. to the ſame purpoſe. *Alſo* De Eccleſiaſt. Theol. contra Marcell. lib. 2. cap. 17.

Clemens *abounds much in the affirmation of this truth concerning the perſon of Chriſt, and we may yet add from a multitude to the ſame purpoſe, one or more Teſtimonies from him. Treating of Chriſt, as the teacher of all men,* (*his* παιδαγωγὸς) *he affirms that he is,* Θεὸς ἐν ἀνθρώπου σχήματι; *God in the figure or form of man*; ἄχραντος πατρικῷ θελήματι διάκονος, λόγος, Θεὸς, ὁ ἐν πατρὶ, ὁ ἐκ δεξιῶν τοῦ πατρὸς, σὺν καὶ τῷ σχήματι Θεὸς, *impolluted, ſerving the will of the Father, the Word, God, who is in the Father, the Word, God, and in the Father, on the right hand of the Father, and in or with the form of God.* Οὗτος ἡμῖν εἰκὼν ἡ ἀκηλίδωτος· τούτο παντὶ σθένει πειρατέον ἐξομοιοῦν τὴν ψυχήν. *He is the image* (*of God*) *unto us, wherein there is no blemiſh, and with all our ſtrength are we to endeavour to render our ſelves like unto him:* This is the great end of his being the repreſentative image of God unto us. *And* Stromat. lib. 4. Ὁ μὲν οὖν Θεὸς ἀναπόδεικτος ὢν, οὐκ ἔστιν ἐπιστημονικός. Ὁ δὲ υἱὸς σοφία τε ἐστὶ καὶ ἐπιστήμη, καὶ ἀλήθεια, καὶ ὅσα ἄλλα τούτῳ συγγενῆ, *As God* (*abſolutely*) *falls not under demonſtration* (*that is, cannot perfectly be declared*) *ſo he doth not immediately effect, or teach us knowledge. But the Son is wiſdom, and knowledge, and truth unto us, and every thing which is cognate hereunto. For in and by him doth God teach us, and repreſent himſelf unto us.*

Chap. 7. *Upon the glory of this divine perſon of Chriſt depends the efficacy of all his Offices; an eſpecial demonſtration whereof is given in his prophetical office. So is it well expreſſed by* Irenæus: qui nil molitur inepte, lib. 1. cap. 1. Non enim aliter nos diſcere poteramus quæ ſunt Dei, niſi Magiſter noſter verbum exiſtens, homo factus fuiſſet. Neque enim alius poterat enarrare nobis quæ ſunt Patris, niſi proprium ipſius verbum. Quis enim alius cognovit ſenſum Domini? aut quis alius ejus conſiliarius factus eſt? Neque rurſus nos aliter diſcere poteramus, niſi Magiſtrum noſtrum videntes, & per auditum noſtrum vocem ejus percipientes, uti imitatores quidem operum, factores autem ſermonum ejus facti, communionem habeamus cum ipſo. *We could not otherwiſe have learned the things of God, unleſs our Maſter being and continuing the* (*eternal*) *Word, had been made man. For no other could declare unto us the things of God, but his own proper Word. For who elſe hath known the mind of the Lord? or who elſe hath been his counſellor? Neither on the other ſide could we otherwiſe have learned, unleſs we had ſeen our Maſter, and heard his voice* (in his Incarnation and Miniſtry) *whereby following his works,* and yielding obedience unto his Doctrine, we may have communion with himſelf.

I do perceive that if I ſhould proceed with the ſame kind of Atteſtations unto the Doctrine of all the Chapters in the enſuing Diſcourſe, this Preface would be drawn forth into a greater length than was ever deſigned unto it, or is convenient for it. I ſhall therefore chuſe out one or two Inſtances more, to give a Specimen *of the concurrence of the ancient Church in the doctrine declared in them, and ſo put a cloſe unto it.*

Chap. 9. *In the ninth chapter, and thoſe following, we treat of the* divine honour *that is due unto the perſon of Chriſt, expreſſed in adoration, invocation, and obedience proceeding from faith and love. And the foundation of the whole, is laid in the diſcovery of the true nature and cauſes of that honour: And three things are deſigned unto confirmation herein.* (1.) *That the divine nature, which is individually the ſame in each perſon of the holy Trinity, is the proper formal object of all divine worſhip, in adoration and invocation. Wherefore no one perſon is or can be worſhipped, but in the ſame individual act of worſhip, each perſon is equally worſhipped and adored.* (2.) *That it is lawful to direct divine honour, worſhip and invocation unto any perſon, in the uſe of his peculiar name, the Father, Son, or Spirit; or unto them altogether: But to make any requeſt unto one perſon, and immediately the ſame unto another, is not exemplified in the Scripture, nor among the ancient wri-*

ters of the church. (3.) *That the perſon of Chriſt, as God-man, is the proper object of all divine honour and worſhip, on the account of his divine nature; and all that he did in the humane nature are motives thereunto.*

The firſt of theſe is the conſtant doctrine of the whole ancient church, namely, that whether (for inſtance) in our ſolemn prayers and invocations, we call expreſly on the name of the Father, or of the Son, or of the Holy Spirit; whether we do it abſolutely or relatively, that is, with reſpect unto the relation of one Perſon to the other; as calling on God, as the Father of our Lord Jeſus Chriſt; on Chriſt as the Son of his Love; on the Holy Spirit, as proceeding from them both, we do formally invocate and call on the divine nature, and conſequently the whole Trinity, and each perſon therein. This truth they principally confirmed with the form of our initiation into Chriſt at Baptiſm; I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghoſt. *For as there is contained therein the ſumm of all divine honour, ſo is it directed unto the ſame Name, not the Names of the Father, Son and Spirit, which is the ſame Deity, or divine nature alone.*

So ſpeak the fathers of the ſecond general council in their Letters unto the biſhops of the weſt, as they are expreſſed in Theodoret. lib. 5. cap. 9. *This form of baptiſm teacheth us,* Πιστεύειν εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος, δηλαδὴ, θεότητός τε καὶ δυνάμεως καὶ οὐσίας μιᾶς τοῦ πατρὸς, καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος πεπιστευμένης, ὁμοτίμου τῆς ἀξίας, καὶ συνηϊδίου τῆς βασιλείας, ἐν τρισὶ τελείαις ὑποστάσεσι. *To believe in the name of the Father, and of the Son, and of the Holy Ghoſt; ſeeing that the deity, ſubſtance and power of the Father, Son, and Holy Spirit, is one and the ſame, their dignity equal, their kingdom co-eternal in three perfect Perſons.* In nomine dixit, non nominibus, ergo non aliud nomen Patris eſt, *&c.* quia unus Deus, Ambroſ. de Spirit. Sanct, lib. 1. cap. 14. Ὄνομα δὲ κοινὸν τῶν τριῶν ἓν, ἡ θεότης. *The one name common to three is the Deity.* Gregor. Nazianzen. Orat. 40. *Hence* Auſtin *gives it as a rule in ſpeaking of the holy Trinity;* Quando unus trium in aliquo opere nominatur, univerſa operari Trinitas intelligitur. Enchirid. cap. 38. *When one perſon of the three is named in any work, the whole Trinity is to be underſtood to effect it.* There is one Lord, one Faith, one Baptiſm, *according to the Scriptures. Wherefore as there is one faith in Chriſt, and one baptiſm of truth, although we are baptized, and believe in the Father, Son, and Spirit.* κατὰ τὸν αὐτὸν, οἶμαι, τρόπον καὶ λόγον, μία προσκύνησις, ἡ πατρὸς, καὶ ἐνανθρωπήσαντος υἱοῦ καὶ ἁγίου πνεύματος. *So plainly in my judgment there is one and the ſame adoration of the Father, the Son incarnate, and the Holy Spirit.* Cyril. Alex. de recta Fide, cap. 32,

And this they profeſſed themſelves to hold and believe in that ancient doxology which was firſt invented to decry the Arian *hereſy:* Glory be to the Father, and to the Son, and to the Holy Ghoſt. *The ſame glory in every individual act of its aſſignation or aſcription, is directed unto each perſon joyntly and diſtinctly on the account of the ſame divine nature in each of them. I need not produce any Teſtimonies in the farther confirmation hereof: For in all their writings againſt the* Arians *they expreſly and conſtantly contend that the holy Trinity, that is, the divine nature in three perſons, is the individual object of all divine adoration, invocation, and all religious worſhip; and that by whatever perſonal name, as the Father, Son, or Spirit, we call on God, it is God abſolutely who is adored, and each perſon participant of the ſame nature. See* Auguſt. lib. con. Serm. Arian. cap. 35. *And* Epiſt. 66. ad Maximum.

For the ſecond thing, or the invocation of God by any perſonal name, or by the conjunction of the diſtinct names of the Father, Son, and Holy Spirit together, nothing occurs more frequently among them. Yea, it is common to *find in their writings, prayers begun unto one perſon, and ended in the name of another; yea, begun unto Chriſt, and cloſed in the name of his only begotten Son: It being one and the ſame divine nature that is called on. Yea, the* Schoolmen *do generally deny that the perſons of the holy Trinity, under the conſideration of the formal reaſon which is conſtitutive of their perſonality, are the formal object and term of divine Worſhip; but in the worſhip of one they are all worſhipped as one God over all bleſſed for ever.* See *Aquin.* 22. q. 81. a. 3. ad prima, *and* q. 84. a. 1. ad tertium. Alexand. Alenſ. p. 3. q. 30 m. 1. a. 3.

But yet, although we may call on God in and by the name of any divine perſon, or enumerate at once each perſon (ὦ τριὰς ἁγία ἀριθμουμένη, τριὰς ἐν ἑνὶ ὀνόματι ἀριθμουμένη, Epiphan. Ancorat. 8. 22.) *it doth not follow that we make a requeſt in our prayers unto one perſon, and then immediately repeat it unto another: for it would thence follow, that the perſon unto whom we make that requeſt in the ſecond place, was not invocated, not called on, not equally adored with him, who was ſo called on in the firſt place, although the divine nature is the object of all religious invocation, which is the ſame in each perſon. Wherefore in our divine invocation we may name and fix our thoughts diſtinctly on any perſon, according as our ſouls are affected with the diſtinct Operations of each perſon in grace towards us.*

For what concerns in the third place, the aſcription of divine honour in adoration and invocation unto the perſon of Chriſt; it is that which they principally contended for, and argued for in all their writings againſt the Arians.

Evidences of infinite wiſdom in the conſtitution of the perſon of Chriſt, and rational diſcoveries of the condecencies therein unto the exaltation of all the other glorious properties of the divine nature, are alſo treated of. Herein we conſider the incarnation of the Son of God with reſpect unto the recovery and ſalvation of the church alone. Some have contended that he ſhould have been incarnate, had man never fallen or ſinned. Of them are Rupertus, lib. 3. De gloria & honore filii hominis. Albertus Magnus, in 3. diſtinct. 10. A. 4. Petrus Galatinus, lib. 3. cap. 4. *as are* Scotus, Halenſis, *and others, whom* Oſiander *followed. The ſame is affirmed by* Socinus *concerning the birth of that man, which alone he fancied him to be, as I have elſewhere declared. But I have diſproved this Figment at large. Many of the antients have laboured in this argument, of the neceſſity of the incarnation of the eternal Word, and the condecencies unto divine wiſdom therein See* Irenæus lib. 3. cap. 20, 21. Euſebius, Demonſt. Evangel. lib. 4. cap. 1, 2, 3, 4, *&c* .Cyril. Alexand. lib. 5. cap. 7. lib. 1. de fide ad Regin. Chryſoſt. Homil. 10. in Johan. & in cap. 8. ad Rom. Serm 18. Auguſtin, de Trinit. lib. 13. cap. 13, 14, 15, 16, 17, 18, 19, 20. Leo, Epiſt. 13, 18. Serm. de Nativit. 1, 4, 10. Baſil. in Pſal 48. Albinus, lib. 1. in Johan. cap. 11. Damaſcen. lib. 3. de fide, cap. 15. 19. Anſelm, Quod Deus homo, lib. duo Guil. Pariſienſis lib. Cur Deus Homo. *Some eſpecial teſtimonies we may produce in confirmation of what we have diſcourſed in the places directed unto. There is one of them, one of the moſt ancient, the moſt learned, and moſt holy of them, who hath ſo fully delivered his thoughts concerning this myſtery, as that I ſhall principally make uſe of his teſtimony herein.*

It belonged unto the wiſdom and righteouſneſs of God, that ſatan ſhould be conquered and ſubdued, in and by the ſame nature which he had prevailed againſt by his ſuggeſtion and temptation. To this purpoſe that holy writer ſpeaks, lib. 3. cap. 20. *Which becauſe his words are cited by* Theodoret, Dial. 2. *I ſhall tranſcribe them from thence as free from the injuries of his barbarous tranſlator;* Ἥνωσεν οὖν καθὼς προέφαμεν τὸν ἄνθρωπον τῷ Θεῷ, εἰ γὰρ μὴ ἄνθρωπος

ἐνίκησιν τὸν ἀντίπαλον τοῦ ἀνθρώπου, οὐκ ἂν δικαίως ἐνικήθη ὁ ἐχθρός, πάλιν τε, εἰ μὴ ὁ Θεὸς ἐδωρήσατο τὴν σωτηρίαν, οὐκ ἂν βεβαίως ἔχομεν αὐτήν, καὶ εἰ μὴ συνηνώθη ὁ ἄνθρωπος τῷ Θεῷ οὐκ ἂν ἠδυνήθη μετασχεῖν τῆς ἀφθαρσίας. Ἔδει γὰρ τὸν μεσίτην τοῦ Θεοῦ τε καὶ ἀνθρώπων, διὰ τῆς ἰδίας πρὸς ἑκατέρους οἰκειότητος εἰς φιλίαν καὶ ὁμόνοιαν τοὺς ἀμφοτέρους συναγαγεῖν. *Words plainly divine, an illuſtrious teſtimony of the faith of the ancient church, and expreſſive of the principal myſtery of the Goſpel. ‘ Wherefore, as we ſaid before, he united man unto God. For if man had ‘ not overcome the adverſary of men, the enemy had not been juſtly conquered. ‘ And on the other hand, if God had not given and granted ſalvation, we ‘ could never have a firm undefeaſible poſſeſſion of it. And if man had ‘ not been united unto God, he could not have been partaker of immortality. It ‘ behoved therefore the Mediator between God and man, by his own participation of the nature of each of them, to bring them both into friendſhip and ‘ agreement with each other.’ And to the ſame purpoſe, ſpeaking of the wiſdom ‘ of God in our redemption by Chriſt, with reſpect unto the conqueſt of the devil* lib. 5. cap. 1. Potens in omnibus Dei verbum, & non deficiens in ſua juſtitia, juſte etiam adverſus ipſam converſus eſt apoſtaſiam, ea quæ ſunt ſua redimens, ab eo, non cum vi, quemadmodum ille initio dominabitur noſtri, ea quæ non erant ſua inſatiabiliter rapiens----Suo igitur ſanguine redimente nos Domino, & dante animam ſuam pro anima noſtra, & carnem ſuam pro carnibus noſtris, *&c.* Again divinely; *The all-powerful word of God no way defective in righteouſneſs, ſet himſelf againſt the apoſtacy juſtly alſo; redeeming from him (ſatan, the head of the apoſtacy) the things which were his own; not with force, as he bare rule over us, inſatiably making rapine of what was not his own---But he the Lord redeeming us with his own blood, giving his ſoul for our ſouls, and his fleſh for ours, wrought out our deliverance.’* Theſe things are at large inſiſted on in the enſuing Diſcourſe.

It belongs unto this great myſtery, and is a fruit of divine wiſdom, that our deliverance ſhould be wrought in and by the ſame nature, wherein and whereby we were ruined. The reaſons whereof, and the glory of the God therein, are at large diſcourſed of in the enſuing treatiſe. To the ſame purpoſe ſpeaks the ſame holy writer, lib. 5. cap. 14. Non in ſemetipſo recapitulaſſet hæc Dominus, niſi ipſe caro & ſanguis ſecundum principalem plaſmationem factus fuiſſet; ſalvans in ſemeteipſo in fine, illud quod perierat in principio in *Adam.* Si autem ob alteram quandam diſpoſitionem Dominus incarnatus eſt, & ex altera ſubſtantia carnem attulit, non ergo in ſemetipſo recapitulatus eſt hominem, adhuc etiam nec caro dici poteſt----habuit ergo & ipſe carnem & ſanguinem, non alteram quandam, ſed ipſam principalem Patris plaſmationem in ſe recapitulans, exquirens id quod perierat. *And to the ſame purpoſe,* lib. 5. cap. 1. Neque enim vere eſſet ſanguinem & carnem habens, per quam nos redemit, niſi antiquam plaſmationem *Adæ* in ſeipſum recapitulaſſet. *That which theſe paſſages give teſtimony unto, is what we have diſcourſed concerning the neceſſity of our redemption, in and by the nature that ſinned; and yet withal, that it ſhould be free from all that contagion which invaded our nature by the fall. And theſe things are divinely expreſſed. Our Lord,* ſaith he, *had not gathered up theſe things in himſelf, had not he been made fleſh and blood, according unto its original creation.* (*The Reader may obſerve, that none of the antient writers do ſo frequently expreſs the fall of* Adam, *by our* apoſtacy from God, *and our Recovery by a* recapitulation *in Chriſt, as as* Irenæus *doth. His recapitulation being nothing but the* ἀνακεφαλαίωσις *mentioned by the apoſtle,* Epheſ. 1. 10. *And he here affirms, that unto this end the Lord was made fleſh,* ſecundum principalem plaſmationem, *as his words are rendred; that is plainly, the original creation of our nature, in Innocency, Uprightneſs, Purity and Righteouſneſs.*) ‘ *So he ſaved in himſelf ‘ in the end, what periſhed in* Adam *at the beginning* (The ſame Nature, in

‘ and by the ſame Nature.) *For if the Lord had been incarnate for any other* ‘ *diſpoſition* (that is, Cauſe, Reaſon, or End,) *and had brought fleſh from any* ‘ *other ſubſtance* (that is, celeſtial or ætherial, as the *Gnoſticks* imagined) *he* ‘ *had not recovered men, brought our nature into an head in himſelf; nor* ‘ *could he have been ſaid to be fleſh. He therefore himſelf had fleſh and* ‘ *blood, not of any other kind; but he took to himſelf that which was o*‘*riginally created of the Father, ſeeking that which was loſt.*’ *The ſame is obſerved by* Auſtin, lib. de fide, ad Petrum Diaconum. Sic igitur Chriſtum Dei Filium, id eſt, unam ex Trinitate Perſonam, Deum verum crede, ut Divinitatem ejus de Natura Patris natam eſſe non dubites; & ſic eum verum hominem crede, & ejus carnem, non cœleſtis, non aeriæ, non alterius cujuſquam putes eſſe naturæ, ſed ejus cujus eſt omnium caro; id eſt, quam ipſe Deus hominibus plaſmat. *So believe Chriſt the Son of God, that is one Perſon of the Trinity, to be the true God, that you doubt not but that his Divinity was born* (*by eternal generation*) *of the nature of the Father; and ſo believe him to be a true man, that you ſuppoſe not his fleſh to be aerial, or heavenly, or of any other nature, but of that which is the fleſh of all men; that is, which God himſelf formed in the firſt man of the earth, and which he forms in all other men. That which he ſpeaks of one Perſon of the Trinity, hath reſpect unto the heretical opinion of* Hormiſda *the Biſhop of* Rome, *who contended that it was unlawful to ſay, that* one Perſon of the Trinity was incarnate, *and perſecuted ſome* Scythian *Monks, men not unlearned, about it, who were ſtrenuouſly defended by* Maxentius, *one of them.*

It carrieth in it a great condecency unto divine wiſdom, that man ſhould be reſtored unto the image of God, by him who was the eſſential image of the Father, as is declared in our Diſcourſe: and that he was made like unto us, that we might be made like unto him, and unto God through him. So ſpeaks the ſame Irenæus, lib. 5. Præfat. Verbum Dei Jeſus Chriſtus, qui propter immenſam ſuam dilectionem, factus eſt, quod ſumus nos, ut nos perficeret quod eſt ipſe. *Jeſus Chriſt the Word of God, who from his own infinite love, was made what we are, that he might make us what he is; that is, by the reſtoration of the image of God in us. And again, lib.* 3. *cap.* 20. Filius Dei exiſtens apud Patrem, & homo factus, longam hominum expoſitionem in ſeipſo recapitulavit; in compendio nobis ſalutem præſtans, ut quod perdideramus in Adam, id eſt ſecundum imaginem & ſimilitudinem eſſe Dei, hoc in Chriſto Jeſu reciperemus, quia enim non erat poſſible qui ſemel victus fuerat & eliſus per inobedientiam, replaſmare & obtinere brabium victoriæ; iterum autem impoſſibile erat ut ſalutem perciperet, qui ſub peccato ceciderat, utraque operatus eſt filius Verbum Dei exiſtens, a Patre deſcendens & incarnatus, uſque ad mortem deſcendens, & diſpenſationem conſummans ſalutis noſtræ. *Being the Son of God with the Father, and being made man, he reconciled or gathered up in himſelf, the long continued expoſing of men* (*unto ſin and judgment*) *bringing in ſalvation in this compendious way, in this ſummary of it, that what we had loſt in* Adam, *that is, our being in the image and likeneſs of God; that we ſhould recover in Chriſt. For it was not poſſible that man that had been once conquered, and broken by diſobedience, ſhould* (*by himſelf*) *be reformed, and obtain the Crown of Victory; nor was it again poſſible, that he ſhould recover ſalvation who had fallen under ſin. Both were wrought by the Son, the Word of God, who deſcending from the Father, and being incarnate, ſubmitted himſelf to death, perfecting the diſpenſation of our ſalvation.*

And Clemens Alexandrinus *to the ſame purpoſe*; Adhort. ad Gentes. Ναὶ φημὶ ὁ λόγος ὁ τοῦ Θεοῦ ἄνθρωπος γενόμενος, ἵνα δὴ καὶ σὺ παρὰ ἀνθρώπου μάθῃς πῇ ποτε ἄρα ἄνθρωπος γένηται Θεός. The Word of God was made man, that thou mighteſt learn of a man how a man became (*as*) God. *And* Ambroſe *in Pſal.* 118. *Octon.* 8. Imago, id eſt, Verbum Dei, ad eum qui eſt ad imaginem, hoc eſt, hominem venit, & quærit Imago eum qui eſt ad ſimilitudinem, ut iterum ſignet, ut iterum confirmet, quia amiſit quod accepit. *The image of God, that is, the Word of God, came into him who was after the image of God, that is man. And this image of God ſeeks him who was after the image of God, that he might ſeal him with it again, and confirm him, becauſe he had loſt that which he had received. And* Auſtin *in one inſtance gives a rational account why it was condecent unto divine wiſdom, that the Son, and not the Father, or the Holy Spirit ſhould be incarnate; which we alſo inquire into,* lib. de Definition. Orthodoxis, *cap.* 2. Non Pater carnem aſſumpſit, neque Spiritus Sanctus, ſed Filius tantum; ut qui erat in Divinitate Dei Patris Filius ipſe fieret in homine, hominis Matris Filius; ne Filii nomen ad alterum tranſiret, qui non eſſet æterna nativitate filius. *The Father did not aſſume fleſh, nor the Holy Spirit, but the Son only; that he who in the Deity was the Son of the Father, ſhould be made the Son of man, in his mother of humane race; that the name of the Son ſhould not paſs unto any other, who was not the Son by an eternal nativity.*

I ſhall cloſe with one meditation of the ſame author, concerning the wiſdom and righteouſneſs of God in this myſtery. Enchirid. ad Laurent. *cap.* 99. Vide ----univerſum genus humanum tam juſto judicio Divino in apoſtatica radice damnatum, ut etiam ſi nullus inde liberaretur, nemo recte poſſit Dei vituperare juſtitiam; & qui liberantur, ſic oportuiſſe liberari, ut ex pluribus non liberatis, atque damnatione juſtiſſima derelictis, oſtenderetur, quod meruiſſet univerſa conſperſio, & quo etiam iſtos debitum Judicium Dei duceret, niſi ejus indebita miſericordia ſubveniret. *Behold, the whole race of mankind by the juſt judgment of God ſo condemned in the apoſtatical root, that if no one were thence delivered, yet no man could rightly complain of the juſtice of God; and that thoſe who are freed, ought ſo to be freed, that from the greater number who are not freed, but left under moſt righteous condemnation, it might be manifeſt what the whole maſs had deſerved, and whether the judgment of God due unto them would lead them, if his mercy, which was not due, did not relieve them. The reader may ſee what is diſcourſed unto theſe purpoſes: And becauſe the great end of the deſcription given of the Perſon of Chriſt, is that we may* love him, *and thereby be transformed into his* image, *I ſhall cloſe this Preface with the words of* Hierom, *concerning that divine love unto Chriſt which is at large declared.* Sive legas, *ſaith he,* ſive ſcribas, ſive vigiles, ſive dormias, amor tibi ſemper buccina in auribus ſonet, hic lituus excitet animam tuam, hoc amore furebundus; quære in lecto tuo, quem deſiderat anima tua, *Epiſt. ad Pammach.* cap. 4. *Whether thou readeſt or writeſt, whether thou watcheſt or ſleepeſt, let the voice of love* (to Chriſt) *ſound in thine ears; let this trumpet ſtir up thy ſoul; being overpowerd* (brought into an extacy) *with this love; ſeek him on thy bed, whom thy ſoul deſireth and longeth for.*

ΧΡΙΣΤΟΛΟΓΙΑ:

OR, A

DECLARATION

OF THE

GLORIOUS MYSTERY

OF THE

Perſon of Chriſt, &c.

CHAP. I.

PETER's *Confeſſion*, Matt. xvi. 16. *Conceits of the Papiſts thereon. The Subſtance and Excellency of that Confeſſion.*

OUR bleſſed Saviour enquiring of his diſciples their apprehenſions concerning his *perſon*, and their faith in him, *Simon Peter*, as he was uſually the forwardeſt on all ſuch occaſions, through his peculiar endowments of faith and zeal, returns an anſwer in the name of them all, *Matt.* xvi. 16. *And* Simon Peter *anſwered and ſaid, Thou art Chriſt the Son of the living God.*

Baronius and ſundry others of the *Roman* church, do affirm that the Lord Chriſt herein did preſcribe the *form of a general council.* For here ſay they, *the principal Article of our chriſtian faith was declared and determined by* Peter, *whereunto all the reſt of the Apoſtles*, as in Duty they were obliged, *did give their conſent and ſuffrage.* This was done, as they ſuppoſe, that a rule and law might be given unto future ages, how to enact and determine *articles of faith.* For it is to be done by the *ſucceſſors of Peter* preſiding in councils, as it was now done by *Peter* in this aſſembly of Chriſt and his Apoſtles.

But they ſeem to forget that *Chriſt himſelf* was now preſent, and therefore could have no *Vicar*, ſeeing he preſided in his own perſon. All the claim they lay unto the neceſſity of ſuch a viſible head of the church on the earth, as may determine articles of faith, is from the *abſence of Chriſt* ſince his aſcenſion into heaven. But that he ſhould alſo have a *ſubſtitute* whilſt he was *preſent*, is ſomewhat uncouth. And whilſt they live they ſhall never make the *pope preſident* where *Chriſt is preſent.* The truth is, he doth not propoſe unto his diſciples the *framing of an article of truth*, but enquires after their own faith, which they expreſſed in this confeſſion. Such things as theſe will prejudice carnal intereſt, and the prepoſſeſſion of the minds of men with corrupt imaginations, cauſe them to adventure on, to the ſcandal, yea, ruin of religion.

This ſhort, but illuſtrious, confeſſion of *Peter*, comprizeth eminently the whole truth concerning the *perſon* and *office* of Chriſt. Of his *perſon*, in that although he was the *Son of Man*, under which appellation he made his enquiry, (*Whom do Men ſay that I the Son of Man am ?*) yet was he not only ſo, but the eternal Son of the Living God. Of his *office*, that he was the *Chriſt*, he whom God had anointed to be the Saviour of the church, in the diſcharge of his kingly, prieſtly and prophetical power. Inſtances of the like brief confeſſions we have elſewhere in the ſcripture, *Rom.* x. 9. *If thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thy heart that God raiſed him from the dead, thou ſhalt be ſaved.* 1 Joh. iv. 2. *Every ſpirit that confeſſeth that Jeſus Chriſt is come in the fleſh, is of God. And every ſpirit that confeſſeth not that Jeſus Chriſt is come in the fleſh, is not of God.* And it is manifeſt, that all divine truths have ſuch a concatenation among themſelves, and do all of them ſo center in the *perſon of Chriſt*, as veſted with his offices towards the church, that they are all virtually comprized in this confeſſion: And they will be ſo accounted unto all who deſtroy them not by contrary errors and imaginations inconſiſtent with them; though it be the duty of all men to obtain the expreſs knowledge of them in particular, according unto the means thereof which they do enjoy. The danger of men's ſouls lyeth not in a diſability to attain a comprehenſion of longer or more ſubtle confeſſions of faith, but in embracing things contrary unto, or inconſiſtent with, this foundation thereof. Whatever it be, whereby men ceaſe *to hold the head*, how ſmall ſoever it ſeem, that alone is pernicious, *Col*, ii. 18, 19.

This *confeſſion* therefore, as containing the ſum and ſubſtance of that faith, which they were called to give teſtimony unto, and concerning which their trial was approaching, is approved by our Saviour: And not only ſo, but eminent privileges are granted unto him that made it, and in him unto the whole church, that ſhould live in the ſame faith and confeſſion, *ver.* 17. 18. *And Jeſus anſwered and ſaid unto him, Bleſſed art thou* Simon Bar-jona, *for fleſh and blood hath not revealed it unto thee, but my father which is in heaven. And I ſay alſo unto thee, that thou art* Peter, *and upon this rock will I build my church, and the gates of hell ſhall not prevail againſt it.*

Two things doth our Saviour conſider in the anſwer returned unto his enquiry. (1.) The *faith of Peter* in this confeſſion, the faith of him that made it. (2.) The *nature and truth of the confeſſion*; both which are required in all the diſciples of Chriſt; *For with the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation*, Rom. x. 10.

The firſt thing which he ſpeaks unto, is the *faith of Peter*, who made this confeſſion; without this no outward confeſſion is of any uſe or advantage. For even the *Devils* knew him to be the Holy One of God, *Luke* v. 34. yet would he not permit them to ſpeak it, *Mark* i. 34. That which gives glory unto God in any confeſſion, and which gives us an intereſt in the truth confeſſed, is the *believing of the heart*, which is unto righteouſneſs. With reſpect hereunto, the Lord Chriſt ſpeaks, *ver.* 17. *And Jeſus anſwered and ſaid unto him, Bleſſed art thou* Simon Bar-jona, *for fleſh and blood hath not revealed it unto thee, but my father which is in heaven.*

He commends and ſets forth the faith of *Peter*, (1.) From its *effect*; (2.) From its *cauſe*. Its *effect* is, that it made him *bleſſed* in whom it was. For it is not only a bleſſed thing to believe and know Jeſus Chriſt, as it is called *life eternal*, *John* xvii. 3. but it is that which gives an immediate intereſt in the bleſſed ſtate of adoption, juſtification and acceptance with God, *John* i. 12. (2.) The immediate *cauſe* of this faith is divine revelation. It is not the effect or product of our own abilities, the beſt of which are but *fleſh and blood.* That faith which renders them bleſſed in whom it is, is wrought in them, by the power of God revealing Chriſt unto their ſouls. Thoſe who have more abilities of their own unto this end, than *Peter* had, we are not concerned in.

2. He ſpeaks unto the *confeſſion* it ſelf, acquainting his diſciples with the nature and uſe of it, which from the beginning he principally deſign'd, *ver.* 18. *And I ſay unto thee, that thou art Peter, and upon this rock will I build my church, and the gates of hell ſhall not prevail againſt it.*

From the ſpeaking of theſe words unto *Peter*, there is a controverſy raiſed in the world, *whether the Lord Chriſt himſelf, or the pope of* Rome, *be the rock whereon the church is built:* And unto that ſtate are things come in religion among them that are called chriſtians, that the greateſt number is for the *pope*, and againſt *Chriſt* in this matter. And they have good reaſon for their choice. For if Chriſt be the rock whereon the church is built, whereas he is a *living ſtone*, thoſe that are laid and built on him muſt be *lively ſtones* alſo, as this Apoſtle aſſures us, 1. *Epiſt.* ii. 4, 5. they muſt be like unto Chriſt himſelf, partaking of his nature, quicken'd by his ſpirit, ſo as it were *to be bone of his bone, and fleſh of his fleſh*, *Epheſ.* v. 10. Nor can any be built on him, but by a living faith, effectual in univerſal obedience. Theſe things the generality of men like not at all; And therefore the fabrick of the living temple on this foundation is uſually but ſmall, ſeldom conſpicuous, or outwardly glorious. But if the *pope be this rock*, all the papiſts in the world, or all that have a mind ſo to be, be they never ſo wicked and ungodly, may be built upon him, and be made partakers of all that *deliverance from the powers of hell*, which *that rock* can afford them. And all this may be obtained at a very eaſy rate. For the acknowledgment of the pope's ſovereign authority in the church, is all that is required thereunto. How they bring in the claim of their pope by *Peter*, his being at *Rome*, being biſhop of *Rome*, *dying at* Rome, *fixing his chair at* Rome, devoting and tranſmitting all his right, title, power and authority, every thing but his faith, holineſs, and labour in the miniſtry unto the *pope*, I ſhall not here enquire, I have done it elſewhere.

where. Here is fixed the root of the tree, which is grown great, like that in *Nebuchadnezzar*'s dream, until it is become a receptacle for the beaſts of the field, and the fowls of the air, ſenſual men and unclean ſpirits. I ſhall therefore briefly lay an ax unto the root of it, by evidencing that it is not the perſon of *Peter* who confeſſed Chriſt, but the *perſon of Chriſt* whom *Peter* confeſſed, that is the *rock* on whom the church is built.

1. The variation of the expreſſions proves undeniably that our Saviour intended we ſhould not underſtand the *perſon of Peter* to be the *rock*. He takes occaſion from his name to declare what he deſigned, but no more. *And I ſay alſo unto thee, thou art* Peter. He had given him this name before, at his firſt calling, *John* i. 42. Now he gives the reaſon of his ſo doing, namely, becauſe of the illuſtrious confeſſion, that he ſhould make of the rock of the church. As the name of God under the old teſtament, was called on perſons, and things, and places, becauſe of ſome eſpecial relation unto him. Wherefore the expreſſion is varied on purpoſe to declare, that whatever be the ſignification of the name *Peter*, yet the perſon ſo called was not the rock intended. The words are Σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ Πέτρᾳ. Had he intended the *perſon of Peter*, he would have expreſſed it plainly, σὺ εἶ Πέτρος, καὶ ἐπί σοι; *Thou art a rock, and on thee will I build.* At leaſt the gender had not been altered, but he would have ſaid, ἐπὶ τούτῳ τῷ Πέτρῳ, which would have given ſome colour to this imagination. The exception which they lay hereunto, from the uſe of *Cephas* in the *Syriack*, which was the name of *Peter*, and ſignifies a rock or a ſtone, lyes not only againſt the authentick authority of the *Greek original*, but of their own tranſlation of it, which reads the words, *Tu es Petrus, & ſuper hanc Petram.*

2. If the church was built on the *perſon of Peter*, then when he died the church muſt utterly fail. For no building can poſſibly abide when its foundation is removed and taken away. Wherefore they tell us they do not intend by the *perſon of Peter*, that ſingular individual *perſon alone to be this rock; but he and his ſucceſſors, the biſhops of* Rome, *are ſo*. But this ſtory of his *ſucceſſors at Rome* is a ſhameful fable. If the *pope of Rome* be a true believer, he ſucceeds in common with all other believers into the privileges which belong unto this confeſſion: If he be not, he hath neither lot nor portion in this matter. But the pretence is utterly vain on another account alſo. The Apoſtle ſhewing the inſufficiency of the *Aaronical prieſthood*, wherein there was a ſucceſſion of God's own appointment, affirms that it could not bring the church unto a perfect ſtate, becauſe the *high-prieſts died one after another, and ſo were many*, Heb. vii. 8,——23, 24. And thereon he ſhews that the church cannot be conſummated or perfected, unleſs it reſt wholly in and on him, who *lives for ever*, and was made a *prieſt after the power of an endleſs life*. And if the Holy Ghoſt judged the ſtate of the *Jewiſh* church to be weak and imperfect, becauſe it reſted on high-prieſts that died one after another, although their ſucceſſion was expreſly ordained of God himſelf; ſhall we ſuppoſe that the Lord Chriſt, who came to conſummate the church, and to bring it unto the moſt perfect eſtate whereof in this world it is capable, ſhould build it on a *ſucceſſion of dying men*, concerning which ſucceſſion there is not the leaſt intimation that it is appointed of God. And as to the matter of *fact*, we know what interruptions it hath received, what monſters it hath produced, both ſufficiently manifeſting that it is not of God.

3. There is but one *rock*, but one foundation. There is no mention in the ſcripture of two rocks of the church. In what others invent to

this purpoſe we are not concerned. And the rock and the foundation are the ſame; for the rock is that whereon the church is built, that is, the foundation. But that the Lord Chriſt is this ſingle rock and foundation of the church, we ſhall prove immediately. Wherefore neither *Peter* himſelf, nor his pretended ſucceſſors can be this *rock*. As for any other rock, it belongs not unto our religion: They that have framed it, may uſe it as they pleaſe. For they that make ſuch things, are like unto the things they make. *So is every one that truſteth in them*, *Pſal.* cxv. 8. But their rock is not like our rock, themſelves being judges, unleſs they will abſolutely equal the pope unto Jeſus Chriſt.

4. Immediately after this declaration of our Saviour's purpoſe to build his church on the rock, he reveals unto his diſciples the *way and manner* how he would lay its foundation, namely, in his death and ſufferings, *v.* 21. And thereon this *ſuppoſed rock*, being a little left unto his own ſtability, ſhewed himſelf to be but a *reed ſhaken with the wind:* For he is ſo far from putting himſelf under the weight of the building, that he attempts an obſtruction of its foundation. *He began to rebuke Chriſt himſelf* for mentioning his ſufferings, wherein alone the foundation of the goſpel-church was to be laid, *ver.* 22. and hereon he received the ſevereſt rebuke that ever the Lord Jeſus gave unto any of his diſciples, *ver*, 23. And ſo it is known that afterwards, through ſurprizal and temptation, he did what lay in him to *recall that confeſſion* which here he made, and whereon the church was to be built. For that no fleſh might glory in it ſelf, he that was *ſingular* in this confeſſion of Chriſt, was *ſo alſo* in the denial of him. And if he in his own perſon manifeſted how unmeet he was to be the foundation of the church, they muſt be ſtrangely infatuated who can ſuppoſe his pretended ſucceſſors ſo to be: But ſome men will rather have the church to be utterly without any foundation, than that it ſhould not be the pope.

The vanity of this pretence being removed, the ſubſtance of the great *myſtery*, contained in the atteſtation given by our Saviour unto the confeſſion of *Peter*, and the promiſe thereunto annexed, may be comprized in the enſuing aſſertions.

1. The *perſon of Chriſt*, the Son of the living God, as veſted with his offices, whereunto he was called and anointed, is the foundation of the church, the *rock* whereon it is built.

2. The *power and policy of hell* will be always engaged in oppoſition unto the relation of the church, unto this foundation, or the building of it on this *rock*.

3. The *church that is built on this rock*, ſhall never be dis-joynted from it, or prevailed againſt by the oppoſition of the gates of hell.

The two former of theſe I ſhall ſpeak briefly unto, my principal deſign being a demonſtration of a truth that ariſeth from the conſideration of them all.

The foundation of the church is twofold. (1.) *Real.* (2.) *Doctrinal.* And in both ways Chriſt alone is the foundation. The *real* foundation of the church he is, by virtue of the myſtical union of it unto him, with all the benefits whereof from thence, and thereby it is made partaker. For thence alone hath it ſpiritual life, grace, mercy, perfection and glory, *Epheſ.* iv. 15, 16. *Col.* ii. 19. And he is the *doctrinal foundation* of it, in that the faith or doctrine concerning him and his offices, is that divine truth which, in a peculiar manner, animates and conſtitutes the church of the New Teſtament, *Epheſ.* ii. 19, 20, 21, 22. Without the faith and confeſſion hereof, no one perſon belongs unto that church. I know not what is now believed, but I judge it will not yet be denied, that the external formal cauſe of the church of the *New Teſtament*, is the confeſſion of the faith concerning the perſon, offices and grace of Chriſt, with what is of us required thereon. In what ſenſe we aſſert theſe things will be afterwards fully cleared.

That the Lord Chriſt is thus the foundation of the church, is teſtified unto, *Iſa.* xxviii. 16. *Thus ſaith the Lord God, Behold I lay in Zion for a foundation a ſtone, a tried ſtone, a precious corner-ſtone, a ſure foundation: he that believeth, ſhall not make haſte.* It is among the bold inroads, that in this late age have been made on the vitals of religion, that ſome in compliance with the *Jews*, have attempted the application of this promiſe unto *Hezekiah*. The violence they have offered herein to the mind of the Holy Ghoſt, might be evidenced from every word of the context; but the interpretation and application of the laſt words of this promiſe by the apoſtles, leaves no pretence unto this inſinuation: *He that believes on him, ſhall not be aſhamed or confounded,* Rom. ix. 33. *chap.* x. 11. 1 *Pet.* ii. 6. that is, he ſhall be eternally ſaved; which it is the higheſt blaſphemy to apply unto any other but Jeſus Chriſt alone. He therefore is alone that *foundation* which God hath laid in and of the church; ſee *Pſal.* cxviii. 22. *Mat.* xxi. 42. *Mark* xii. 10. *Luke* xx. 17. *Acts* iv. 11. 1 *Pet.* ii. 4. *Epheſ.* ii. 20, 21, 22. *Zach.* iii. 9. But this fundamental truth of Chriſt being the only foundation of the church, is ſo expreſly determined by the apoſtle St. *Paul*, as not to need any farther confirmation, 1 *Cor.* iii. 11. *For other foundation can no man lay, but that is laid, which is Jeſus Chriſt.*

CHAP. II.

Oppoſition made unto the Church as built on the PERSON *of* CHRIST.

THERE are in the words of our Saviour unto *Peter*, concerning the *foundation of the church*, a promiſe of its preſervation, and a prediction of the oppoſition that ſhould be made thereunto. And accordingly all things are come to paſs, and are carrying on towards a complete accompliſhment. For (that we may begin with the oppoſition foretold) the *power and policy of hell ever were, and ever will be engaged in oppoſition unto the church built on this foundation*; that is, the faith of it concerning his perſon, office, and grace, whereby it is built on him. This, as to what is paſt, concerneth the matter of fact; whereof therefore I muſt give a brief account; and then we ſhall examine what evidences we have of the ſame endeavour at preſent.

The *gates of hell*, as all agree, are the power and policy of it; or the actings of ſatan both as a *lion*, and as a *ſerpent*, by rage and by ſubtilty. But whereas in theſe things he acts not viſibly in his own perſon, but by his agents, he hath always had two ſorts of them employed in his ſervice. By the one he executes his *rage*, and by the other his *craft*; he animates the one as a *lion*, the other as a *ſerpent*: in the one he acts as the *dragon*, in the other as the *beaſt that had two horns like the lamb, but ſpeaks like the dragon.*

dragon. The firſt is the unbelieving world; the other, apoſtates and ſeducers of all ſorts. Wherefore his work in this kind is of a double nature; the one an effect of his power and rage, acted by the world in perſecution; the other of his policy and craft, acted by heretics in ſeduction. In both he deſigns to ſeparate the church from its foundation.

The oppoſition of the firſt ſort he began againſt the perſon of Chriſt immediately in his humane nature. *Fraud* he firſt once attempted in his temptation, *Matth.* iv. but quickly found that that way he could make no approach unto him. *The prince of this world came, but had nothing in him.* Wherefore he betook himſelf unto *open force*, and by all means poſſible ſought his deſtruction; ſo alſo the more at any time the church is by faith and watchfulneſs ſecured againſt ſeduction, the more doth ſatan rage againſt it in open perſecution. And for the example and comfort of the church, in its conformity to Chriſt, no means were left unattempted that might inſtigate and prepare the world for his ruin. Reproaches, contempt, ſcorn, falſe and lying accuſations by his ſuggeſtions, were heaped on him on every hand. Hereby in the whole courſe of his miniſtry he *endured the contradiction of ſinners againſt himſelf*, Heb. xii. 3. And there is herein bleſſed proviſion made of ineſtimable conſolation, for all thoſe who are *predeſtinated to be conformed unto his image*, when God ſhall help them by faith to make uſe of his example. He calls them to *take up his croſs* and follow him; and he hath ſhewed them what is in it by his own bearing of it. Contempt, reproach, deſpiteful uſage, calumnies, falſe accuſations, wreſtings of his words, blaſpheming of his doctrine, reviling of his perſon, all that he ſaid and did as to his principles about humane government, and moral converſation, encompaſſed him all his days. And he hath aſſured his followers, that *ſuch and no other*, at leaſt for the moſt part, ſhall be their lot in this world. And ſome in all ages have an experience of it in an eminent manner. But have they any reaſon to complain? why ſhould the *ſervant* look for better meaſure than the *maſter* met withal? To be made like unto him in the worſt of evils, for his ſake, is the beſt and moſt honourable condition in this world. God help ſome to believe it. Hereby was way made for his death. But in the whole it was manifeſted how infinitely in all his ſubtilty and malice ſatan falls ſhort of the contrivances of divine wiſdom and power. For all that he attained by effecting his death, in the *hour of darkneſs*, was but the *breaking of his own head*, the *deſtruction of his works*, with the ruin of his kingdom; and what yet remains to conſummate his eternal miſery, he ſhall himſelf work out in his oppoſition unto the church. His reſtleſs malice and darkneſs will not ſuffer him to give over the purſuit of his rage, until nothing remains to give him a full entrance into endleſs torments, which he haſteneth every day. For when he ſhall have filled up the meaſure of his ſins, and of the ſins of the world in being inſtrumental unto his rage, eternal judgment ſhall put all things unto their iſſue. Through that ſhall he, with the world, enter into everlaſting flames, and the whole church built on the rock into reſt and glory.

No ſooner did the *church of the New Teſtament* begin to ariſe on this foundation, but the whole world of *Jews* and *Gentiles* ſet themſelves with open force to deſtroy it: And all that they contended with the church about was their faith, and confeſſion of it, that *Jeſus was the Chriſt the Son of the living God.* This foundation they would caſt it from, or exterminate it out of the earth. What were the endeavours of the *gates of hell* in this kind, with what height of rage, with what bloody and inhumane cruelties they were exerciſed and executed, we have ſome obſcure remembrance in the ſtories that remain from the *martyrdom of Stephen* unto the days of *Conſtantine*. But although there be enough remaining on record, to give us a view of the inſatiable malice of the *old murderer*, and an aſtoniſhing repreſentation of humane nature, degenerating into his image, in the perpetration of all horrid, inhumane cruelties, yet is it all as nothing in compariſon of that proſpect which the laſt day will give of them, when the earth ſhall diſcloſe all the blood that it hath received, and the righteous judge ſhall lay open all the contrivances for its effuſion, with the rage and malice wherewith they were attended. The ſame rage continueth yet unallayed in its principles; and although God in many places reſtrain and ſhut it up in his providence, by the circumſtances of humane affairs, yet as it hath the leaſt advantage, as it finds any door open unto it, it endeavours to act it ſelf in leſſer or higher degrees. But whatever diſmal appearance of things there may be in the world, we need not fear the ruin of the church by the moſt bloody oppoſitions. Former experiences will give ſecurity againſt future events. It is built on the rock, and thoſe *gates of hell* ſhall not prevail againſt it.

The ſecond way whereby ſatan attempted the ſame end, and yet continueth ſo to do, was by *pernicious errors and hereſies:* For all the hereſies wherewith the church was aſſaulted and peſtered for ſome *centuries of years*, were oppoſitions unto their faith in the perſon of Chriſt. I ſhall briefly reflect on the heads of this oppoſition, becauſe they are now after a revolution of ſo many ages lifting up themſelves again, though under new vizards and pretences. They were of three ſorts.

1. That which introduced other doctrines and notions of divine things, abſolutely excluſive of the *perſon and mediation of Chriſt*. Such was that of the *Gnoſticks*, begun as it is ſuppoſed by *Simon* the *magician*. A ſort of people they were with whom the firſt churches, after the deceaſe of the apoſtles, were exceedingly peſtered, and the faith of many was overthrown. For inſtead of Chriſt, and God in him reconciling the world unto himſelf, and the obedience of faith thereon according unto the goſpel, they introduced *endleſs fables*, *genealogies*, and *conjugations of deities*, or divine powers, which practically iſſued in this, that Chriſt was ſuch an *emanation of light and knowledge in them*, as made them perfect; that is, it took away all differences of good and evil, and gave them liberty to do what they pleaſed without ſenſe of ſin, or danger of puniſhment. This was the firſt way that ſatan attempted the faith of the church, namely, by ſubſtituting a *perfecting light and knowledge* in the room of the perſon of Chriſt; and, for ought I know, it may be one of the laſt ways whereby he will endeavour the accompliſhment of the ſame deſign. Nor had I made mention of theſe pernicious imaginations, which have lain rotting in oblivion for ſo many generations, but that ſome again endeavour to revive them, at leaſt ſo far as they were advanced and directed againſt the faith and knowledge of the perſon of Chriſt.

2. Satan attempted the ſame work by them who *denied his divine nature*, that is, in effect denied him to be the *Son of the living God*, on the faith whereof the church is built. And theſe were of two ſorts.

1. Such as plainly and openly denied him to have any *pre-exiſtence* unto his conception and birth of the holy virgin. Such were the *Ebionites*, *Samoſetanians*, and *Photinians:* For they all affirmed him to be a *mere man*, and no more, though miraculouſly conceived and born of the virgin, as ſome of them granted; though denied, as it is ſaid, by the *Ebionites*, on which account he was called the Son of God. This attempt

lay directly againſt the *everlaſting rock*, and would have ſubſtituted *ſand* in the room of it. For no better is the beſt of humane nature to make a foundation for the church, if not united unto the divine. Many in thoſe days followed thoſe pernicious ways; yet the foundation of God ſtood ſure, nor was the church moved from it. But yet after a revolution of ſo many ages, is the ſame endeavour again engaged in. The old enemy taking advantage of that prevalency of *atheiſm* and prophaneneſs among thoſe that are called chriſtians, doth again employ the ſame engine to overthrow the faith of the church, and that with more ſubtilty than formerly, in the *Socinians*. For their faith, or rather unbelief, concerning the perſon of Chriſt, is the ſame with thoſe before mentioned.

And what a vain wanton generation admire and applaud in their ſophiſtical reaſonings, is no more but what the *primitive church* triumphed over through faith, in the moſt ſubtle management of the *Samoſetanians*, *Photinians*, and others. An evidence it is that Satan is not unknowing unto the workings of that vanity and darkneſs, of thoſe corrupt affections in the minds of men, whereby they are diſpoſed unto a contempt of the myſtery of the goſpel. Who would have thought, that the old exploded pernicious errors of the *Samoſetanians*, *Photinians*, and *Pelagians*, againſt the power and grace of Chriſt, ſhould enter on the world again, with ſo much oſtentation and triumph as they do at this day? But many men, ſo far as I can obſerve, are fallen into ſuch a diſlike of the *Chriſt of God*, that every thing concerning his perſon, ſpirit and grace, is an abomination unto them. It is not want of underſtanding to comprehend doctrines, but hatred unto the things themſelves, whereby ſuch perſons are ſeduced. And there is nothing of this nature, whereunto nature, as corrupted, doth not contribute its utmoſt aſſiſtance.

2. There were ſuch as oppoſed his *divine nature* under pretence of declaring it another way, than the faith of the church did reſt in. So was it with the *Arians*, in whom the *gates of hell* ſeemed once to be near a prevalency. For the whole profeſſing world almoſt was once ſurprized into that hereſie. In words they acknowledged his divine perſon; but added as a limitation of that acknowledgment, that the divine nature which he had, was *originally created of God*, and produced out of nothing, with a double blaſphemy, denying him to be the true God, and making a God of a meer creature. But in all theſe attempts the oppoſition of the *gates of hell* unto the church, reſpected faith in the perſon of Chriſt as Son of the living God.

Secondly, By ſome his *humane nature* was oppoſed, for no ſtone did ſatan leave unturned in the purſuit of his great deſign. And that which in all theſe things he aimed at, was the ſubſtitution of a falſe Chriſt, in the room of him who in one perſon was both the ſon of man, and the ſon of the living God. And herein he infected the minds of men with endleſs imaginations. Some denied him to have any real humane nature, but to have been a *phantaſm*, an appearance, a diſpenſation, a meer cloud acted by divine power; ſome that he was made of *heavenly fleſh*, brought from above, and which as ſome alſo affirmed, was a *parcel of the divine nature*. Some affirmed that this body was not animated as ours are, by a *rational ſoul*, but was immediately acted by the power of the divine being, which was unto it in the room of a living ſoul. Some that his body was of an *etherial nature*, and was at length turned into the ſun; with many ſuch diabolical deluſions. And there yet want not attempts in theſe days, of various ſorts, to deſtroy the verity of his humane nature; and I know not what ſome late *phantaſtical opinions* about the nature of glorified bodies may tend unto. The deſign of ſatan in all theſe penicious imaginations is to break the cognation and alliance between Chriſt in his humane nature and the church, whereon the ſalvation of it doth abſolutely depend.

Thirdly, he raiſed a vehement oppoſition againſt the *hypoſtatical union*, or the union of theſe two natures in one perſon. This he did in the *Neſtorian hereſy*, which greatly, and for a long time, peſtered the church. The authors and promoters of this opinion, granted the Lord Chriſt to have a divine nature, to be the ſon of the living God. They alſo acknowledged the truth of his humane nature, that he was truly a man even as we are. But the *perſonal union* between theſe two natures they denied. An union they ſaid there was between them, but ſuch as conſiſted only in *love*, *power* and *care*. God did, as they imagined, eminently and powerfully manifeſt himſelf in the man Chriſt Jeſus, had him in an eſpecial regard and love, and did more act in him than in any other. But that the Son of God aſſumed our nature into *perſonal ſubſiſtence* with himſelf, whereby whole Chriſt was one perſon, and all his mediatory acts were the acts of that one perſon, of him who was both God and man; this they would not acknowledge. And this pernicious imagination, though it ſeem to make conceſſions of truth, doth no leſs effectually evert the foundation of the church than the former. For if the divine and humane nature of Chriſt do not conſtitute one *individual perſon*, all that he did for us was only as a man, which would have been altogether inſufficient for the ſalvation of the church, nor had *God redeemed it with his own blood*. This ſeems to be the opinion of ſome amongſt us at this day, about the perſon of Chriſt. They acknowledge the being of the eternal word the Son of God. And they allow in the like manner the verity of his humane nature, or own that man Chriſt Jeſus: Only they ſay, that the eternal word was in him and with him in the ſame kind, as it is with other believers; but in a ſupreme degree of manifeſtation and power. But though in theſe things there is a great endeavour to put a new colour and appearance on old imaginations, the deſign of ſatan is one and the ſame in them all, namely, to oppoſe the building of the church upon its proper ſole foundation. And theſe things ſhall be afterwards expreſly ſpoken unto.

I intend no more in theſe inſtances, but briefly to demonſtrate, that the principal oppoſition of the *gates of hell* unto the church lay always unto the building of it by faith on the perſon of Chriſt.

It were eaſie alſo to demonſtrate that *Mahumetiſm*, which hath been ſo ſore a ſtroke unto the chriſtian profeſſion, is nothing but a concurrence and combination of theſe two ways, of force and fraud, in oppoſition unto the perſon of Chriſt.

It is true that ſatan after all this, by another way, attempted the doctrine of the offices and grace of Chriſt, with the worſhip of God in him. And this he hath carried ſo far, as that it iſſued in a fatal *anti-chriſtian apoſtacy*; which is not of my preſent conſideration.

But we may proceed to what is of our own immediate concernment. And the ſame work with that before deſcribed is ſtill carried on. The perſon of Chriſt, the faith of the church concerning it, the relation of the church unto it, the building of the church on it, the life and preſervation of the church thereby, are things that the *gates of hell* are engaged in an oppoſition unto. For,

1. It is known with what ſubtilty and urgency his divine nature and perſon are oppoſed by the *Socinians*. What an acceſſion is made daily unto their incredulity! What inclination of mind multitudes do manifeſt towards

wards their pernicious ways, are alſo evident unto all who have any concernment in or for religion. But this argument I have laboured in on other occaſions.

2. Many who expreſly deny not his *divine perſon*, yet ſeem to grow weary of any concernment therein. A *natural religion*, or none at all, pleaſeth them better than faith in God by Jeſus Chriſt. That any thing more is neceſſary in religion, but what *natural light* will diſcover and conduct us in, with the *moral* duties of righteouſneſs and honeſty which it directs unto, there are too many that will not acknowledge. What is beyond the line of nature and reaſon is erected as unintelligible myſteries or follies. The perſon and grace of Chriſt are ſuppoſed to breed all the diſturbance in religion. Without them the common notions of the divine being and goodneſs, will guide men ſufficiently unto eternal bleſſedneſs. They did ſo before the coming of Chriſt in the fleſh, and may do ſo now he is gone to heaven.

3. There are ſome who have ſo ordered the frame of objective religion, as it is very uncertain, whether they leave any place for the perſon of Chriſt in it or no. For beſides their denial of the *hypoſtatical union* of his nature, they aſcribe all that unto a *light within them*, which God will effect only by Chriſt as a mediator. What are the internal actings of their minds, as unto faith and truſt towards him, I know not; but from their outward profeſſion he ſeems to be almoſt excluded.

4. There are not a few who pretend high unto religion and devotion, who declare no erronious conceptions about the doctrine of the *perſon of Chriſt*, who yet manifeſt themſelves not to have that regard unto him, which the goſpel preſcribes and requires. Hence have we ſo many diſcourſes publiſhed about religion, the practical holineſs and duties of obedience, written with great elegancy of ſtile, and ſeriouſneſs in argument, wherein we can meet with little or nothing wherein Jeſus Chriſt, his office or his grace are concerned. Yea it is odds, but in them all, we ſhall meet with ſome *reflections* on thoſe who judge them to be the life and center of our religion. The things of Chriſt beyond the example of his converſation on the earth, are of no uſe with ſuch perſons unto the promotion of piety and goſpel obedience. Concerning many books of this nature, we may ſay what a learned perſon did of one of old ‘There were in it ‘many things laudable and delectable, *ſed nomen Jeſu non erat ibi.*

5. Suited unto theſe manifeſt inclinations of the minds of men, unto a neglect of Chriſt in the religion they frame unto themſelves, dangerous and noxious inſinuations concerning what our thoughts ought to be of him, are made and tendred. As (1.) It is ſcandalouſly propoſed and anſwered, of *what uſe is the conſideration of the perſon of Chriſt in our religion*, Such are the novel enquiries of men who ſuppoſe there is *any thing* in chriſtian religion wherein the perſon of Chriſt is of no conſideration; as though it were not the life and ſoul that animates the whole of it, that which gives it its eſpecial *form as chriſtian*; as though by virtue of our religion we received any thing from God, any benefit in mercy, grace, privilege or glory, and not through the perſon of Chriſt; as though any one duty or act of religion towards God could be acceptably performed by us, without a reſpect unto, or a conſideration of the perſon of Chriſt; or that there were any lines of truth in religion as it is chriſtian, that did not relate thereunto. Such bold enquiries with futilous anſwers annexed unto them, ſufficiently manifeſt what acquaintance their authors have either with Chriſt himſelf, which in others they deſpiſe, or with his goſpel which they pretend to embrace. (2.) A *mock ſcheme* of religion is framed to repreſent the folly of them who deſign to learn the mind and will of

God, in and by him. (3.) *Reproachful reflections* are made on ſuch as plead the neceſſity of *acquaintance* with him, or the knowledge of him, as though thereby they rejected the uſe of the goſpel. (4.) *Profeſſed love* unto the perſon of Chriſt is traduced as a *meer fancy* and vapour of diſtempered minds, or weak imaginations. (5.) The *union of the Lord Chriſt and his church*, is aſſerted, to be *political* only, with reſpect unto laws and rules of government. And many other things of a like nature are aſſerted, derogatory unto his glory, and repugnant unto the faith of the church. Such as from the foundation of chriſtian religion were never vented by any perſons before, who did not openly avow ſome impious hereſie concerning his perſon. And I no way doubt but that men may with leſs guilt and ſcandal fall under ſundry *doctrinal miſapprehenſions* concerning it, than by crying *hail* thereunto, to deſpoil it of all its glory, as unto our concernment therein, in our practical obedience unto God. Such things have we deſerved to ſee and hear.

6. The very name or expreſſion of *preaching Chriſt* is become a term of reproach and contempt; nor can ſome, as they ſay, underſtand what is meant thereby, unleſs it be an *engine to drive all rational preaching, and ſo all morality and honeſty out of the world.*

7. That which all theſe things tend unto and center in, is that horrible prophaneneſs of life, that neglect of all goſpel duties, that contempt of all ſpiritual graces and their effects, which the generality of them that are called Chriſtians in many places are given up unto. I know not whether it were not more for the honour of Chriſt, that ſuch perſons would publickly renounce the profeſſion of his name, rather than practically manifeſt their inward diſregard unto him.

That by theſe, and the like means, ſatan doth yet attempt the ruin of the church as unto its building on the everlaſting rock, falls under the obſervation of all who are concerned in its welfare. And whatever others may apprehend concerning this ſtate of things in the world, how any that love the Lord Jeſus in ſincerity, eſpecially ſuch as are called to declare and repreſent him unto men in the *office of the miniſtry*, can acquit themſelves to be faithful unto him, without giving their teſtimony againſt, and endeavouring to ſtop what lies in them, the progreſs of this prevailing declenſion, from the only foundation of the church, I know not; nor will it be eaſy for themſelves to declare. And in that variety of conceptions which are about him, and the oppoſition that is made unto him, there is nothing more neceſſary than that we ſhould renew and atteſt our confeſſion of him, as the Son of the living God, the only rock whereon the church of them that ſhall be ſaved is founded and built.

Pauca ideo de Chriſto, as *Tertullian* ſpeaks; ſome few things concerning the perſon of Chriſt with reſpect unto the confeſſion of *Peter*, and the promiſe thereunto annexed, wherein he is declared the *ſole foundation of the church*, will be comprized in the enſuing diſcourſe. And he who hath ordained ſtrength out of the mouths of babes and ſucklings, as he hath given ability to expreſs theſe poor mean contemplations of his glory, can raiſe by them a revenue of honour unto himſelf in the hearts of them that do believe. And ſome few things I muſt premiſe in general unto what I do deſign. As,

1. The inſtances which I ſhall give concerning the *uſe and conſideration of the perſon of Chriſt in chriſtian religion*, or of him as he is the foundation whereon the church is built, are but *few*, and thoſe perhaps not the moſt *ſignal* or eminent which the greater ſpiritual wiſdom and

underſtanding of others might propoſe. And indeed who ſhall undertake to declare what are the chief inſtances of this incomprehenſible effect of divine wiſdom? *What is his name, and what is his ſons name if thou canſt tell?* Prov. xxx. 4. See *Iſa.* ix. 6. It is enough for us to ſtad in an holy admiration at the ſhore of this unſearchable ocean, and to gather up ſome parcels of that divine treaſure, wherewith the ſcripture of truth is enriched.

2. I make no pretence of ſearching into the bottom or depths of any part of this great *myſtery of godlineſs, God manifeſt in the fleſh.* They are altogether unſearchable unto the line of the enlightened minds in this life. What we ſhall farther comprehend of them in the other world, God only knows. We cannot in theſe things by our utmoſt diligent ſearch, *find out the Almighty unto perfection.* The *prophets* could not do ſo of old, nor can the *angels* themſelves at preſent, who *deſire to look into theſe things,* 1 Pet. i. 10, 11, 12. Only I ſhall endeavour to repreſent unto the faith of them that do believe, ſomewhat of what the ſcripture doth plainly reveal, evidencing in what ſenſe the *perſon of Chriſt is the ſole foundation of the church.*

3. I ſhall not herein reſpect them immediately by whom the divine perſon of Chriſt is denied and oppoſed. I have formerly treated thereof, beyond their contradiction in way of reply. But it is *their conviction* which I ſhall reſpect herein, who under an outward confeſſion of the truth, do either notionally or practically, either ignorantly or deſignedly, God knows, I know not, endeavour to weaken the faith of the church in its adherence unto this foundation. Howbeit neither the one ſort nor the other have any place in my thoughts in compariſon of the inſtruction and edification of others, who love the Lord Jeſus Chriſt in ſincerity.

CHAP. III.

The PERSON *of* CHRIST *the moſt ineffable effect of divine Wiſdom and Goodneſs. Thence the next cauſe of all true Religion. In what ſenſe it is ſo.*

THE *Perſon of Chriſt is the moſt glorious and ineffable effect of divine wiſdom, grace and power,* and therefore is the next foundation of all acceptable religion and worſhip. The divine *being* it ſelf is the firſt formal reaſon, foundation and object of all religion. It all depends, on taking God to be our God, which is the firſt of his commands. For religion and the worſhip performed in it, is nothing but the due reſpect of rational creatures, unto the divine nature, and its infinite excellencies. It is the *glorifying of God as God,* the way of expreſſing that reſpect, being regulated by the revelation of his will. Yet the *divine eſſence* is not in it ſelf the next and immediate cauſe of religious worſhip. But it is the *manifeſtation* of this being and its excellencies wherewith the mind of rational creatures is immediately affected, and whereby it is obliged to give that religious honour and worſhip which is due unto that being, and neceſſary from our relation thereunto. Upon this manifeſtation all creatures capable by an intelligent nature of a ſenſe thereof, are indiſpenſibly obliged to give all divine honour and glory to God.

The way alone whereby this manifeſtation may be made, is by *outward acts and effects*. For in it ſelf the divine nature is hid from all living, and dwelleth in that light whereunto no creature can approach. This therefore God firſt made by the creation of all things out of nothing. The creation of man himſelf, with the principles of a rational intelligent nature, a conſcience atteſting his ſubordination unto God, and of all other things declaring the glory of his wiſdom, goodneſs and power, was the immediate ground of all *natural religion*, and yet continues ſo to be. And the glory of it anſwers the means and ways of the manifeſtation of the divine being, exiſtence, excellencies and properties. And where this manifeſtation is deſpiſed or neglected, there God himſelf is ſo; as the apoſtle diſcourſeth at large, *Rom.* i. 18, 19, 20, 21, 22.

But of all the effects of the divine excellencies, the conſtitution of the perſon of Chriſt as the foundation of the new creation, as the *myſtery of godlineſs*, was the moſt ineffable and glorious. I ſpeak not of his divine perſon abſolutely. For his diſtinct perſonality and ſubſiſtence was by an internal, and eternal act of the divine being in the perſon of the Father, or eternal generation, which is eſſential unto the divine eſſence, whereby nothing anew was outwardly wrought or did exiſt. He was not, he is not that ſenſe, the effect of divine wiſdom and power of God, but the eſſential wiſdom and power of God himſelf. But we ſpeak of him only as *incarnate*, as he aſſumed our nature into perſonal ſubſiſtence with himſelf. His conception in the womb of the virgin, as unto the integrity of humane nature, was a miraculous operation of the divine power. But the prevention of that nature from any ſubſiſtence of its own, by its aſſumption into perſonal union with the Son of God, in the firſt inſtance of its conception, is that which is above all miracles, nor can be deſigned by that name. A myſtery it is, ſo far above the order of all creating or providential operations, that it wholly tranſcends the ſphere of them that are moſt miraculous. Herein did God glorify all the properties of the divine nature, acting in a way of infinite wiſdom, grace and condeſcenſion. The depths of the myſtery hereof, are open only unto him whoſe underſtanding is infinite, which no created underſtanding can comprehend. All other things were produced and effected by an outward emanation of power from God: *He ſaid, Let there be light, and there was light.* But this aſſumption of our nature into *hypoſtatical union* with the Son of God, this conſtitution of one and the ſame individual perſon in two natures ſo infinitely diſtinct, as thoſe of God and man, whereby the *eternal* was made *in time*, the *infinite* became *finite*, the *immortal*, *mortal*, yet continuing eternal, infinite, immortal, is that ſingular expreſſion of divine wiſdom, goodneſs and power, wherein God will be admired and glorified unto all eternity. Herein was that change introduced into the whole firſt creation, whereby the bleſſed angels were exalted, ſatan and his works ruined, mankind recovered from a diſmal apoſtacy, all things made new, all things in heaven and earth reconciled and gathered into one head, and a revenue of eternal glory raiſed unto God, incomparably above what the firſt conſtitution of all things in the order of nature could yield unto him.

In the expreſſion of this myſtery the ſcripture doth ſometimes draw the *vail* over it, as that which we cannot look into. So in his conception of the virgin, with reſpect unto this union which accompanied it, it was told her, that *the power of the higheſt ſhould overſhadow her*, *Luke* i. 35. A work it was of the power of the moſt high, but hid from the eyes of men in the nature of it; and therefore *that holy thing* which had no ſubſiſtence of its own, which ſhould be born of her, ſhould *be called the Son of God*, becoming one perſon with him. Sometimes it expreſſeth the greatneſs of the myſtery, and leaves it as an object of our admiration, 1 *Tim.* iii. 16. *Without controverſy great is the myſtery of godlineſs. God was manifeſted in the fleſh.* A myſtery it is, and that of thoſe dimenſions as no creature can comprehend. Sometimes it putteth things together, as that the diſtance of the two natures, ſhall illuſtrate the glory of the one perſon. *John* i. 14. *The word was made fleſh, and dwelt among us.* But what word was this? *That which was in the beginning, which was with God, which was God, by whom all things were made, and without whom was not any thing made that was made, who was light and life.* This word was made *fleſh*; not by any change of his own nature or eſſence; not by a tranſubſtantiation of the divine nature into the humane; not by ceaſing to be what he was, but by becoming what he was not, in taking our nature to be his own, whereby he *dwelt among us.* This *glorious word* which is God, and deſcribed by his eternity and omnipotency in works of creation and providence, *was made fleſh*, which expreſſeth the loweſt ſtate and condition of humane nature; *without controverſy* great is this myſtery of godlineſs. And in that ſtate wherein he viſibly appeared as ſo made fleſh, thoſe who had eyes given them from above, ſaw *his glory, the glory as of the only begotten of the Father.* The eternal Word being made fleſh, and manifeſted therein, they ſaw his glory, the glory of the only Begotten of the Father. What heart can conceive, what tongue can expreſs the leaſt part of the glory of his divine wiſdom and grace? So alſo is it propoſed unto us, *Iſa.* ix, 6. *Unto us a Child is born, unto us a Son is given, and the government ſhall be on his ſhoulders; and his name ſhall be called wonderful, counſeller the mighty God, the everlaſting Father, the prince of peace.* He is called in the firſt place *wonderful*, and that deſervedly, *Prov.* xxx. 4. That the *mighty God* ſhould be a *child born*, and the everlaſting Father a *Son born unto us*, may well entitle him unto the name of *wonderful.*

Some amongſt us ſay, that if there were no other way for the redemption and ſalvation of the church, but this only of the *incarnation* and mediation of the Son of God, that there was no wiſdom in the contrivance of it. Vain man indeed, would be wiſe, but is like the wild aſs's colt. Was there *no wiſdom* in the contrivance of that, which when it is effected, leaves nothing but *admiration* unto the utmoſt of all created wiſdom? Who hath known the mind of the Lord in this thing? Or who hath been his counſeller in this work, wherein the mighty God became a child born to us, a Son given unto us? Let all vain imaginations ceaſe; there is nothing left unto the ſon of men, but either to reject the *divine perſon of Chriſt*, as many do unto their own deſtruction, or humbly to adore the myſtery of infinite wiſdom and grace therein. And it will require a condeſcending charity to judge that thoſe do really believe the *incarnation of the Son of God*, who live not in the admiration of it as the moſt adorable effect of divine wiſdom.

The glory of the ſame myſtery is elſewhere teſtified unto. *Heb.* i. 1, 2, 3. *God hath ſpoken unto us by his Son, by whom alſo he made the worlds; who being the brightneſs of his glory, and the expreſs image of his perſon,*

perſon, upholding all things by the word of his power, by himſelf purged our ſins. That he purged our ſins by his death, and the oblation of himſelf therein unto God, is acknowledged. That this ſhould be done by him, by whom the worlds were made, who is the eſſential brightneſs of the divine glory, and the expreſs image of the perſon of the father therein, who upholds, rules, ſuſtains all things by the word of his power, whereby God purchaſed his church with his own blood, *Acts* xx. 28. is that wherein he will be admired unto eternity. See *Phil.* ii. 2,-----6, 7, 8, 9.

Iſaiah vi. there is a repreſentation made of him as on a throne, *filling the temple with the train of his glory.* The Son of God it was, who was ſo repreſented, and that as he was to fill the *temple of his humane nature* with divine glory, when the fulneſs of the Godhead *dwelt in him bodily.* And herein the *Seraphims*, which adminiſtred unto him, had *ſix wings*, with two whereof they *covered their faces* as not being able to behold or look into the glorious myſtery of his incarnation, *v.* 2, 3. *John* xii. 40. *chap.* ii. 19. *Col.* ii. 9. But when the ſame miniſtring ſpirits under the name of *Cherubims* attended the throne of God in the adminiſtration of his *providence*, as unto the diſpoſal and government of the world, they had *four wings only*, and covered not their faces, but ſtedily beheld the glory of it, *Ezek.* i. 6. *chap.* x. 2, 3.

This is the glory of chriſtian religion, the baſis and foundation that bears the whole ſuperſtructure, the root whereon it grows. This is its life and ſoul, that wherein it differs from, and inconceivably excels whatever was in true religion before, or whatever any falſe religion pretended unto. Religion in its *firſt conſtitution*, in the ſtate of pure incorrupted nature, was orderly, beautiful and glorious. Man being made in the image of God, was fit and able to glorify him as God. But whereas whatever perfection God had communicated unto our nature, he had not *united it unto himſelf in a perſonal union*, the fabrick of it quickly fell unto the ground. Want of this foundation made it obnoxious unto ruin. God manifeſted herein, that no gracious relation between him and our nature could be ſtable and permanent, unleſs our *nature was aſſumed into perſonal union and ſubſiſtence* with himſelf. This is the only rock and aſſured foundation of the relation of the church unto God, which now can never utterly fail. Our nature is eternally ſecured in that union, and we ourſelves, as we ſhall ſee thereby. *Col.* i. 17, 18. *In him all things conſiſt*; wherefore whatever beauty and glory there was in the relation that was between God and man, and the relation of all things unto God by man, in the preſervation whereof natural religion did conſiſt, it had no beauty nor glory in compariſon of this which doth excel; or the manifeſtation of God in the fleſh, the appearance and ſubſiſtence of the divine and humane natures in the ſame ſingle individual perſon. And whereas God in that ſtate had given man dominion *over the fiſh of the ſea, and the fowl of the air, and over the cattel, and over all the earth, Gen.* i. 26. It was all but an obſcure repreſentation of the exaltation of our nature in Chriſt, as the apoſtle declares, *Heb.* ii. 6, 7, 8, 9.

There was true religion in the world *after the fall*, both before and after giving of the law; a religion built upon and reſolved into divine revelation, And as for the outward glory of it, the adminiſtration that it was brought into under the tabernacle and temple, it was beyond what is repreſented in the inſtitutions of the goſpel. Yet is chriſtian religion, our *evangelical* profeſſion, and the ſtate of the church thereon, *far more glorious*, beautiful and perfect, then that ſtate of religion was capable of, or could attain. And as this is evident from hence, becauſe God in his wiſdom, grace and love to the church, hath removed *that* ſtate, and introduced *this* in the room thereof; ſo the apoſtle proves it in all conſiderable inſtances, in his *Epiſtle to the Hebrews*, written unto that purpoſe. There were two things before in religion: The *promiſe* which was the life of it, and the *inſtitutions* of worſhip under the law, which were the outward glory and beauty of it. And both theſe were nothing, or had nothing in them, but only what they before propoſed and repreſented of Chriſt, *God manifeſted in the fleſh*. The promiſe was concerning him; and the inſtitutions of worſhip did only repreſent him. So the apoſtle declares it, *Col.* ii. 17. Wherefore as all the religion that was in the world after the fall was built on the promiſe of this work of God in due time to be accompliſhed, ſo it is the actual performance of it, which is the foundation of chriſtian religion, and which gives it the preheminence above all that went before it. So the apoſtle expreſſeth it, *Heb.* i. 1, 2, 3. *God who at*, &c.

All *falſe religion* pretended always unto things that were *myſterious*. And the more men could invent, or the devil ſuggeſt, that had an appearance of that nature, as ſundry things were ſo introduced horrid and dreadful, the more reverence and eſteem were reconciled unto it. But the whole compaſs of the craft of ſatan, and the imaginations of men, could never extend it ſelf unto the leaſt reſemblance of this myſtery. And it is not amiſs conjectured, that the apoſtle in his deſcription of it, 1 *Tim.* iii. 16. did reflect upon, and condemn the vanity of the *Eleuſynian myſteries*, which were of the greateſt vogue and reputation among the Gentiles.

Take away the conſideration hereof, and we deſpoil chriſtian religion of all its glory, debaſing it unto what *Mahumetiſm* pretends unto, and unto what in *Judaiſm* was really enjoyed.

The *faith* of this myſtery ennobles the mind wherein it is, rendering it ſpiritual and heavenly, transforming it into the image of God. Herein conſiſts the excellency of faith, above all other powers and acts of the ſoul, that it receives, aſſents unto, and reſts in things in their own nature abſolutely incomprehenſible. It is ἔλεγχος οὐ βλεπομένων, *Heb.* xi. 1. *The evidence of things not ſeen*; that which makes evidence as by demonſtration, thoſe things which are no way objected unto ſenſe, and which reaſon cannot comprehend. The more ſublime and glorious, the more inacceſſible unto ſenſe and reaſon are the things which we believe, the more are we changed into the image of God, in the exerciſe of faith upon them. Hence we find this moſt glorious effect of faith, or the transformation of the mind into the likeneſs of God, no leſs real evident and eminent in many, whoſe rationally comprehenſive abilities are weak and contemptible in the eye of that wiſdom which is of this world, than in thoſe of the higheſt natural ſagacity, enjoying the beſt improvements of reaſon. For *God hath choſen the poor of this world rich in faith, and heirs of the kingdom*, *Jam.* ii. 5. However they may be poor, and as another apoſtle ſpeaketh *fooliſh, weak, baſe* and *deſpiſed*, 1 *Cor.* i. 27, 28. yet that faith which enables them to aſſent unto, and embrace divine myſteries, renders them *rich* in the ſight of God, in that it makes them like unto him.

Some would have all things that we are to believe to be levelled abſolutely unto *our reaſon* and comprehenſion, a principle which at this day ſhakes the very foundations of chriſtian religion. It is not ſufficient they ſay to determine that the faith or knowledge of any thing is neceſſary unto our obedience and ſalvation, that it ſeems to be fully and perſpicuouſly reveal'd in the ſcripture; unleſs the things ſo reveal'd be obvious and comprehenſible unto our reaſon. An apprehenſion, which as it ariſeth from the pride which naturally enſues on the ignorance of God and our ſelves; ſo it is not only an invention ſuited to debaſe religion, but an engine to evert the faith of the church in all the the principal myſteries of the goſpel, eſpecially of the *Trinity and Incarnation of the Son of God.* But faith which is truly divine, is never more in its proper exerciſe, doth never more elevate the ſoul into conformity unto God, than when it acts in the contemplation and admiration of the moſt *incomprehenſible myſteries*, which are propoſed unto it by divine revelation.

Hence things *philoſophical*, and of a deep rational indagation, find great acceptance in the world, as in their proper place they do deſerve. Men are furniſhed with proper meaſures of them, and they find them proportionate unto the the principles of their own underſtandings. But as for *ſpiritual and heavenly myſteries*, the thoughts of men for the moſt part recoil upon their firſt propoſal, nor will be encouraged to engage in a diligent enquiry into them, yea commonly reject them as fooliſh, or at leaſt that wherein they are not concerned. The reaſon is that given in another caſe by the apoſtle, *all men have not faith*, 2 *Theſ.* ii. 2. which makes them abſurd and unreaſonable in the conſideration of the proper objects of it. But where this faith is, the greatneſs of the myſteries which it embraceth, heightens its efficacy in all bleſſed effects upon the ſoul. Such is this *conſtitution of the perſon of Chriſt*, wherein all the glory of all the holy properties and perfections of the divine nature are manifeſted, and do ſhine forth. So ſpeaks the apoſtle, 2 *Cor.* iii. 18. *Beholding as in a glaſs the glory of the Lord, we are changed into the ſame image from glory to glory.* This glory which we behold is the glory of the face of God in Jeſus Chriſt, *chap.* iv. 6. or the glorious repreſentation which is made of him in the perſon of Chriſt, whereof we ſhall treat afterwards. The glaſs wherein this glory is repreſented unto us, propoſed unto our view and contemplation, is divine revelation in the Goſpel. Herein *we behold it alone* by faith alone. And thoſe whoſe view is ſtedfaſt, who moſt abound in that contemplation by the exerciſe of faith, are thereby *changed into the ſame image from glory to glory*; or are more and more renewed and transformed into the likeneſs of God ſo repreſented unto them.

That which ſhall at laſt perfectly effect our utmoſt conformity to God, and therein our eternal bleſſedneſs, is *viſion*, or ſight, *We ſhall be like him, for we ſhall ſee him as he is*, 1 *John* iii. 2. Here faith begins what ſight ſhall perfect hereafter. But yet *we walk by faith, and not by ſight*, 2 *Cor.* v. 7. And although the life of faith and viſion differ in degrees, or as ſome think in kind, yet have they both the ſame object, and the ſame operations; and there is a great cognation between them. The object of *viſion* is the whole myſtery of the divine exiſtence and will; and its operation, is a perfect conformity to God, a likneſs unto him, wherein our bleſſedneſs ſhall conſiſt. Faith hath the ſame object, and the ſame operations in its degree and meaſure. The great and incomprehenſible myſteries of the divine being, of the will and wiſdom of God, are its proper objects, and its operation with reſpect unto us, is *conformity* and likeneſs unto him. And this it doth in a peculiar manner in the contemplation of the glory of God in the face of Jeſus Chriſt; and herein we have our neareſt approaches unto the life of viſion, and the effects of it. For therein *beholding the glory of God in the face of Jeſus Chriſt, we are changed into the ſame image from glory to glory*; which perfectly to conſummate is the effect of ſight in glory. The exerciſe of faith herein doth more raiſe and perfect the mind, more diſpoſe it unto holy heavenly frames and affections, than any other duty whatever.

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To be *nigh unto God*, and to be *like unto him*, are the ſame. To be always with him, and perfectly like him, according to the capacity of our nature, is to be eternally bleſſed. To live by faith in the contemplation of the glory of God in Chriſt, is that initiation into both, whereof we are capable in this world. The endeavours of ſome to contemplate and report the glory of God in nature, in the works of creation and providence, in the things of the greater and the leſſer world, do deſerve their juſt commendation; and it is that which the ſcripture in ſundry places calls us unto: But for any there to abide, there to bound their deſigns, when they have a much more noble and glorious object for their meditations, namely, *the glory of God in Chriſt*, is both to deſpiſe the wiſdom of God in that revelation of himſelf, and to come ſhort of that transforming efficacy of faith in the contemplation hereof, whereby we are made like unto God. For hereunto alone doth it belong, and not unto any natural knowledge, nor to any knowledge of the moſt ſecret receſſes of nature.

I ſhall only ſay, that thoſe who are *inconverſant* with theſe objects of faith, whoſe minds are not delighted in the admiration of, and acquieſcency in things incomprehenſible, ſuch as is this conſtitution of the perſon of Chriſt, who would reduce all things to the meaſure of their own underſtandings, or elſe wilfully live in the neglect of what they cannot comprehend, do not much prepare themſelves for that *viſion* of theſe things in glory wherein our bleſſedneſs doth conſiſt.

Moreover, this conſtitution of the perſon of Chriſt being the moſt admirable and ineffable effect of divine wiſdom, grace and power, it is that alone which can bear *the weight of the whole ſuperſtructure* of the myſtery of godlineſs; that wherein the whole ſanctification and ſalvation of the church is reſolved, wherein alone faith can find reſt and peace. *Other foundation can no man lay ſave that is laid, which is Jeſus Chriſt*, 1 *Cor.* iii. 11. Reſt and peace with God, is that which we ſeek after; *What ſhall we do to be ſaved?* In this enquiry the acts of the *mediatory office* of Chriſt are in the goſpel firſt preſented unto us, eſpecially his oblation and interceſſion: Through them is he able to *ſave unto the utmoſt* thoſe that come to God by him. But there were oblations for ſin, and interceſſions for ſinners under the Old Teſtament; yet of them all doth the apoſtle affirm, that they could not make *them perfect that came unto God by them*, nor take away conſcience condemning for ſin, *Heb.* ii. 1, 2, 3, 4. Wherefore it is not theſe things in themſelves that can give us reſt and peace, but their relation unto the perſon of Chriſt. The oblation and interceſſion of any other would not have ſaved us. Hence for the ſecurity of our faith, we are minded that *God redeemed the church with his own blood*, *Acts* xx. 28. He did ſo who was God, as he was manifeſted in the fleſh. His blood alone could purge our conſciences from dead works, who did offer himſelf unto God, through the Eternal Spirit, *Heb.* ix. 14. And when the apoſtle, for our relief againſt the guilt of ſin calleth us unto the conſideration of interceſſion and propitiation, he mindeth us peculiarly of his *perſon* by whom they are formed, 1 *John* ii. 1, 2. *If any man ſin, we have an advocate with the father, Jeſus Chriſt the righteous, and he is the propitiation for our ſins.* And we may briefly conſider the order of theſe things.

1. We ſuppoſe in this caſe conſcience to be awakened unto a ſenſe of ſin and of *apoſtacy* from God thereby. Theſe things are now generally looked on as of no great concernment unto us, by ſome made a mock of, and by the moſt thought eaſy to be dealt withal at time convenient: But when God *fixeth* an apprehenſion of his diſpleaſure for them on the ſoul, if it be not before it be too late, it will cauſe men to look out for *relief*.

2. This *relief* is propoſed in the goſpel. And it is the death and mediation of Chriſt alone. By them peace with God muſt be obtained, or it will ceaſe for ever. But,

3. When any perſon comes *practically* to know how great a thing it is for an *apoſtate* ſinner, to obtain the remiſſion of ſins, and an inheritance among them that are ſanctified, endleſs *objections* through the power of unbelief will ariſe unto his diſquietment. Wherefore,

4. That which is principally ſuited to give him reſt, peace and ſatisfaction, and without which nothing elſe can ſo do, is the due conſideration of, and the acting of faith upon this *infinite effect* of *divine wiſdom* and goodneſs in the conſtitution of the perſon of Chriſt. This at firſt view will reduce the mind unto that concluſion, *If thou canſt believe, all things are poſſible.* For what end cannot be effected hereby? What end cannot be accompliſhed that was deſigned in it? Is any thing too hard for God? Did God ever do any thing like this, or make uſe of any ſuch means for any other end whatever? Againſt this no objection can ariſe. On this conſideration of him, faith apprehends Chriſt to be as he is indeed, the power of God, and the wiſdom of God unto the ſalvation of them that do believe, and therein doth it find reſt with peace.

CHAP. IV.

The PERSON *of* CHRIST *the Foundation of all the Counſels of God.*

SEcondly, The perſon of Chriſt is the *foundation of all the counſels of God*, as unto his own eternal glory in the vocation, ſanctification, and ſalvation of the church. That which I intend is what the apoſtle expreſſeth, *Epheſ.* i. 9, 10. *Having made known the myſtery of his will, according to his good pleaſure which he purpoſed in himſelf, that in the diſpenſation of the fulneſs of time he might gather together in one, all things in Chriſt, both which are in heaven, and which are in earth, even in him.* The myſteries of the will of God, according to his good pleaſure, which he purpoſed in himſelf, are his *counſels* concerning his own eternal glory in the ſanctification and ſalvation of the church here below, to be united unto that above. The abſolute original hereof was in his own *good pleaſure*, or the ſoveraign acting of his wiſdom and will. But it was all to be effected in Chriſt, which the apoſtle twice repeats; he would gather *all things into an head in Chriſt, even in him*; that is, in him alone.

Thus it is ſaid of him with reſpect unto his future incarnation and work of mediation, *that the Lord poſſeſſed him in the beginning of his ways, before his works of old, that he was ſet up from everlaſting, from the beginning or ever the earth was*, *Prov.* viii. 22, 23. The *eternal perſonal exiſtence* of the Son of God is ſuppoſed in theſe expreſſions, as I have elſewhere proved. Without it none of theſe things could be affirmed of him. But there is a regard in them, both unto his future incarnation, and the accompliſhment of the *counſels of God* thereby. With reſpect thereunto, God *poſſeſſed him in the beginning of his ways, and ſet him up from everlaſting.* God poſſeſſed him eternally as his eſſential wiſdom, as he was always and is always in the boſom of the Father, in the mutual ineffable love of the Father and Son, in the eternal bond of the Spirit. But he ſignally *poſſeſſed* him in the *beginning of his ways*, as his wiſdom acting in the production of all the ways and works that are outwardly of him. The *beginning of God's ways before his works*, are his counſels concerning them, even as our counſels are the beginning of our ways with reſpect unto future works. And he *ſet him up from everlaſting*, as the foundation of all the counſels of his will, in and by whom they were to be executed and accompliſhed.

So it is expreſſed, *ver.* 30, 31. *I was by him as one brought up with him, I was daily his delight, rejoicing before him, rejoicing in the habitable parts of the earth, and my delights were with the ſons of men.* And it is added, that thus it was before *the foundation of the world was laid, or the chiefeſt part of the duſt of the earth was made*, that is, man was created. Not only was the delight of the Father in him, but his delight was in the habitable parts of the earth, and among the ſons of men, before the creation of the world. Wherefore the eternal proſpect of the work he had to do for the children of men is intended herein. In and with him God laid the foundation of all his counſels concerning his love towards the children of men: And two things may be obſerved herein.

1. That the perſon of the Son *was ſet up*, or exalted herein. I was *ſet up, ſaith he, from everlaſting.* This cannot be ſpoken abſolutely of the perſon of the Son himſelf; the divine nature being not capable of being ſo *ſet up.* But there was a peculiar glory and honour, belonging unto the perſon of the Son, as *deſigned* by the Father, unto the execution of all the counſels of his will. Hence was that prayer of his upon the accompliſhment of them; *John* xvii. 5. *And now, O Father, glorify me with thine own ſelf, with the glory which I had with thee before the world was.* To ſuppoſe that the Lord Chriſt prayeth in theſe words for ſuch a real communication of the properties of the divine nature unto the humane, as ſhould render it *immenſe, omniſcient*, and unconſigned unto any ſpace, is to think that he prayed for the deſtruction, and not the exaltation of it. For on that ſuppoſition it muſt neceſſarily looſe all its own eſſential properties, and conſequently its being. Nor doth he ſeem to pray only for the *manifeſtation* of his divine nature, which was eclipſed in his exinanition or appearance in the form of a ſervant. There was no need to expreſs this, by the *glory which he had with the Father before the world was*; for he had it not in any eſpecial manner before the world was; but equally from eternity and in every moment of time. Wherefore he had a peculiar glory of his own with the Father before the world was. And this was no other, but that eſpecial exaltation which he had when he was *ſet up* from everlaſting as the foundation of the counſels of God, for the ſalvation of the church. In thoſe eternal tranſactions that were between the Father and the Son, with reſpect unto his incarnation and mediation, or his undertaking to execute and fulfil the eternal counſels of the wiſdom and grace of the Father, there was an *eſpecial glory* which the Son had with him. *The glory which he had with the Father before the world was.* For the manifeſtation hereof he now prays; and that the glory of his goodneſs, grace and love in his peculiar undertaking of the execution of the counſels of God, might be made to appear. And this is the principal deſign of the goſpel. It is the declaration as of the grace of God the Father, ſo of the love, grace, good-

neſs and compaſſion of the Son in undertaking from everlaſting the accompliſhment of God's counſels in the ſalvation of the church. And thereby doth he *hold up the pillars of the* earth, or ſupport this inferior creation which otherwiſe, with the inhabitants of it, would by ſin have been diſſolved. And thoſe by whom his eternal divine pre-exiſtence in the form of God, antecedent unto his incarnation is denied, do what lies in them expreſly to deſpoil him of all that glory which he had with the Father before the world was. So we have herein the whole of our deſign. In the *beginning of God's ways before his works of old*; that is, in his eternal counſels with reſpect unto the children of men, or the ſanctification and ſalvation of the church, the Lord poſſeſſed, enjoyed the Son as his eternal wiſdom, in and with whom they were laid, in and by whom they were to be accompliſhed, wherein his delights were with the ſons of men.

2. That there was an *ineffable delight* between the Father and the Son in this his *ſetting up* or exaltation. *I was*, ſaith he, *daily his delights, rejoicing always before him.* It is not abſolutely the mutual eternal delight of the Father and the Son, ariſing from the perfection of the ſame divine excellencies in each perſon that is intended; but reſpect is plainly had unto the *counſels of God*, concerning the ſalvation of mankind by him who is his power and wiſdom unto that end. This counſel of peace was originally between *Jehovah* and the *Branch*; *Zech.* vi. 13. or the Father and the Son as he was to be incarnate. For therein was he *fore-ordained before the foundation of the world*, 1 *Pet.* i. 20. Namely, to be a Saviour and Deliverer, by whom all the counſels of God were to be accompliſhed; and this by his own will and concurrence in counſel with the Father. And ſuch a foundation was laid of the ſalvation of the church in theſe counſels of God as tranſacted between the Father and the Son, that it is ſaid, that *eternal life was promiſed before the world began*, *Tit.* i. 2. For although the *firſt formal promiſe* was given after the fall; yet was there ſuch a preparation of grace and eternal life in theſe counſels of God, with his unchangeable purpoſe to communicate them unto us, that all the faithfulneſs of God was enaged in them. *God that cannot lye, hath promiſed before the world began.* There was eternal life with the Father, that is, in his counſel treaſured up in Chriſt, and in him was afterwards manifeſted unto us, 1 *John* xii. And to ſhew the ſtability of this purpoſe and counſel of God, with the infallible conſequence of his actual promiſe, and efficacious accompliſhment thereof, *Grace is* ſaid to be *given us in Chriſt Jeſus before the world began*, 2 Tim. i. 9.

In theſe counſels did God *delight*, or in the perſon of Chriſt, as his eternal wiſdom in their contrivance, and as the means of their accompliſhment in his future incarnation. Hence he ſo teſtifieth of him, *behold my ſervant whom I uphold, my elect in whom my ſoul delighteth*, *Iſa.* xlii. 1. as he alſo proclaims the *ſame delight* in him from heaven in the days of his fleſh, *Matth.* iii. 17. *chap*, xvii. 5. He was the delight of God, as he in whom all his counſels for his own glory in the redemption and ſalvation of the church, were laid and founded. *Iſa.* xlix. 3. *My ſervant in whom I will be glorified*, that is, *by raiſing the Tribes of* Jacob, *reſtoring the preſerved of Iſrael, in being a light unto the Gentiles and ſalvation of God unto the ends of the earth*, v. 6.

We conceive not aright of the *counſels of God*, when we think of nothing but the effect of them, and the glory that ariſeth from their accompliſhment. It is certainly true that they ſhall all iſſue in *his glory*, and the demonſtration of it ſhall fill up eternity. The manifeſtative glory of God unto eternity, conſiſts in the effects and accompliſhment of his holy counſels. *Heaven* is the ſtate of the actual accompliſhment of all the counſels of God in the ſanctification and ſalvation of the church. But it is not with God as it is with men. Let mens counſels be never ſo wiſe, it muſt needs abate of their ſatisfaction in them, becauſe their conjectures (and more they have not) of their effects and events are altogether uncertain. But all the counſels of God having their entire accompliſhments through revolutions perplexing and ſurpaſſing all created underſtandings, encloſed in them infallibly and immutably, the great ſatisfaction, complacency and delight of the divine being is in theſe counſels themſelves.

God doth *delight* in the actual accompliſhment of his works. He made not this world, nor any thing in it for its own ſake. Much leſs did he make this earth to be a theatre for men to act their luſts upon, the uſe which it is now put to and groans under. But he made *all things for himſelf*, *Prov.* xvi. 4. He *made them for his pleaſure*, *Rev.* iv. 11. that is, not only by an act of ſoveraignty, but to his own delight and ſatisfaction. And a double teſtimony did he give hereunto with reſpect unto the works of creation. (1.) In the *approbation* which he gave of the whole upon its ſurvey. And *God ſaw all that he had made, and behold it was good*, *Gen.* i. 31. There was that impreſſion of his divine wiſdom, power and goodneſs upon the whole, as manifeſted his glory, wherein he was well pleaſed. For immediately thereon, all creatures capable of the conception and apprehenſion of his glory, *ſang forth his praiſe*, *Job* xxxviii. 6, 7. (2.) In that he *reſted from his works*, or in them when they were finiſhed, *Gen.* ii. 2. It was not a reſt of wearineſs from the labour of his work, but a reſt of complacency and delight in what he had wrought, that God *entred* into.

But the principal delight and complacency of God is in his *eternal counſels*. For all his delight in his works, is but in the effects of thoſe divine properties whoſe primitive and principal exerciſe is in the counſels themſelves from whence they proceed. Eſpecially is it ſo as unto theſe counſels of the Father and the Son, as to the redemption and ſalvation of the church, wherein they delight, and mutually rejoyce in each other on their account. They are all eternal acts of God's infinite wiſdom, goodneſs and love, a delight and complacency wherein is no ſmall part of the divine bleſſedneſs. Theſe things are abſolutely unconceivable unto us, and ineffable by us; we cannot find the Almighty out unto perfection. However certain it is from the notions we have of the divine being and excellencies, and from the revelation he hath made of himſelf, that there is an infinite delight in God, in the eternal actings of his wiſdom, goodneſs, and love, wherein according to our weak and dark apprehenſions of things, we may ſafely place no ſmall portion of divine bleſſedneſs. Self-exiſtence in its own immenſe being, thence ſelf-ſufficiency unto it ſelf in all things, and thereon ſelf-ſatiſfaction is the principal notion we have of divine bleſſedneſs.

1. God delighteth in theſe his eternal counſels in Chriſt, as they are acts of *infinite wiſdom*, as they are the higheſt inſtance wherein it will exert it ſelf. Hence in the accompliſhment of them Chriſt is emphatically ſaid to be the *wiſdom of God*, 1 *Cor.* i. 24. He in whom the counſels of his wiſdom were to be fulfilled. And in him is the *manifold wiſdom of God* made known, *Epheſ.* iii. 10. infinite wiſdom being that property of the divine nature, whereby all the actings of it are diſpoſed and regulated ſuitably unto his own glory in all his divine excellencies, he cannot but delight in all the acts of it. Even amongſt men, whoſe *wiſdom*, compared with that of God, is *folly* it ſelf, yet is there nothing wherein they have a real rational complacency, ſuitable unto the principles of their nature, but in ſuch actings of that wiſdom which they have, and ſuch as it is, towards the proper ends of their being and duty. How much more doth God delight

light himſelf in the infinite perfection of his own wiſdom, and its eternal acting for the repreſentation of all the other glorious excellencies of his nature. Such are his counſels concerning the ſalvation of the church by Jeſus Chriſt, and becauſe they were all laid *in him* and *with him*, therefore is he ſaid to be his *delights continually before the world was.* This is that which is propoſed as the object of our admiration, *Rom.* xi. 33, 34, 35, 36.

2. They are acts of *infinite goodneſs*, whereon the divine nature cannot but be infinitely delighted in them. As *wiſdom* is the *directive principle* of all divine operations, ſo *goodneſs* is the *communicative principle* that is effectual in them. He is *good and he doth good*; yea he doth good becauſe he is good, and for no other reaſon; not by the neceſſity of nature, but by the intervention of a free act of his will. His goodneſs is abſolutely infinite, eſſentially perfect in it ſelf; which it cannot be, if it belonged unto it *naturally* and neceſſarily to act and communicate it ſelf unto any thing without God himſelf. The divine nature is eternally ſatisfied in and with its own goodneſs; but it is that principle which is the immediate fountain of all the communications of good unto others, by a *free act of the will of God.* So when *Moſes* deſired to *ſee* his glory, he tells him, that *he will cauſe all his goodneſs to paſs before him, and would be gracious unto whom he would be gracious, Exod.* xxxiii. 19. All divine operations in the gracious communication of God himſelf, are from his goodneſs, by the intervention of a free act of his will. And the greateſt exerciſe and emanation of divine *goodneſs*, was in theſe holy counſels of God for the ſalvation of the church by Jeſus Chriſt. For whereas in all other effects of his goodneſs he gives of *his own*, herein he *gave himſelf* in taking our nature upon him. And thence as he expreſſeth the deſign of man in his fall, as upbrading him with folly and ingratitude, *behold the man is become as one of us, Gen.* iii. 22. we may with all humble thankfulneſs expreſs the means of our recovery, *Behold God is become like one of us*, as the apoſtle declares it at large, *Phil.* ii. 6, 7, 8. It is the nature of ſincere goodneſs, even in its loweſt degree, above all other habits or principles of nature, to give a *delight* and complacency unto the mind in the exerciſe of it ſelf, and communication of its effects. A *good man* doth both delight in doing good, and hath an abundant reward for the doing it, in the doing of it, And what ſhall we conceive concerning eternal, abſolute, infinite, perfect, immixed goodneſs, acting it ſelf in the higheſt inſtance, (in an effect cognate and like unto it) that it can extend unto. So was it in the *counſel of God* concerning the *incarnation of his Son*, and the ſalvation of the church thereby. No heart can conceive, no tongue can expreſs the leaſt portion of that *ineffable delight* of the holy bleſſed God, in theſe counſels wherein he acted and expreſſed unto the utmoſt his own eſſential goodneſs. Shall a *liberal man deviſe liberal things*, becauſe they are ſuited unto his inclination? Shall a *good man* find a ſecret refreſhment and ſatisfaction in the exerciſe of that low, weak, imperfect, *mixed goodneſs* that his nature is inlaid withal; and ſhall not he whoſe *goodneſs* is *eſſential* unto him, whoſe *being* it is, and in whom is the immediate principle of communicating himſelf unto others, be infinitely *delighted* in the higheſt exerciſe of it, which divine wiſdom did direct?

The effect of theſe eternal counſels of God in future glory, is reſerved for them that do believe; and therein will there be the neareſt manifeſtation of the glory of God himſelf unto them, when he ſhall be *glorified in his ſaints, and eternally admired in all that believe.* But the bleſſed *delight* and ſatisfaction of God, was and is, in thoſe counſels themſelves, as they were acts of his infinite wiſdom and goodneſs. Herein was the Lord

Chriſt *his delight continually*, before the foundation of the world; in that in him were all theſe counſels laid; and through him were they all to be accompliſhed. The conſtitution of his perſon was the only way whereby *divine wiſdom and goodneſs* would act and communicate of themſelves unto mankind, in which actings are the eternal *delight* and complacency of the divine being.

3. *Love and grace* have the ſame influence into the *counſels of God*, as wiſdom and goodneſs have: and in the ſcripture notion of theſe things they ſuperad unto goodneſs this conſideration, that their object *is ſinners*, and thoſe that are unworthy. God doth univerſally communicate of his goodneſs unto all his creatures, though there be an eſpecial exerciſe of it towards them that believe. But as unto his *love and grace* as they are peculiar unto his *elect*, the church *choſen in Chriſt before the foundation of the world*, ſo they reſpect them primarily in a loſt undone condition by ſin, *Rom.* v. 8. *God commendeth his love unto us, in that whilſt we were yet ſinners Chriſt dyed for us. God is love*, ſaith the apoſtle, his nature is eſſentially ſo. And the beſt conception of the natural internal actings of the holy perſons is *love*. And all the acts of it are full of delight. This is, as it were, the womb of all the eternal counſels of God; which renders his complacency in them ineffable. Hence doth he ſo wonderfully expreſs his delight and complacency in the *actings of his love* towards the church, *Zeph.* iii. 17. *The Lord thy God in the midſt of thee is mighty; he will ſave; he will rejoyce over thee with joy; he will reſt in his love; he will rejoyce over thee with ſinging.* The reaſon why in the ſalvation of the church, he *rejoyceth with joy*, and *joyeth with ſinging*, the higheſt expreſſion of divine complacency, is becauſe he *reſteth in his love*, and ſo is pleaſed in the exerciſe of its effects.

But we muſt return to manifeſt in particular how all theſe *counſels of God* were laid in the *perſon of Chriſt*, to which end the things enſuing may be diſtinctly conſidered.

1. God made all things in the beginning *good, exceeding good*. The whole of his work was diſpoſed into a perfect *harmony*, beauty and order, ſuited unto that manifeſtation of his own glory which he deſigned therein. And as all things had their own individual exiſtence, and operations ſuited unto their being, and capable of an end, a reſt, or a bleſſedneſs, congruous unto their natures and operations; ſo in the various reſpects which they had each to other in their mutual ſuppies, aſſiſtances and co-operation, they all tended unto that ultimate end, of his eternal glory. For as in their *beings* and exiſtence they were effects of *infinite power*, ſo were their mutual reſpects and ends diſpoſed in *infinite wiſdom*. Thereon were the eternal power and wiſdom of God glorified in them; the one in their production, the other in their diſpoſal into their order and harmony. *Man* was a creature that God made, that by him he might receive the glory that he aimed at in and by the whole inanimate creation, both that below which was for his uſe, and that above which was for his *contemplation*. This was the end of our nature in its original conſtitution. Thereunto are we again reſtored in Chriſt, *Jam.* i. 18. *Pſal.* civ. 24. cxxxvi. 5. *Rom.* i. 20.

2. God was pleaſed to *permit the entrance of ſin*, both in heaven above and in earth beneath, whereby this whole order and *harmony* was diſturbed. There are yet *characters* of divine power, wiſdom and Goodneſs remaining on the works of creation, and inſeparable from their beings. But the *primitive glory* that was to redound unto God by them, eſpecially as unto all things here below, was from the *obedience of man* unto whom they were put in ſubjection. Their good eſtate depended on their ſubordination unto

him in a way of *natural uſe*, as his did on God in the way of *moral obedience, Gen.* i. 26,—— 28. *Pſal.* viii. 6, 7, 8. Man, as was ſaid, is a creature which God made, that by him he might receive the glory that he aimed at, in and by the whole inanimate creation. This was the end of our nature in its original conſtitution. Thereunto are we again reſtored in Chriſt, *Jam*, i. 18. But the *entrance of ſin* caſt all this order into confuſion, and brought the curſe on all things here below. Hereby were they deprived of that eſtate wherein they were declared *exceeding good*, and caſt into that of *vanity* under the burden whereof they groan, and will do ſo to the end, *Gen.* iii. 17, 18. *Rom.* viii. 20, 21. And theſe things we muſt again conſider afterwards.

3. *Divine wiſdom* was no way *ſurprized* with this diſaſter, God had from all eternity laid in proviſions of counſels for the *recovery* of all things into a better and more permanent eſtate than what was loſt by ſin. This is the ἀνάψυξις, the ἀποκατάστασις πάντων, the *revification*, the *reſtitution* of all things, *Act* iii. 19, 21. The ἀνακεφαλαίωσις, or the *gathering* all things in heaven and earth into a new head in Chriſt Jeſus, *Epheſ.* i. 10. For although it may be, there is more of curioſity than of edification, in a ſcrupulous enquiry into the *method or order* of God's eternal decrees or counſels, and the diſpoſal of them into a ſubſerviency one unto another; yet this is neceſſary from the infinite *wiſdom, preſcience* and immutability of God, that he is *ſurprized* with nothing, that he is put unto *no new counſels* by any events in the works of creation. All things were diſpoſed by him, into thoſe ways and methods and that from eternity which conduce unto, and certainly iſſue in that *glory* which is ultimately intended. For as we are careful to ſtate the *eternal decrees of God*, and the actual operations of his providence, ſo as that the *liberty* of the will of man as the next cauſe of all his *moral actions* be not infringed thereby; ſo ought we to be careful not to aſcribe ſuch a *ſacrilegious liberty*, unto the wills of any creatures, as that God ſhould be *ſurprized*, impoſed on, or *changed* by any of their actings whatever. For *known unto him are all his works from the foundation of the world*, and with him there is neither *variableneſs nor ſhadow of turning.*

4. There were therefore *eternal counſels of God*, whereby he diſpoſed all things into a *new order*, unto his own glory, in the ſanctification and ſalvation of the church. And of them two things may be conſidered. (1.) Their *original.* (2.) The *deſign* of their accompliſhment.

(1.) Their firſt ſpring or original was in the *divine will and wiſdom* alone, without reſpect unto any external moving cauſe. No reaſon can be given, no cauſe be aſſigned of theſe counſels, but the *will of God* alone. Hence are they called or deſcribed by, the *good pleaſure which he purpoſed in himſelf, Epheſ.* i. 9. *The purpoſe of him who worketh all things according to the counſel of his will*; *v.* 11. *Who hath known the mind of the Lord, or who hath been his counſeller, or who hath given firſt unto him, and it ſhall be recompenced to him again? For of him, and through him, and to him are all things, Rom* xi. 34, 35, 36. The incarnation of Chriſt, and his mediation thereon were not the *procuring cauſe* of theſe *eternal counſels* of God; but the effects of them as the ſcripture conſtantly declares. But the deſign of their *accompliſhment* was laid in the perſon of the Son alone. As he was the eſſential wiſdom of God, all things were at firſt created by him. But upon a proſpect of the ruin of all by ſin, God would in and by him, *as he was fore-ordained to be incarnate*, reſtore all things. The whole counſel of God unto this end centered in him alone. Hence their foundation is rightly ſaid to *be laid in him*, and is declared ſo to be by the apoſtle, *Epheſ.* i. 4. For the ſpring of the ſanctification and ſalvation of the church lies in *election*, the decree whereof compriſeth the *counſels of God* concerning them. Herein God from the beginning *chuſeth us unto ſalvation through the ſanctification of the ſpirit*, 2 *Theſ.* ii. 13. The one being the *end* he deſigneth, the other the *means* and way thereof. But this he did *in Chriſt*; *he hath choſen us in him before the foundation of the world, that we ſhould be holy and unblameable before him in love*; that is, *unto ſalvation through the ſanctification of the ſpirit*. In him we were not actually, nor by faith before the foundation of the world; yet were we then *choſen in him*, as the only foundation of the execution of all the counſels of God, concerning our ſanctification and ſalvation.

Thus as all things were originally made and created by him, as he was the *eſſential wiſdom of God*, ſo all things are renewed and recovered by him, as he is the *proviſional wiſdom* of God in and by his incarnation. Therefore are theſe things put together and compared unto his glory, *Col.* i. 15, 16, 17, 18, 19. *He is the image of the inviſible God, the firſt born of every creature. For by him were all things created that are in heaven and that are in the earth, viſible and inviſible, all things were created by him and for him; and he is before all things, and by him all things conſiſt; and he is the head of the body, the church, the beginning, the firſt born, from the dead, that in all things he might have the preheminence.* Two things as the foundation of what is aſcribed unto the Lord Chriſt in the enſuing diſcourſe, are aſſerted, *v.* 15. (1.) *That he is the image of the inviſible* God; (2.) That he is the *firſt born of every creature*: things ſeeming very diſtant in themſelves, but glorioſly united and centring in his perſon.

(1.) He is the *image of the inviſible God*; or as it is elſewhere expreſſed, he is in *the form of God*, his *eſſential* form, for other form there is none in the divine nature. The *brightneſs of the glory*, and *expreſs image* of the father's perſon. And he is called here the *inviſible God*, not abſolutely with reſpect unto his eſſence, though it be moſt true, the divine eſſence being abſolutely *inviſible*, and that equally whether conſidered as in the Father or in the Son. But he is called ſo, with reſpect unto his *counſels*, his *will*, his love and his grace. For ſo *none hath ſeen him at any time, but the only begotten which is in the boſom of the Father, he declares him*, *John* i. 18. As he is thus the *eſſential*, the *eternal image* of the inviſible God, his wiſdom and power, the *efficiency of the firſt creation*, and its *conſiſtence* being created, is aſcribed unto him, *v.* 16, 17. *By him were all things created that are in heaven and in earth, viſible and inviſible.* And becauſe of the great notions and apprehenſions that were then in the world, eſpecially among the *Jews* unto whom the apoſtle had reſpect in this epiſtle, of the *greatneſs and glory of the inviſible part* of the creation in heaven above, he mentions them in particular, under the moſt glorious titles that any could, or then did aſcribe unto them; *whether they be thrones or dominions, or principalities or powers.* All things were created by him and for him; the ſame expreſſion that is uſed of God abſolutely, *Rom.* xi. 36. *Rev.* iv. 11. Add hereunto thoſe other places to this purpoſe, *John* i. 1, 2, 3. *Heb.* i. 1, 2, 3. and thoſe that are not under the efficacy of ſpiritual infatuations, cannot but admire at the power of *unbelief*, the blindneſs of the minds of men, and the craft of ſatan, in them who deny the *divine nature* of Jeſus Chriſt. For whereas the apoſtle plainly affirms, that the works of the creation do demonſtrate the *eternal power and Godhead* of him by whom they were created, *Rom.* i. 19, 20. And not only ſo, but it is uncontroulably evident in the light of nature; it being ſo directly, expreſly, frequently affirmed, that all things whatever, *abſolutely*, and in their diſtributions into heaven and earth, with the things contained reſpectively in them, were made and created by Chriſt, it is the higheſt *rebellion* againſt the light and teachings of God, to disbelieve his divine exiſtence and power.

(2.) Again it is added, that he *is the firſt born of every creature*; which principally reſpects the *new creation*, as it is declared *v.* 18. *He is the head of the body, the church, the begining; the firſt born from the dead, that in all things he might have the preheminence.* For in him were all the counſels of God laid, for the recovery of all things unto himſelf; as he was to be *incarnate*. And the accompliſhment of theſe counſels of God by him, the apoſtle declares at large in the enſuing verſes. And theſe things are both conjoined and compoſed in this place. As God the Father did nothing in the *firſt creation* but *by him* as his eternal wiſdom, *John* i. 3. *Heb.* i. 2. *Prov.* viii. ſo he deſigned nothing in the *new creation* or reſtoration of all things unto his glory, but in him as he was to be incarnate. Wherefore in his perſon were laid all the *foundation of the counſels of God*, for the ſanctification and ſalvation of the church. Herein he is glorified, and that in a way unſpeakably exceeding all that glory which would have accrued unto him from the firſt creation, had all things abode in their primitive conſtitution.

His perſon therefore is the foundation of the church, the great *myſtery* of *godlineſs*, or the *religion* we profeſs; the entire life and ſoul of all ſpiritual truth; in that all *the counſels of the wiſdom, grace and goodneſs of God, for the redemption, vocation, ſanctification and ſalvation of the church, were all laid in him, and by him were all to be accompliſhed.*

CHAP. V.

The PERSON *of* CHRIST *the great Repreſentative of* GOD *and his Will.*

WHAT *may be known* of God, is his *nature* and *exiſtence*, with the holy *counſels of his will*. A *repreſentation* of them unto us, is the foundation of all religion, and the means of our conformity unto him, wherein our preſent duty and future bleſſedneſs do conſiſt. For to *know God*, ſo as thereby to be made *like unto him*, is the chief end of man. This is done perfectly only in the *perſon of Chriſt*, all other means of it being ſubordinate thereunto, and none of them of the ſame nature therewithal. The end of the *word* it ſelf is to inſtruct us in the knowledge of God in Chriſt. That therefore which I ſhall now demonſtrate is, that in the *perſon and mediation of Chriſt which are inſeparable in all the reſpects of faith unto him, there is made unto us a bleſſed repreſentation of the glorious properties of the divine nature, and of the holy counſels of the will of God.* The firſt of theſe I ſhall ſpeak unto in this chapter; the other in that which enſues, wherein we ſhall manifeſt how all *divine truths do center* in the perſon of Chriſt. And the conſideration of ſundry things are neceſſary unto the explication hereof.

1. God in his *own eſſence*, being and exiſtence is abſolutely *incomprehenſible*. His nature being immenſe; and all his holy properties *eſſentially infinite*, no creature can directly or perfectly comprehend them, or any of them. He muſt be *infinite* that can perfectly comprehend that which is *infinite*. Wherefore God is perfectly known unto himſelf only; but as for us *how little a portion is heard of him?* Hence he is called the *inviſible God*, and ſaid to dwell in light inacceſſible. The *ſubſiſtence* of his moſt ſingle and ſimple nature in *three diſtinct perſons*, though it raiſes and ennobles faith in its revelation, yet it *amazeth* reaſon which would truſt to its ſelf in the contemplation of it; whence men grow giddy who will own no other guide, and are carried out of the way of truth. *No man hath ſeen God at any time; the only begotten who is in the boſom of the Father he hath declared him*, John i. 18. 1 *Tim.* vi. 16.

2. Therefore we can have no direct *intuitive notions* or apprehenſions of the divine eſſence or its properties. Such *knowledge is too wonderful for us*. Whatever is pleaded for an *intellectual viſion* of the eſſence of God in the light of glory, yet none pretend unto a poſſibility of an immediate *full comprehenſion* of it. But in our preſent ſtate God is unto us, as he was unto *Moſes* under all the external manifeſtations of his glory, *in thick darkneſs*, Exod. xx. 21. All the rational conceptions of the minds of men, are ſwallow'd up and loſt, when they would exerciſe themſelves *directly* on that which is abſolutely immenſe, eternal, infinite. When we ſay *it is ſo*, we know not what we ſay, but only that it is not otherwiſe. What we deny of God, we know in ſome meaſure, but what we *affirm* we know not; only we declare what we *believe* and adore. *Neque ſenſus eſt ejus, neque phantaſia, neque opinio, nec ratio, nec ſcientia*, ſays *Dionyſ. de Devin. Nomin.* (1.) We have no means, no corporal, no intellectual inſtrument or power for the comprehenſion of him; nor hath any other creature: Ἐπεὶ αὐτὸ ὅπερ ἐστὶν ὁ Θεὸς, οὐ μόνον οἱ Προφῆται, ἀλλ᾽ οὐδὲ ἄγγελοι εἶδον, οὔτε ἀρχάγγελοι, ἀλλ᾽ ἐὰν ἐρωτήσης αὐτοὺς ἀκούσῃ περὶ μὲν τῆς οὐσίας οὐδὲν ἀποκρινομένους· δόξα δὲ ἐν ὑψίστοις μόνον ᾄδοντες τῷ Θεῷ· κἂν παρὰ τῶν Χερουβὶμ ἢ τῶν σεραφεὶμ ἐπιθυμήσαις τι μαθεῖν, τὸ μυστικὸν τοῦ ἁγιασμοῦ μέλος ἀκούσῃ, καὶ ὅτι πλήρης ὁ οὐρανὸς καὶ ἡ γῆ τῆς δόξης αὐτοῦ. *For that which is God* (the eſſence of God) *not only have not the prophets ſeen, but neither the angels nor the archangels. If thou wilt enquire of them, thou ſhalt have nothing of the ſubſtance of* God, *but only hear them ſay,* Glory to God *on high. If thou askeſt the cherubims and ſeraphims, thou ſhalt only hear the praiſe of holineſs, the whole earth is full of his glory*, ſays, *Chryſoſtom*, in *chap.* 1 *John v.* 18. That God is in himſelf abſolutely incomprehenſible unto us, is a neceſſary effect of our infinite diſtance from him. But as *he externally repreſents* himſelf unto us, and by the notions which are ingenerated in us by the effects of his properties, are our conceptions of him, *Pſal.* xix. 1. *Rom.* i. 21.

This is declared in the anſwer given unto that requeſt of *Moſes*; *I beſeech thee ſhew me thy glory*, Exod. xxxiii. 18. *Moſes* had *heard a voice* ſpeaking unto him, but he that ſpake was *in thick darkneſs*, he ſaw him not. Glorious evidences he gave of his *majeſtatical preſence*, but no appearance was made of his eſſence or perſon. Hereon *Moſes* deſireth for the full ſatisfaction of his ſoul (as the nearer any one is unto God, the more earneſt will be his deſire after the full fruition of him) that he might have *a ſight of his glory*, not of that created glory in the tokens of his preſence and power which he had beheld, but of the *increated glory* of *his eſſence* and being. Through a tranſport of love to God, he would have

been

been in heaven whilſt he was on the earth; yea deſired more than heaven it ſelf will afford, if he would have ſeen the *eſſence of God* with his corporeal eyes. In anſwer hereunto God tells him, *that he cannot ſee his face and live*; none can have either bodily ſight or direct mental intuition of the divine being. But this I will do, ſaith God, *I will make my glory paſs before thee, and thou ſhalt ſee my back parts*, Exod. xxxiii. 18, 19, 20, 21, 22, 23, &c. This is all that God would grant, namely, ſuch *external repreſentations* of himſelf in the proclamation of his name, and created appearances of his glory, as we have of a man whoſe *back parts only* we behold as he paſſeth by us. But as to the *being of God*, and his ſubſiſtence in the *Trinity of perſons*, we have no direct intuition into them, much leſs comprehenſion of them.

3. It is evident therefore that our conceptions of God, and of the glorious properties of his nature, are both ingenerated in us, and regulated under the conduct of *divine revelation*, by reflections of his glory on other things, and repreſentations of his divine excellencies in the effects of them. So the inviſible things of God, *even his eternal power and Godhead, are clearly ſeen, being manifeſted and underſtood by the things that are made*, Rom. i. 20. Yet muſt it be granted, that no meer creature, not the angels above, not the heaven of heavens, are meet or able to receive upon them, ſuch *characters* of the divine excellencies, as to be a complete ſatisfactory repreſentation of the *being* and *properties* of God, unto us. They are all *finite* and limited, and ſo cannot properly repreſent that which is *infinite* and immenſe. And this is the true reaſon why all worſhip or *religious* adoration of them is idolatry. Yet are there ſuch effects of God's glory in them, ſuch impreſſions of divine excellencies upon them, as we cannot comprehend nor ſearch out unto perfection. How little do we conceive of the nature, glory and power of *angels*? So remote are we from an immediate comprehenſion of the uncreated glory of God, as that we cannot fully apprehend, nor conceive aright, the reflection of it on creatures in themſelves finite and limited. Hence they thought of old, when they had *ſeen an angel*, that ſo much of the divine perfections had been manifeſted unto them that thereon they *muſt dye*, Judg. xiii. 21, 22. Howbeit they come infinitely ſhort of making any *complete repreſentation* of God, nor is it otherwiſe with any creature whatever.

4. Mankind ſeemed to have always had a *common apprehenſion*, that there was need of a nearer and more full repreſentation of God unto them, than was made in any of the works of creation or providence. The *heavens indeed declared his glory*, and the firmament always ſhewed his handywork. The *inviſible things* of his eternal power and Godhead, were continually made known by the things that are made. But men generally miſcarried and miſſed it in the contemplation of them, as the *apoſtle* declares, *Rom.* i. For ſtill they were influenced by a common preſumption, that there muſt be a *nearer* and more evident manifeſtation of God; that made by the works of creation and providence, being not ſufficient to guide them unto him. But in the purſuit hereof, they utterly ruined themſelves. They would do what God had not done. By common conſent they *framed repreſentations of God* unto themſelves; and were ſo beſotted therein, that they utterly loſt the benefit which they might have received by the manifeſtation of him in the works of the creation, and took up with moſt fooliſh imaginations. For whereas they might have learned from thence, the *being of God*, his infinite wiſdom, power and goodneſs, namely, in the impreſſions and *characters* of them on the things that were made; in their own *repreſentations* of him, they changed the *glory of the*

inviſible God into an image made like unto corruptible man, and to birds and four-footed beaſts, and creeping things, Rom. i. 23. Wherefore this common preſumption that there was no way to attain a due ſenſe of the divine being, but by ſome *repreſentation* of it, though true in it ſelf, yet by the craft of ſatan, and fooliſh ſuperſtitions of the minds of men, became the occaſion of all *idolatry* and flagitious wickedneſs in the world. Hence were all thoſe ἐπιφανείαι, or ſuppoſed *illuſtrious appearances* of their gods, which ſatan deluded the *Gentiles* by; and hence were all the ways which they deviſed to bring God into humane nature, or the likeneſs of it. Wherefore in all the revelations that ever God made of himſelf, his mind and will, he always laid this practice of *making repreſentations of him*, under the moſt ſevere interdict and prohibition. And this he did evidently for theſe two reaſons;

(1.) Becauſe it was a bold and fooliſh intrenching upon his *proviſional wiſdom* in the caſe. He had taken care that there ſhould be *a glorious image and repreſentation* of himſelf, infinitely above what any created wiſdom could find out. But as when *Moſes* went into the Mount, the *Iſraelites* would not wait for his return, but made a *calf* in his ſtead; ſo mankind refuſing to wait for the actual exhibition of that *glorious image* of himſelf which God had provided, they broke in upon his wiſdom and ſovereignty, to make *ſome* of their own. For this cauſe was God ſo provoked, that he gave them up to ſuch ſtupid blindneſs, that in thoſe things wherein they thought *to ſhew themſelves wiſe*, and to bring God nearer unto them, they became contemptibly fooliſh, abaſed their nature, and all the noble faculties of their minds unto *hell*, and departed unto the utmoſt diſtance from God, whom they ſought to bring near unto them.

(2.) Becauſe nothing that can fall into the invention or imagination of men, could make any other but *falſe repreſentations* of him, and ſo ſubſtitute an *Idol* in his place. His own immediate works have great *characters* of his divine excellencies upon them, though unto us obſcure, and not clearly legible without the light of revelation. Somewhat he did of old repreſent of his glorious preſence, though not of his being, in the viſible inſtitutions of his worſhip. But all mens inventions to this end, which are neither *divine works of nature*, nor *divine inſtitutions of worſhip*, are all but falſe repreſentations of God, and therefore accurſed by him.

Wherefore it is granted that God hath placed *many characters* of his divine excellencies upon his works of creation and providence; many of his *glorious preſence* upon the tabernacle and temple of old; but none of theſe things ever did or could give *ſuch a repreſentation* of him, as wherein the ſouls of men might fully acquieſce, or obtain ſuch conceptions of him as might enable them to worſhip and honour him in a due manner. They cannot, I ſay, by all that may be ſeen in them, and learned from them, repreſent God as the *complete object* of all our affections, of all the actings of our ſouls in faith, truſt, love, fear, obedience, in that way whereby he may be glorified, and we may be brought unto the everlaſting fruition of him. This therefore is yet to be enquired after. Wherefore,

5. A meer *external doctrinal revelation* of the divine nature and properties, without any *exemplification*, or real repreſentation of them, was not ſufficient unto the end of God in the manifeſtation of himſelf. This is done in the ſcripture: But the whole ſcripture is built on this foundation, or proceeds on this ſuppoſition, that there is a *real repreſentation* of the divine nature unto us, which it declares and deſcribes. And as there was ſuch a notion on the minds of all men, that ſome repreſentation of God, wherein he might be near unto them, was neceſſary, which aroſe from the

conſideration of the infinite diſtance between the divine nature and their own, which allowed of no meaſures between them; ſo as unto the event God himſelf hath declared that in his *own way* ſuch a repreſentation was needful unto that end of the manifeſtation of himſelf, which he deſigned. For,

6. All this is done in the *perſon of Chriſt.* He is the compleate image and perfect repreſentation of the divine being and excellencies. I do not ſpeak of it abſolutely, but as God propoſeth himſelf as the *object of our faith*, truſt and obedience. Hence it is *God* as *the Father*, who is ſo peculiarly repreſented in him and by him, as he ſays; *He that hath ſeen the Son, hath ſeen the Father alſo*, John xiv. 9.

Unto ſuch a *repreſentation* two things are required. (1.) That all the properties of the divine nature, the knowledge whereof is neceſſary unto our preſent obedience and future bleſſedneſs, be *expreſſed* in it, and manifeſted unto us. (2.) That there be therein the *neareſt approach* of the divine nature made unto us whereof it is capable, and which we can receive. And both theſe are found in the *perſon of Chriſt*, and therein alone.

In the perſon of Chriſt we conſider both the *conſtitution* of it in the *union of his natures*, and the reſpect of it unto his *work of mediation*, which was the end of that conſtitution. And,

(1.) Therein, as ſo conſidered, is there a bleſſed *repreſentation* made unto us of all the holy properties of the nature of God; of his wiſdom, his power, his goodneſs, grace and love, his righteouſneſs, truth and holineſs, his mercy and patience. As this is affirmed concerning them all in general, or the glory of God in them, which is ſeen and known only *in the face of Chriſt*; ſo it were eaſy to manifeſt the ſame concerning every one of them in particular, by expreſs teſtimonies of ſcripture. But I ſhall at preſent confine my ſelf unto the proofs of the whole aſſertion which do enſue.

(2.) There is therein the moſt *incomprehenſible approach of the divine nature made unto ours*; ſuch as all the imaginations of men did ever infinitely fall ſhort of; as hath been before declared. In the *aſſumption of our nature into perſonal union* with himſelf, and our cognation unto God thereby, with the union which believers obtain with him thereon, being *one in the Father and the Son, as the Father is in the Son, and the Son in the Father*, *John* xvii. 20, 21. there is the neareſt approach of the divine being unto us, that the nature of things is capable of. Both theſe ends were deſigned in thoſe repreſentations of God, which were of humane invention: but in both of them they utterly failed. For inſtead of repreſenting any of the *glorious properties* of the nature of God, they debaſed it, diſhonoured it, and filled the minds of men with *vile conceptions* of it. And inſtead of bringing God *nearer unto them*, they put themſelves at an infinite moral diſtance from him. But my deſign is the confirmation of our aſſertions from the ſcripture.

Col. i. 15. *He is the image of the inviſible God.* This title or property of *inviſible*, the apoſtle here gives unto God, to ſhew what need there was of an *image* or *repreſentation* of him unto us, as well as of one in whom he would declare the counſels of his will. For he intends not only the *abſolute inviſibility of his eſſence*, but his being *unknown unto us* in himſelf. Wherefore, as was before obſerved, mankind was generally prone to make *viſible* repreſentations of this *inviſible* God, that in them they might contemplate on him, and have him preſent with them, as they fooliſhly imagined. Unto the craft of ſatan abuſing this inclination of mankind, *idolatry* owes its original and progreſs in the world. Howbeit neceſſary it was that this *inviſible God* ſhould be ſo repreſented unto us by ſome *image* of him, as that we might know him, and that therein he might be worſhiped according unto his own mind and will. But this muſt be of his own contrivance, an effect of his own infinite wiſdom. Hence as he abſolutely rejecteth all *images and repreſentations of him* of mens deviſing for the reaſons before mentioned, and declares that the honour that any ſhould think would thereby redound unto him, was not given unto him, but unto the *devil*; ſo that which he hath provided himſelf, unto his own holy ends and purpoſes, is every way approved of him. For he will have all *men honour the Son, even as they honour the Father*, and ſo, as that he who *honoureth not the Son, honoureth not the Father*, John v. 23,--- 25.

This *image* therefore is the perſon of Chriſt; *he is the image of the inviſible God.* This in the firſt place reſpects the divine perſon abſolutely as he is the *eſſential image* of the Father; which muſt briefly be declared.

1. The Son is ſometimes ſaid to be ἐν πατρὶ, *in the Father*, and the Father in the Son. *John* xiv. 10. *Believeſt thou not that I am in the Father, and the Father in me?* This is from the *unity* or ſameneſs of their nature; for *he and the Father are one*, John x. 30. Thence *all things that the Father hath are his*, *chap.* xvi. 15. becauſe their nature is one and the ſame. With reſpect unto the divine eſſence abſolutely conſidered, wherein the Father is in the Son, and the Son in the Father, the one cannot be ſaid to be the *image* of the other. For he and the Father are one; and one and the ſame thing cannot be the image of it ſelf in that wherein it is one.

2. The Son is ſaid not only to be ἐν Πατρὶ, *in the Father*, in the unity of the ſame eſſence; but alſo πρὸς τὸν Πατέρα or Θεὸν, *with the Father*, or *with God* in the diſtinction of his perſon. *John* i. 1. *The word was with God, and the word was God.* The word *was God*, in the unity of the divine eſſence; and the word was *with God* in its diſtinct perſonal ſubſiſtence. The *word*, that is, the perſon of the Son, as diſtinct from the Father, was *with God*, or the Father. And in this reſpect he is the *eſſential image* of the Father, as he is called in this place, and *Heb.* i. 3. and that becauſe he partakes of all the ſame divine properties with the Father.

But although the *Father* on the other ſide be partaker of all the *eſſential divine properties of the Son*, yet is not he ſaid to be the *image of the Son.* For this property of an *image* reſpects not the things themſelves, but the *manner* of the participation of them. Now the *Son receives all from the Father*, and the Father nothing from the Son. Whatever belongs unto the perſon of the Son, as the perſon of the Son, he receives it all from the Father by eternal generation; For *as the Father hath life in himſelf, ſo hath he given unto the Son to have life in himſelf*, John v. 26. He is therefore the *eſſential image* of the Father, becauſe all the properties of the divine nature are communicated unto him, together with perſonality from the Father.

3. In his *incarnation* the ſon was made the *repreſentative image* of God unto us, as he was in his perſon the *eſſential image* of the Father by eternal generation. The *inviſible God* whoſe nature and divine excellencies our underſtandings can make no approach unto, doth in him repreſent, exhibit, or make preſent unto our faith and ſpiritual ſenſe, both himſelf and all the glorious excellencies of his nature.

Wherefore our Lord Jeſus Chriſt the Son of God may be conſidered three ways.

1. Meerly with reſpect unto his *divine nature.* This is one and the ſame with that of the Father. In this reſpect the one is not the image of the other, for both are the ſame.

2. With reſpect unto his *divine perſon* as the Son of the Father; the only begotten, the eternal Son of God. Thus he receives as his *perſonality*, ſo all divine excellencies from the Father; ſo he is the *eſſential image* of the Father's perſon.

3. As he *took our nature upon him*; or in the Aſſumption of our nature into *perſonal union* with himſelf, in order unto the work of his mediation. So is he the only *repreſentative image* of God unto us; in whom alone we ſee, know and learn all the divine excellencies, ſo as to live unto God, and be directed unto the enjoyment of him. All this himſelf inſtructs us in.

He reflects it on the *Phariſees* as an effect of their blindneſs and ignorance, that they *had neither heard the voice of God at any time, nor ſeen his ſhape*, John v. 37. And in oppoſition hereunto he tells his diſciples, that *they had known the Father and ſeen him, chap.* xiv. 7. And the reaſon he gives thereof, is *becauſe they that knew him, knew the Father alſo.* And when one of his diſciples not yet ſufficiently inſtructed in this *myſtery*, replied, *Lord ſhew us the Father and it ſufficeth us, v.* 9. His anſwer is, *Have I been ſo long time with you, and haſt thou not known me? he hath that ſeen me, hath ſeen the Father, v.* 10.

Three things are required unto the juſtification of this aſſertion.

(1.) That the Father and he be of the *ſame nature*, have the ſame eſſence and being. For otherwiſe it would not follow, that he who had *ſeen him, had ſeen the Father alſo.* This ground of it he declares in the next verſe, *the Father is in me, and I am in the Father.* Namely, becauſe they were one in nature and eſſence. For the divine nature being ſimply the ſame in them all, the divine perſons are *in each other* by virtue of the oneneſs of that nature.

(2.) That he be *diſtinct from him.* For otherwiſe there cannot be a *ſeeing of the Father* by the *ſeeing of him.* He is ſeen in the Son as repreſented by him, as his image; the word, the Son of the Father, as he was with God. The unity of nature, and the diſtinction of perſons is the ground of that aſſertion of our Saviour; *He that hath ſeen me, hath ſeen the Father alſo.*

(3.) But moreover the Lord Chriſt hath a reſpect herein unto himſelf in his entire perſon as he was *incarnate*, and therein unto the diſcharge of his mediatory work. *Have I been ſo long time with you, and haſt thou not known me?* Whilſt he was with them, dwelt among them, converſed with them, he was the great *repreſentative* of the glory of God unto them. And notwithſtanding this particular miſtake, they did then *ſee his glory, the glory of the only begotten of the Father*; John i. 14. And in him was manifeſted the glory of the Father. *He is the image of the inviſible God.* In him God was, in him he dwelt, in him is he *known*, in him is he worſhiped according unto his own will, in him is there a *nearer approach* made unto us, by the divine nature, than ever could enter into the heart of men to conceive. In the conſtitution of his perſon, of two natures, ſo infinitely diſtinct and ſeparate in themſelves, and in the work it was deſigned unto, the wiſdom, power, goodneſs, love, grace, mercy, holineſs and faithfulneſs of God, are manifeſted unto us. This is the one bleſſed *image of the inviſible God*, wherein we may learn, wherein we may contemplate and adore all his divine perfections.

The ſame truth is teſtified unto, *Heb.* i. 3. *God ſpake unto us in the Son, who is the brightneſs of his glory, and the expreſs image of his perſon.* His divine nature is here included, as that without which he could not have made a perfect repreſentation of God unto us. For the apoſtle ſpeaks of him, as of him *by whom the worlds were made*, and who *upholdeth all things* *by the word of his power*. Yet doth he not ſpeak of him abſolutely as he was God, but alſo as he, who *in himſelf purged our ſins*, *and is ſat down at the right hand of the majeſty on high*, that is, in his whole perſon. Herein he is ἀπαύγασμα τῆς δόξης, the *effulgency*, the *reſplendency* of divine glory. That wherein the divine glory ſhines forth, in an evident manifeſtation of it ſelf unto us. And as a farther explication of the ſame myſtery, it is added, that he is the *character or expreſs image* of the perſon of the Father. Such an impreſſion of all the glorious properties of God is on him, as that thereby they become legible unto all them that believe.

So the ſame apoſtle affirms again, that he is *the image of God*, 2 *Cor*. iv. 4. In what ſenſe, and unto what end he declares, *v*. 6. *We have the knowledge of the glory of God in the face of Jeſus Chriſt*. Still it is ſuppoſed that the glory of God, as eſſentially in him is *inviſible* unto us, and incomprehenſible by us. Yet is there a *knowledg of it* neceſſary unto us, that we may live unto him, and come unto the enjoyment of him. This we obtain only in the *face* or *perſon* of Chriſt ἐν προσώπῳ τοῦ Χριστοῦ; for in him that glory is repreſented unto us.

This was the Teſtimony which the apoſtles gave concerning him, when he dwelt among them in the days of his fleſh. *They ſaw his glory, the glory as of the only begotten of the Father, full of grace and truth*, John i. 14. The divine glory was manifeſt in him, and in him they ſaw the glory of the Father. So the ſame apoſtle witneſſeth again who recorded this teſtimony, 1 *John* i. 2. *For the life was manifeſted*, *and we have ſeen it*, *and bear witneſs that eternal life was with the Father*, *and was manifeſted unto us*. In the Son incarnate that eternal life which was originally in and with the Father, was *manifeſt* unto us.

It may be ſaid, that the *Scripture* it ſelf is ſufficient for this end of the *declaration of God unto us*, ſo that there is no need of any other repreſentation of him; and theſe things ſerve only to turn the minds of men from learning the mind and will of God therein, to ſeek for all in the perſon of Chriſt. But the true end of propoſing theſe things, is to draw men unto the *diligent ſtudy of the ſcripture*, wherein alone they are revealed and declared. And in its proper uſe, and unto its proper end it is *perfect* and moſt ſufficient. It is λόγος τοῦ Θεοῦ, the word of God; Howbeit it is not λόγος ἐνδιάθετος, the internal eſſential word of God, but λόγος προφορικός, the external word ſpoken by him. It is not therefore, nor can be the *image* of God, either eſſential or repreſentative, but is the revelation and declaration of it into us, without which we can know nothing of it.

Chriſt is the image of the inviſible God, the expreſs image of the perſon of the Father. And the principal end of the whole *Scripture*, eſpecially of the *goſpel*, is to declare him ſo to be, and how he is ſo. What God promiſed by his prophets in the holy Scriptures, concerning his Son Jeſus Chriſt, is fully declared in the goſpel, *Rom*. i. 1, 2, 3, 4. The goſpel is the declaration of Chriſt as *the power of* God, *and the wiſdom of* God, 1 *Cor*. i. 23, 24. Or an evident repreſentation of God in his perſon and mediation unto us, *Gal*. iii. 1. Wherefore three things are herein to be conſidered.

1. *Objectum reale & formale fidei*; the real, formal, object of our faith in this matter. This is the *perſon of Chriſt*, the Son of God incarnate, the *repreſentative image* of the glory of God unto us; as in the teſtimonies inſiſted on.

2. *Medium revelans*, or *lumen deferens*; The means of its revelation, or the *objective light* whereby the perception and knowledge of it is conveyed unto our minds. This is the *goſpel*; compared unto a *glaſs* becauſe of the proſpect

pect which we have of the *image of God* therein, 2 *Cor.* iii. 18. But without it, by any other means, and not by it, we can behold nothing of this image of God.

3. *Lumen præparans, elevans, diſponens ſubjectum.* The internal light of the mind, in the ſaving Illumination of the holy ſpirit enabling us by that means, and in the uſe of it, ſpiritually to behold and diſcern *the glory of God in the face of Jeſus Chriſt* 2 *Cor.* iv. 6.

Through both theſe, in their ſeveral ways of operation there proceedeth from the *real object of our faith*, Chriſt as the image of God, *a transforming power*, whereby the ſoul is changed into the *ſame image*, or is made conformable unto Chriſt, which is that whereunto we are predeſtinated. But we may yet a little farther contemplate on theſe things, in ſome inſtances wherein the glory of God and our own duty are concerned.

1. *The glory of Gods wiſdom* is exalted, and the pride of the imaginations of men is proportionably debaſed. And in theſe two conſiſts the real foundation of all religion in our ſouls. This God deſigned in the diſpenſation of himſelf and his will, 1 *Cor.* i. 29,—— 31. This he calls us unto, *Iſa.* ii. 22. *Zech.* ii. 13. As this frame of heart is prevalent in us, ſo do all other graces ſhine and flouriſh. And it is that which influences all our duties, ſo far as they are acceptable unto God. And there is no truth more inſtructive unto it, than that before us. It is taken for granted, and the event hath demonſtrated it to be ſo, that ſome *expreſs repreſentation* ſhould be made of God unto us; wherein we might contemplate the glorious excellencies of his nature, and he might draw nigh unto us, and be preſent with us. This therefore men *attempted* to effect and accompliſh, and this God alone hath *performed* and could ſo do. And their ſeveral ways for this end are herein manifeſt. As the way whereby God hath *done* it, is the principal exaltation of his infinite wiſdom and goodneſs, as ſhall be immediately more fully declared, ſo the way whereby men *attempted* it, was the higheſt inſtance of of wickedneſs and folly. It is, as we have declared, in *Chriſt alone* that God hath done it. And that therein he hath exalted and manifeſted the riches, the treaſures of his infinite wiſdom and goodneſs, is that which the goſpel, the ſpirit and the church do give teſtimony unto. A more glorious effect of *divine wiſdom* and goodneſs, a more illuſtrious manifeſtation of them, there never was, nor ever ſhall be, than in the finding out and conſtitution of this way of the repreſentation of God unto us. The ways of men for the ſame end were ſo far from giving a *right repreſentation* of the perfections of the divine nature, that they were all of them below, beneath, and unworthy of our own. For in nothing did the blindneſs, darkneſs and and folly of our nature in its depraved condition ever ſo exert and evidence themſelves, as in the contriving ways for the *repreſentation of God unto us*, that is in *idolatry* the worſt and vileſt of evils. So *Pſal.* cxv. 4, 5, 6, 7, 8. *Iſa.* xliv. *Rev.* i. 19, 20. &c. This pride and folly of men, was that which loſt all knowledge of God in the world, and all obedience unto him. The *ten commandments* are but a tranſcript of the light and law of nature. The firſt of theſe required that God, the only true God, the creator and governor of all, ſhould be *acknowledged*, worſhipped, believed in, and obeyed. And the *ſecond* was, that we ſhould not *make unto our ſelves any image or repreſentation of him*. Whatever he would do himſelf, yet he ſtrictly forbid that we ſhould make any ſuch *unto our ſelves*. And here began the *apoſtacy* of the world from God. They did not abſolutely reject him, and ſo caſt off the firſt fundamental precept of the law of nature: but they ſubmitted not unto his wiſdom and authority in the *next*, which was evidently educed from it. They would *make images* and repreſentations of

him *unto themſelves*. And by this invention of their own, they firſt *diſhonoured* him, and then *forſook* him, giving themſelves up unto the rule and ſervice of the devil. Wherefore as the way that God in infinite wiſdom found out for the *repreſentation* of himſelf unto us, was the only means of recovery from the firſt *apoſtaſy*. The way found out by men unto the ſame end, was the great means of caſting the generality of mankind into the fartheſt degree, of a *new apoſtaſy* from God whereof our nature is capable. And of the ſame kind will all our contrivances in what belongs unto his worſhip and glory, be found to be, though unto us they may appear both ſpecious and neceſſary. This therefore ſhould lead us into a continual admiration of the wiſdom and grace of God; with a due ſenſe of our own vileneſs and baſeneſs by nature. For we are in nothing better or wiſer than they, who fell into the utmoſt folly and wickedneſs, in their deſigns for the higheſt end, or the repreſentation of God unto us. The more we dwell on ſuch conſiderations, the more fear and reverence of God, with faith, truſt and delight in him will be encreaſed; as alſo humility in our ſelves, with a ſenſe of divine grace and love.

2. There is a peculiar Ground of the ſpiritual efficacy of this *repreſentation* of God. The revelation that he hath made of himſelf, and of the glorious properties of his nature in the works of creation and providence, are in themſelves *clear*, *plain* and *manifeſt*, Pſal. xix. 1, 2. Rom. i. 21, 22. Thoſe which are made in Chriſt are *ſublime* and *myſterious*. Howbeit the knowledge we have of him as he is repreſented unto us in Chriſt, is far more clear, certain, ſteady, effectual and operative, than any we can attain in and by all other ways of revelation. The reaſon hereof is, not only becauſe there is a more full and extenſive revelation made of God, his counſels and his will, in Chriſt and the goſpel, than in all the works of creation and providence; but becauſe this revelation and repreſentation of God is received by *faith* alone, the other by *reaſon* only; and it is *faith* that is the principle of ſpiritual light and life in us. What is received thereby is operative and and effectual unto all the ends of the life of God. For we *live by faith* here, as we ſhall by *ſight* hereafter. Reaſon alone eſpecially as it is corrupted and depraved, can diſcern no glory in the repreſentation of God by Chriſt. Yea all that is ſpoken thereof or declared in the goſpel, is fooliſhneſs unto it. Hence many live in a profeſſion of the faith of the letter of the goſpel, yet having no light, guide nor conduct, but that of reaſon, they do not, they cannot really behold the *glory of God in the face of Jeſus Chriſt*; nor hath the revelation of it any efficacy upon their ſouls. The manifeſtation of him in the light of nature by the works of creation and providence, is ſuited unto their reaſon, and doth affect it: For that which is made in Chriſt, they ſay of it, as the *Iſraelites* did of *Manna* that came down from heaven, *What is it?* We know not the meaning of it. For it is made unto faith alone, and all men have not faith. And where God *ſhines into the heart*, by that faith which is of *divine operation*, there, with *open face we behold the glory of God as in a glaſs*, or have the knowledge of the glory of God in the face of Jeſus Chriſt. There is not the meaneſt believer, but in the real exerciſe of faith in Chriſt, hath more glorious apprehenſions of God, his wiſdom, goodneſs and grace, of all his glorious excellencies, than the moſt learned and wiſe in the world can attain unto, in the exerciſe of reaſon, on the proper objects of it, So are theſe things oppoſed by the apoſtle, 1 *Cor*. i. Wherefore *faith in Chriſt* is the only means of the true knowledge of God; and the diſcoveries which are made of him and his excellencies thereby, are thoſe alone which are effectual to conform us unto his image and likeneſs. And this is the reaſon why ſome men are ſo little

affected with the goſpel, notwithſtanding the continual preaching of it unto them, and their outward profeſſion of it. It doth not *inwardly affect* them, it produceth no bleſſed effects in them. Some ſenſe they have of the power of God in the works of creation and providence, in his rule and government; and in the workings of natural conſcience. Beyond theſe they have no real ſenſe of him: the reaſon is, becauſe they *have not faith*, whereby alone the repreſentation that is made of God in Chriſt, and declared in the goſpel, is made effectual unto the ſouls of men. Wherefore

3. It is the higheſt *degeneracy* from the myſtery of chriſtian religion, for men to ſatisfy themſelves in natural diſcoveries of the *divine being* and excellencies, without an acquaintance with that perfect declaration and repreſentation of them, which is made in the perſon of Chriſt, as he is revealed and declared in the goſpel. It is confeſſed that there may be good uſe made of the evidence which reaſon gives, or takes from its own innate principles, with the conſideration of the external works of divine wiſdom and power, concerning the being and rule of God. But to reſt herein, to eſteem it the *beſt* and moſt *perfective* knowledge of God that we can attain, not to riſe up unto the more full, perfect and evident manifeſtation of himſelf that he hath *made in Chriſt*, is a declaration of our unbelief, and a virtual renunciation of the goſpel. This is the ſpring of that declenſion unto a meer natural religion, which diſcovers it ſelf in many, and uſually ends in the expreſs denial of the divine perſon of Chriſt. For when the proper uſe of it is deſpiſed, on what grounds can the notion of it be long retained? But a ſuppoſition of his divine perſon is the foundation of this diſcourſe. Were he not the *eſſential image* of the Father in his own divine perſon, he could not be the *repreſentative image* of God unto us, as he is incarnate. For if he were a man only, however miraculouſly produced and gloriouſly exalted, yet the angels above, the glorious heavens, the ſeat and throne of God, with other effects of creating power and wiſdom, would no leſs repreſent his glory than it could be done in him. Yet are they no where joyntly nor ſeparately ſtiled the *image of the inviſible God*; the *brightneſs of his glory, and the expreſs image of his perſon*; nor doth God ſhine into our hearts to give us the knowledge of his glory in the face of them. And it argues the woful enmity of the carnal mind againſt God, and all the effects of his wiſdom, that whereas he hath granted us ſuch a glorious image and repreſentation of himſelf, we like it not, we delight not in the contemplation of it, but either deſpiſe it, or neglect it, and pleaſe our ſelves in that which is incomparably beneath it.

4. Becauſe God is not *thus known*, it is that the knowledge of him is ſo barren and fruitleſs in the world, as it manifeſts it ſelf to be. It were eaſy to produce, yea endleſs to number the teſtimonies that might be produced out of heathen writers, given unto the *being* and *exiſtence* of God, his *authority*, *monarchy* and *rule*: yet what were the effects of that knowledge which they had; beſides that wretched *idolatry* wherein they were all immerſed? as the apoſtle declares, *Rom.* i. it reſcued them from no kind of wickedneſs and villany, as he there alſo manifeſts. And the virtues which were found among them, were evidently derived from other cauſes, and not from the knowledge they had of God. The *Jews* have the knowledge of God by the *letter of the old Teſtament*. But yet not knowing him in Chriſt and having loſt all ſenſe and apprehenſion of thoſe repreſentations which were made of his being in him in the law, they continue univerſally a people carnal, obſtinate and wicked. They have neither the *virtues* of the heathens among them, nor the *power* of the truth of religion. As it was with them of old, ſo it yet continueth to be; *they profeſs that they*

know God, but in works they deny him, being abominable and diſobedient, and to every good work reprobate, Titus i. 16. So is it among many that are called chriſtians at this day in the world. Great pretence there is unto the knowledge of God; yet did flagitious ſins and wickedneſs ſcarce ever more abound among the heathens themſelves. It is the knowledge of God in Chriſt alone that is effectually powerful to work the ſouls of men unto a conformity unto him. Thoſe alone who behold the glory of God in the face of Jeſus Chriſt, are changed into the ſame image from glory to glory.

CHAP. VI.

The Perſon of CHRIST *the great Repoſitory of Sacred Truth. Its Relation thereunto.*

Divine ſupernatural truth is called by the apoſtle, the *truth which is according to godlineſs*, Titus i. 1. Whereas therefore the perſon of Chriſt is the great *myſtery of godlineſs*; we muſt in the next place enquire what is the relation of ſpiritual ſupernatural truth thereunto. And this I ſhall do in purſuit of what was propoſed in the foregoing chapter, namely, that he is the great *repreſentative* unto the church of God, his holy properties, and the counſels of his will.

All *divine truth* may be referred unto two heads. *Firſt*, That which is *eſſentially* ſo, and *Secondly*, That which is ſo *declaratively*. The firſt is God himſelf, the other are the counſels of his will.

Firſt, God himſelf is the firſt and only *eſſential truth*, in whoſe being and nature the ſprings of all truth do lie. Whatever is *truth*, ſo far as it is ſo, derives from him; is an emanation from that eternal fountain of it. *Being*, *truth*, and *goodneſs*, are the principal notions of God, and in him they are all the ſame. How this is repreſented in Chriſt, as he is in himſelf the eſſential image of the father, and as incarnate the repreſentative image of him unto us, hath been declared.

Secondly, The *counſels of God* are the next ſpring and cauſe, as alſo the ſubject matter or ſubſtance of all truth, that is, ſo *declaratively*. *Divine truth is the declaration of the counſels of God*, Acts xx. 27. Of them all, the perſon of Chriſt is the ſacred repoſitory and treaſury; In him are they to be learned. All their efficacy and uſe depends on their relation unto him. He is the center and circumference of all the lines of truth, that is, which is divine, ſpiritual, and ſupernatural, and the beauty of it, is preſented unto us only in his *face or perſon*. We ſee it not, we know it not but as God ſhines into our hearts to give us the knowledge of it therein, 2 *Cor*. iv. 6. So he teſtifieth of himſelf, *I am the truth*, John xiv. 6. He is ſo *eſſentially* as he is one with the Father, the God of truth, *Deut*. xxxii. 4. He is ſo *efficiently*; as by him alone it is fully and effectually declared. For *no man hath ſeen God at any time, the only begotten who is in the boſom* *of the Father, he hath declared him*, John i. 18. He is ſo *ſubſtantially* in oppoſition unto the *types* and ſhadows of the Old Teſtament; for in him *dwelt the fullneſs of the Godhead bodily*, Col. ii. 9. The body is of Chriſt, *v.* 17. He is ſo *ſubjectively*; for all divine truth relating to the ſaving knowledge of God is treaſured up in him. In him *are hid all the treaſures of wiſdom and knowledge*, Col. ii. 3. That is, the wiſdom and knowledge of God in his counſels concerning the vocation, ſanctification and ſalvation of the church; concerning which the apoſtle falls into that holy admiration; *O the depths of the riches both of the wiſdom and knowledge of God*, Rom. xi. 33. And they are called *treaſures* in a twofold account both mentioned together by the *Pſalmiſt*. *How precious are thy thoughts unto me O Lord, how great is the ſum of them?* They are treaſures becauſe *precious* and unvaluable, and are therefore uſually preferred above all earthly treaſures which men moſt highly eſteem, *Prov.* iii. 14, 15. And they are ſo becauſe of the *greatneſs* of the ſum of them; and therefore alſo called *unſearchable riches* Epheſ. iii 8. Theſe precious unſearchable treaſures of the wiſdom and knowledge of God, that is, all divine ſupernatural truths, are *hid*, or ſafely depoſited in Chriſt, in and from whom alone they are to be learned and received. So are we ſaid to *learn the truth as it is in Jeſus*, Eph. iv. 21. And the knowledge of all evangelical ſacred truth, is in the ſcripture moſt frequently expreſſed by the knowledege of him *John* viii. 19. *chap.* xvii. 3. 2 *Cor.* ii. 14. *chap.* iv. 5, 6. *Epheſ.* i. 17. *Phil.* iii. 8,—10. 1 *John* i. 1, 2. *chap.* ii. 4,—13, 14. *chap.* v. 20. 2 *Pet.* ii. 20.

Setting aſide what we have diſcourſed and proved before concerning the *laying of the Foundation of all the counſels of God in the perſon of Chriſt*, and the repreſentation of them in the ineffable conſtitution thereof, I ſhall give ſome few inſtances of this *relation* of all ſupernatural truth unto him; manifeſting that we cannot learn them, nor know them, but with a due reſpect thereunto.

1. There are two things wherein the *glory of truth* doth conſiſt; (1.) Its *light*. (2.) Its *efficacy* or power. And both theſe do all ſupernatural truths derive from this relation unto Chriſt.

(1.) No truth whatever brings any *ſpiritual light* unto the mind but by virtue thereof. *In him is life, and the life is the light of men*, John i. 4. He is the *true light which lighteth every man that cometh into the world*, *v.* 9. Wherefore as truth is the only means of illumination, ſo it cannot communicate any light unto the mind, but only as it is a *beam from him*, as it is an organ to convey it from that fountain: ſeparated from him and its relation unto him, it will not retain, it cannot communicate any real ſpiritual light or underſtanding to the ſouls of men. How ſhould it, if all light be originally in him, as the ſcripture teſtifieth? Then alone is the mind irradiated with heavenly truth, when it is received as proceeding from, and leading unto the *Sun of righteouſneſs*, the bleſſed ſpring of all ſpiritual light which is Chriſt himſelf. Whatever *notional knowledge* men may have of divine truths, as they are doctrinally propoſed in the ſcripture, yet if they know them not in their reſpect unto the *perſon of Chriſt* as the foundation of the counſels of God; if they diſcern not how they proceed from him, and center in him, they will bring no ſpiritual ſaving light unto their underſtanding. For all ſpiritual life and light is in him, and from him alone. An inſtance hereof we have in the *Jews*. They have the ſcriptures of the Old Teſtament, wherein the ſubſtance of all divine truth is revealed and expreſſed. And they are diligent in the ſtudy of them. Howbeit their minds are not at all *illuminated*, nor irradiated by the truths contained in them, but they live and walk in horrible darkneſs. And the only reaſon hereof is, becauſe they know not, becauſe they reject the *relation* of them untoChriſt, without which they are deprived of all enlightning power.

(2.) *Efficacy* or power is the ſecond property of divine truth. And the end of this efficacy is to make us like unto God, *Epheſ.* iv. 20, 21, 22, 23, 24. The mortification of ſin, the renovation of our natures, the ſanctification of our minds, hearts and affections, the conſolation of our ſouls with their edification in all the parts of the life of God, and the like, are the things that God hath deſigned to effect by his truth, *John* xvii. 17. Whence it is able to *build us up and give us an inheritance among all them that are ſanctified*, Acts xx. 32. But it is from their relation unto the perſon of Chriſt, that they have any thing of this power and efficacy. For they have it no otherwiſe but as they are conveyances of his grace unto the ſouls of men, ſo 1 *John* i. 1, 2. Wherefore as *profeſſors of the truth*, if ſeparated from Chriſt as unto a real union, are *withering branches*; ſo *truths profeſſed*, if doctrinally ſeparated from him, or their reſpect unto him, have no living power or efficacy in the ſouls of men. When Chriſt is formed in the heart by them, when he *dwelleth plentifully* in the ſoul through their operation, then and not elſe do they put forth their proper power and efficacy. Otherwiſe they are as waters ſeparated from the fountain, they quickly dry up or become a noiſom puddle; or as a beam interrupted from its continuity unto the ſun, is immediately deprived of light.

2. All divine ſpiritual truths are *declarative* either of the *grace* and love of God *unto us*, or of *our duty*, obedience and gratitude *unto him*. But as to theſe things *Chriſt is all and in all*. We can have no due apprehenſions of the love and grace of God, no underſtanding of the divine truths of the word wherein they are revealed, and whereby they are exhibited unto them that believe, but in the exerciſe of faith on Chriſt himſelf. For in, by and from him alone it is, that they are propoſed unto us, that we are made partakers of them. It is from *his fulneſs* that all grace is received. No truth concerning them can by any imagination be ſeparated from him. He is the *life and ſoul* of all *ſuch truths* without which, as they are written in the word, they are but a dead letter, and that of ſuch a *character* as is *illegible* unto us as unto any real diſcovery of the grace and love of God. And as to thoſe of the other ſort, which are *inſtructive* unto us in our duty, obedience and gratitude, we cannot come unto a practical compliance with any one of them, but by the aids of grace received from him. For *without him we can do nothing* John xv. 5. And he alone *underſtands* divine truth who *doth it*, John vii. 17. There is not therefore any one text of ſcripture which preſſeth our duty unto God that we, can ſo underſtand as to perform that duty in an acceptable manner without an actual regard unto Chriſt, from whom alone we receive ability, for the performance of it, and in or through whom alone it is accepted with God.

3. All the *evidence of divine ſpiritual truth*, and all the foundation of our real intereſt in the things whereof it is a declaration, as to benefit, advantage and comfort, depends on their relation unto Chriſt. We may take an inſtance in one article of divine truth, which ſeems to be moſt diſ-engaged from any ſuch relation, namely, *the reſurrection of the dead*. But there is no man who rightly believes or comprehends this truth, who doth it not upon the evidence given unto it, and example of it in the perſon of Chriſt *riſing from the dead*. Nor can any man have a comfortable expectation or faith of an eſpecial intereſt in a *bleſſed reſurrection* (which is our whole concern in that truth, *Phil.* iii. 11.) but by virtue of a myſtical union unto him as the head of the church that ſhall be raiſed unto glory.

Both theſe the apoſtle inſiſts upon at large, 1 *Cor.* xv. So is it with all other truths whatever. Wherefore all divine ſupernatural truths revealed in the ſcripture, being nothing but the declaration of theſe counſels of God, whoſe foundation was laid in the perſon of Chriſt; and whereas they are all of them *expreſſive* of the love, wiſdom, goodneſs and grace of God unto us, or *inſtructive* in our obedience and duty to him, all the actings of God towards us, and all ours towards him, being in and through him alone. And whereas all the life and power of theſe truths, all their beauty, ſymmetry, and harmony in their union and conjunction which is expreſſive of divine wiſdom, is all from him who as a living ſpirit diffuſed through the whole *ſyſtem* both acts and animates it, all the treaſures of truth, wiſdom and knowledge may be well ſaid to be *hid in him*. And we may conſider ſome things that enſue hereon.

1. Hence it is that thoſe who reject the divine perſon of Chriſt, who believe it not, who diſcern not the wiſdom, grace, love and power of God therein, do conſtanly reject or corrupt all other ſpiritual truths of divine revelation, nor can it otherwiſe be. For they have a *conſiſtency* only in their relation unto the myſtery of godlineſs, *God manifeſt* in the fleſh; and and from thence derive their ſenſe and meaning. This beimg removed, the truth in all other articles of religion immediately falls to the ground. An inſtance hereof we have in the *Socinians*. For although they retain the common notions of the unity and exiſtence of the divine nature, which are indelibly fixed on the minds of men, yet is there no one truth that belongs peculiarly unto chriſtian religion, but they either deny it, or horribly deprave it. Many things concerning God and his eſſential properties; as his immutability, immenſity, preſcience, they have greatly perverted. So is that fulfiled in them which was ſpoken by *Jude* the apoſtle, *v.* 10. *They ſpeak evil of the things which they know not, and what they do know naturally as brute beaſts, in them they corrupt themſelves.* So they do in the things mentioned whereof there are natural notions in the minds of men. But of *evangelical truths*, which they know not, they ſpeak evil, and deride them. The *Holy Trinity* they blaſpheme; the *incarnation* of the Son of God they ſcorn; the work of his mediation in his oblation and interceſſion, with the ſatisfaction and merits of his obedience and ſuffering they reject. So do they whatever we are taught of the depravation of our natures by the fall, of the renovation of them by the Holy Ghoſt, and unto all other articles of our faith do they offer violence to corrupt them. The beginning of their tranſgreſſion or apoſtaſy is in a disbelief of the divine perſon of Chriſt. That being rejected, all other ſacred truths are removed from their *baſis* and *center*; that which gives them their unity and harmony. Hereon they fluctuate up and down in the minds of men, and appearing unto them under various deceiving colours, are eaſily miſapprehended or disbelieved. Yea there can no direct proper repreſentation be made of them unto the underſtandings of men. Diſſolve the knot, center and *harmony* in the moſt beatiful compoſition or ſtructure, and every part will contribute as much unto the deformity and ruin of the whole, as it did before unto its beauty and conſiſtency. So is it with every doctrine, ſo is it with the whole ſyſtem of evangelical truths. Take the perſon of Chriſt out of them, diſſolve their harmony in relation thereunto, whereby we no longer *hold the head* in the faith and profeſſion of them, and the minds of men cannot deliver them from an irreconcilable difference among them ſelves. Hereon ſome of them are immediately rejected, and ſome of them corrupted. For they loſe their native light and beauty. They will neither agree nor conſiſt any where but in Chriſt. Hence it is, that no

inſtance can be given of any who from the original of chriſtian religion, rejected the divine perſon of Chriſt, and preſerved any one evangelical truth beſides pure and uncorrupted. And I do freely confeſs, that all which we believe concerning the Holy Trinity, the eternal counſels of God, the efficacy of the mediation of Chriſt, his ſatisfaction and merit, the way which we own of the ſanctification, juſtification and ſalvation of of the church, are to be eſteemed fables as the *Socinians* contend, if what we believe concerning the perſon of Chriſt, be ſo alſo.

2. Hence it is that the knowledge and profeſſion of the truth with many is ſo *fruitleſs, inefficacious and uſeleſs.* It is not known, it is not underſtood nor believed in its relation unto Chriſt, on which account alone it conveys either light or power to the ſoul. Men profeſs they know the truth but they know it not in its proper order, in its harmony and uſe. It leads them not to Chriſt, it brings not Chriſt unto them, and ſo is lifeleſs and uſeleſs. Hence of-times none are more eſtranged from the life of God, than ſuch as have much notional knowledge of the doctrines of the ſcripture. For they are all of them uſeleſs and ſubject to be abuſed, if they are not improved to form Chriſt in the ſoul; and transform the whole perſon into his likeneſs and image. This they will not effect where their relation unto him is not underſtood, where they are not received and learned as a revelation of him with the myſtery of the will and wiſdom of God in him. For whereas he is our life, and in our living unto God we do not ſo much live as he liveth in us, and the life which we lead in the fleſh is by the faith of him, ſo that we have neither principle nor power of ſpiritual life but in, by and from him, whatever knowledge we have of the truth, if it do not effect an *union* between him and our ſouls, it will be lifeleſs in us, and unprofitable unto us. It is *learning the truth as it is in Jeſus* which alone reneweth the image of God in us, *Epheſ.* iv. 21, 22, 23, 24. Where it is otherwiſe, where men have notions of evangelical truths but know not Chriſt in them, whatever they profeſs, when they come really to examine themſelves they will find them of no uſe unto them, but that all things between God and their ſouls are ſtated on natural light and common preſumptions.

CHAP. VII.

Power and Efficacy communicated unto the Office of CHRIST *for the Salvation of the* CHURCH *from his Perſon.*

IT is by the exerciſe and diſcharge of the *office of Chriſt* as the *King*, *Prieſt*, and *Prophet* of the church, that we are redeemed, ſanctified and ſaved. Thereby doth he immediately communicate all Goſpel benefits unto us, gives us an acceſs unto God here by grace, and in glory hereafter. For he ſaves us as he is the *mediator* between God and man. But hereon an enquiry may be made, whence it is that the *acts* and *duties* of this *office* of Chriſt in their exerciſe and diſcharge, ſhould have ſuch a *power* and *efficacy* with reſpect unto their ſupernatural and eternal ends. For the things which depend upon them, which are effected by them, are all the principal means of the glory of God, and the only concernments of the ſouls of men. And this I ſay is his holy *myſterious perſon*; from thence alone all power and efficacy is derived and transfuſed into his Offices, and into all that is due in the diſcharge of them.

A truth this is of that importance, that the declaration and demonſtration of it, is the principal deſign of one *entire book* of the holy ſcriptures, namely, of the *Epiſtle of Paul the apoſtle unto the Hebrews.* That the glorious excellency of the perſon of Chriſt doth enable him in the diſcharge of his offices to accompliſh thoſe ends which none other though veſted with the ſame offices, could in the exerciſe of them attain unto, is the ſum and ſubſtance of the *doctrinal part* of that diſcourſe. Here therefore we muſt a little fix our meditations; and our intereſt calls us thereunto. For if it be ſo, it is evident that we can receive no good, no benefit by virtue of any office of Chriſt, nor any fruits of their exerciſe, without an actual reſpect of faith unto his perſon, whence all their life and power is derived. God gave of old both *Kings*, *Prieſts*, and *Prophets* unto the church. He both anointed them unto their offices, directed them in their diſcharge, was preſent with them in their work, and accepted of their duties. Yet by none of them, nor by all of them together was the church ſupernaturally enlightened, internally ruled, or eternally ſaved, nor could it ſo be. Some of them, as *Moſes* in particular, had as much power, and as great a preſence of God with him, as any meer man could be made partaker of. Yet was he not in his miniſtry the Saviour of the church, nor could he be ſo any otherwiſe than *typically* and *temporally*. The miniſtry of them all was ſubſervient unto that end, which by its own power it could not attain. It is evident therefore, that the redemption and ſalvation of the church do not depend meerly on this, that God hath given one to be the *King*, *Prieſt* and *Prophet* of the church, by the actings of which offices it is redeemed and ſaved; but on the perſon of him who was ſo given unto us, as is fully atteſted, *Iſa.* ix. 6, 7, 8.

This muſt be be declared.

Two things were required in general unto the *perſon* of Chriſt, that his *offices* might be effectual unto the ſalvation of the church, and without them they could not ſo have been. And they are ſuch as that their *contrivance* in the conſtitution of one and the ſame perſon, no created wiſdom could reach unto. Wherefore the infinite wiſdom of God is moſt glorioſly manifeſted therein.

I. The firſt of theſe is that he ſhould have a *nature provided for him*, which originally was not his own. For in his *divine* nature ſingly conſidered, he had no ſuch relation unto them for whom he was to diſcharge his offices, as was neceſſary to communicate the benefit of them, nor could he diſcharge their principal duties. God could not die, nor riſe again, nor be exalted to be a prince and a Saviour in his *divine nature*. Nor was there that eſpecial alliance between it and ours, as ſhould give us an eſpecial intereſt in what was done thereby. It was mankind in whoſe behalf he was to exerciſe theſe *offices*. He was not to bear them immediately with reſpect unto the *angels*, and therefore he took not their nature on him, *Heb.* ii. 16. οὐ γὰρ δήπου ἀγγέλων ἐπιλαμβάνεται, *He took not the nature of angels unto him*, becauſe he was not to be a mediator for them, a ſaviour unto them. Thoſe of them who had ſinned were left unto everlaſting ruin, and thoſe who retained their original righteouſneſs, needed no redemption. But God *prepared a body for him*;

that is, an humane nature, *Heb.* x. 5. The promiſe hereof, namely that he ſhould *be of the ſeed of the woman* was the foundation of the church; that is, he was made ſo unto the church in and by that promiſe, *Gen.* iii. 15. In the accompliſhment thereof he was made of a woman, that ſo he might be made under the law, *Gal.* iv. 4. *And he took upon him the ſeed of Abraham, Heb.* ii. 16. *For becauſe the children were partakers of fleſh and blood, he alſo himſelf took part of the ſame,* v. 14. *For in all things it behoved him to be made like unto his Brethren that he might be a merciful and faithful high prieſt in things appertaining unto God,* v. 17. And this was abſolutely neceſſary unto the diſcharge of his offices, on the twofold account before mentioned. For,

(1.) Thoſe acts of his offices whereon the ſanctification and ſalvation of the church do principally depend, could not be performed but in and by that nature. Therein alone could he yield obedience unto the law that it might be *fulfilled in us*, without which we could not ſtand in Judgment before God. See *Rom.* viii. 3. *chap.* x. 3, 4. Therein alone could he undergo the *curſe of the law*, or be *made a curſe for us*, that the bleſſing might come upon us, *Gal.* iii. 13, 14. It was neceſſary that as a prieſt he ſhould have ſomething of his own to offer unto God to make atonement for ſin, *Heb.* viii. 3. The like may be ſaid of his whole miniſtry on the earth, of all the effects of his incarnation.

(2.) Herein that *cognation* and *alliance* between him and the church, which were neceſſary to entitle it unto a participation of the benefits of his mediation, do depend. For hereby he became our *Goel*, the next of kin, unto whom belonged the right of redemption, and from whom alone we could claim relief and ſuccour in our loſt condition. This is divinely and at large declared by the apoſtle, *Heb.* ii. 10, 11, 12, 13, 14, 15, 16, 17, 18. Having at large explained this context in our expoſition of that chapter, and therein declared both the neceſſity and benefit of the cognation between the church and its high-prieſt, I ſhall not here farther inſiſt upon it. See to the ſame purpoſe, *Epheſ.* v. 25, 26, 27. Wherefore had he not been partaker of our nature, we could have received no benefit, not that without which we muſt eternally periſh, by any office that he could have undertaken. This therefore was neceſſary unto the conſtitution of his perſon with reſpect unto his offices. But,

II. There was yet more required thereunto, or to render his *offices* effectual unto their proper ends. Not one of them could have been ſo had he been no more than a man, had he had no nature but ours. This I ſhall particularly demonſtrate, conſidering them in their uſual diſtribution unto the glory of his divine perſon, and our own edification in believing.

(1.) He could not have been the *great and ſingular Prophet of the church*, had he been a man only, though never ſo excellent and glorious, and that for theſe three reaſons.

[1.] He was to be the prophet of the *whole catholick church*, that is, of all the elect of God, of all that ſhall be ſaved in all ages and places, from the beginning of the world unto the end thereof. He had a *perſonal miniſtry* for the inſtruction of the church whilſt he was on the earth, but his *prophetical office* was not confined thereunto. For that was limited unto one nation, *Matth.* xv. 24. *Rom.* xv. 8. and was for a ſhort ſeaſon only. But the church was never without a prophet; that is, one on whom it was incumbent to reveal unto it, and inſtruct it in the will of God, nor can be ſo unto the conſummation of all things. This is Chriſt alone. For,

1.) I take it for granted, that from the beginning, from the giving of the firſt promiſe, the Son of God did in an eſpecial manner *undertake the care* *of the church*, as unto all the ends of the wiſdom, will and grace of God. And I take it for granted here; becauſe I have proved it at large elſewhere. It evidently followeth on the eternal compact between the Father and him unto this end. In the work which belonged hereunto, that which concerned its inſtruction in the will of God, its ſaving Illumination and ſpiritual wiſdom, is of ſuch importance as that without it, none can be partaker of any other bleſſings whatever. In this inſtruction and illumination conſiſts the diſcharge of the prophetical office of Chriſt.

2.) Upon the account of his ſuſception of his office even before his incarnation, conſidered as God, he is ſaid to act in it ſo as to be *ſent of God* unto his work, *Mich.* v. 2. *The ruler of Iſrael whoſe goings forth have been from of old, from everlaſting. His goings forth* are not his *eternal generation*, which conſiſts in one individual, eternal act of the Father: but it is the egreſs, the exerciſe of his power and care for the church; that is ſo expreſſed. Theſe were from the *beginning*, the firſt foundation of the church, in anſwer unto his everlaſting counſels, *Zach.* ii. 8. *Thus ſaith the Lord of hoſts, after the glory hath he ſent me unto the nations that ſpoiled you; and I will ſhake mine hand upon them, and they ſhall be a ſpoil to their ſervants, and ye ſhall know that the Lord of hoſts hath ſent me.* He who is ſent calleth himſelf the *Lord of hoſts*, and affirms that he will deſtroy the nations by the *ſhaking* of his hand, who can be no other but God himſelf. That is, it was the Son of God who was to be incarnate as is declared in the next words. *Sing and rejoice oh daughter of Sion, for lo I come and will dwell in the midſt of them ſaith the Lord, and many nations ſhall be joyned unto the Lord in that day, and ſhall be my people, and I will dwell in the midſt of them, and thou ſhalt know that the Lord of hoſts hath ſent me unto thee*, v. 10, 11. He promiſeth that he will *dwell* in the midſt of the people, which was accompliſhed when the *word was made fleſh and dwelt among us*, John i. 14. which was the time of the calling of the *Gentiles*, when many nations were to be joyned unto the Lord; and thoſe that were ſo called, were to be his people; *they ſhall be my people*; and yet in all this he was ſent by the Lord of hoſts; thou ſhalt know *that the Lord of hoſts hath ſent me unto thee.* Wherefore with reſpect unto his ſuſception of his offices towards the church, the *Lord of hoſts* in the perſon of the Son, is ſaid to be ſent by *the Lord of hoſts* that is in the perſon of the Father. So was he the *prophet* of the church even before his incarnation, ſent or deſigned by the Father to inſtruct it, to communicate ſpiritual and ſaving light unto it. So he teſtified concerning himſelf unto the *Jews, before Abraham was, I am*, John viii. 55. Which as it invincibly proves his eternal pre-exiſtence unto his incarnation, ſo it is not only intended. He was ſo before *Abraham*, as that the care of the church was then and always from the beginning on him. And he diſcharged this office four ways.

(1. By *perſonal appearances* in the likeneſs of humane nature, in the ſhape of a man as an indication of his future incarnation; and under thoſe appearances inſtructing the church. So he appeared unto *Abraham*, to *Jacob*, to *Moſes*, to *Joſuah*, as I have proved elſewhere. And thoſe peculiar appearances of the perſon of the Son for the inſtruction of believers, are a full demonſtration that the care and work of it were committed unto him in a peculiar manner. And I am not without thoughts, although I ſee ſome difficulty in it, *That the whole Old Teſtament, wherein God perpetually treats with men by an aſſumption of humane affections unto himſelf, ſo to draw us with the cords of a man, proceeded from the perſon of the Son, in a preparation for, and proſpect of his future incarnation.*

(2. By the *miniſtry of angels.* Upon his undertaking to be the media-

tor for the church with God, the angels were in a peculiar manner put into dependance on him, even as he became a new and immediate head unto the whole creation. This belonged unto that eſpecial glory which he had with the Father *before the world was*, whereof we have treated before. All things were to be a-new gathered into an head in him, *both which are in heaven, and which are on earth*, Epheſ. i. 10. And he became the *firſt born of every creature*, Col. i. 15. the Lord and proprietor of them. Hence the whole miniſtry of angels was ſubordinate unto him; and whatever inſtruction was thereby given unto the church in the mind and will of God, it was immediately from him, as the great prophet of the church.

(3. *By ſending his holy ſpirit* to inſpire, act and guide the prophets by whom God would reveal himſelf. God ſpake unto them by the *mouth of his holy prophets from the beginning of the world*, Luke i. 70. But it was the *ſpirit of Chriſt* that was in them, that ſpake by them, that revealed the things which concerned the redemption and ſalvation of the church, 1 *Pet.* i. 11, 12. And by this ſpirit he himſelf *preached unto thoſe that were diſobedient in the days of Noah*, who are now in priſon for their diſobedience, 1 *Pet.* iii. 19, 20. For he was ſo the prophet of the church always as to tender manifold inſtructions unto the periſhing unbelieving world. Hence is he ſaid to *lighten every man that cometh into the world* John i. 9. by one way or other communicating to them ſome notices of God and his will: for his light ſhineth in, or irradiates darkneſs it ſelf; that darkneſs which is come on the minds of men by ſin, though the *darkneſs comprehend it not*, v. 5.

(4. By the *miniſtry of holy men*, acted and moved by his ſpirit. So he gave forth the word that was written for an everlaſting rule of faith and obedience unto the church.

Thus were the office and work of inſtructing and illuminating of the church on his hand alone from the beginning, and thus were they by him diſcharged. This was not a work for him who was no more but a man. His humane nature had no exiſtence until the fulneſs of time, the latter days, and therefore could effect or operate nothing before. And whereas the apoſtle diſtinguiſheth between the ſpeaking of God *in the Son*, and his ſpeaking *in the prophets*, oppoſing the one to the other, *Heb.* i. 1, 2. He doth it with reſpect unto his perſonal miniſtry unto the church of the *Jews*, and not with reſpect unto his being the peculiar fountain of life and light, unto the whole church in all ages.

It is true, we have under the goſpel many unſpeakable advantages from the *prophetical* office of Chriſt, above what they enjoyed under the Old Teſtament. But he was the prophet of the church equally in all ages. Only he hath given out the knowledge of the mind of God in different degrees and meaſures; that which was moſt perfect, being for many reaſons reſerved unto the times of the goſpel; the ſum whereof is that God deſigned him unto a preheminence above all in his own perſonal miniſtry.

If any ſhall now enquire how the Lord Chriſt could be the prophet of the church *before* he took our nature on him and dwelt among us; I ſhall alſo ask how they ſuppoſe him to be the prophet of the church, now he hath left the world and is gone to heaven; ſo as that we neither ſee him, nor hear him any more? If they ſhall ſay that he is ſo by *his ſpirit*, *his word*, and the *miniſtry* which he hath ordained, I ſay ſo was he the prophet of the church before his incarnation alſo. To confine the offices of Chriſt, as to their virtue, power and efficacy unto the times of the goſpel only, is utterly to evacuate the firſt promiſe, with the covenant of grace founded thereon. And their minds are ſecretly influenced by a diſbelief of his divine perſon, who ſuppoſe that the reſpect of the church unto Chriſt in faith, love, truſt and inſtruction commenceth from the date of his incarnation.

[2.] The *full comprehenſion of the mind and will of God*, of the whole divine counſel concerning his glory in the ſanctification and ſalvation of the church, could not at once reſide in the mind of any meer creature. Yet was this neceſſary unto him who was to be the prophet of the church, that is, the fountain of truth, life and knowledge unto it. Hence is his name *wonderful counſeller*, as he who was a participant of all the eternal counſels of God; whereon in him as incarnate all the treaſures of divine wiſdom and knowledge were hid, *Col.* ii. 3. In him this could be alone, in whom was life, and the *life was the light of men*, John i. 4. God did reveal his mind and will by angels and men: but as he did it at ſundry times, ſo he did it by ſeveral parts, or various parcels, not only as the church was fit to receive it, but as they were able communicate it. The whole of the divine counſels could not be comprehended' and ſo not declared by any of them. Hence the *angels* themſelves, notwithſtanding their reſidence in the preſence of God, beholding his face, and all the glorious meſſages wherein they were employed, learned more of his mind after the *perſonal miniſtry* of Chriſt, and the revelation of the myſteries of his counſel therein, than ever they knew before, *Epheſ.* iii. 8, 9,---11. 1 *Pet.* i. 13. And on the account of their imperfection in the comprehenſion of his counſels, it is ſaid that *he chargeth his angels with folly*, Job. iv. 15. And the beſt of the prophets not only received divine truth by parcels, but comprehended not the depths of the revelations made unto them, 1 *Pet.* i. 11, 12. To this purpoſe is that divine teſtimony, *John* i. 18. *No man hath ſeen God at any time, the only begotten Son who is in the boſom of the Father he hath declared him.* It is of all the prophets concerning whom it is affirmed that no man hath ſeen God at any time. So is it evident in the *Antitheſis* between *Moſes* the principal of them, and the Lord Chriſt in the verſe foregoing. *For the law was given by* Moſes, *but grace and truth came by Jeſus Chriſt.* Wherefore no man, no other man or prophet whatever, hath ſeen God at any time; that is, had a perfect comprehenſion of his counſels, his mind and will as they were to be declared unto the church. This is the privilege of the *only begotten Son*, who is in the boſom of the Father; not only as being his eternal delight and love, but alſo as one acquainted with all his ſecret counſels, as his fellow and participant of all his boſom thoughts.

He ſays that all *that ever came before him were thieves and robbers, but the ſheep did not hear them*, John x. 5. This ſome of old impiouſly applied unto the prophets of the Old Teſtament; whereas he intended it only of thoſe *falſe prophets* who pretended of themſelves that they, any of them, were the *Meſſiah* the great ſhepherd of the ſheep, whom his elect ſheep would not attend unto. But it is true that all who went before him, neither ſeparately nor joyntly had the knowledge of God ſo as to declare him fully unto the church. It is the moſt fond and wicked imagination of the *Socinians*, invented to countenance their diſbelief and hatred of his divine perſon, that during the time of his fleſh *he was taken up into heaven and there taught the doctrine of the Goſpel*, as *Mahomet* feigned concerning himſelf and his *Alcoran*. The reaſon and foundation of his perfect knowledge of God was his being the only begotten Son in the boſom of the Father: and not a fictitious rapture of his humane nature. To this purpoſe have we his own teſtimony, *John* iii. 11. *And no man hath aſcended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.* The matter whereof he treats is the revelation of heavenly things. For finding *Nicodemus* ſlow in the underſtanding of the doctrine and neceſſity of regeneration, which yet was plain and evident in compariſon of ſome other heavenly myſteries, he asks of him; *If I have told you earthly things and ye believe not*; (things wrought in the earth and in your own breaſts) *how will you believe if I tell you of heavenly things?* If I declare unto you the deep counſels of the will of God above? *v.* 12. But hereon a queſtion might ariſe, how he ſhould himſelf come to the knowledge of theſe heavenly things whereof they had never heard before, and which no other man could tell them of, eſpecially conſidering what he had ſaid before, *v.* 11. *We ſpeak that we do know, and teſtify what we have ſeen.* Hereof he gives an account in theſe words. Wherefore the *aſcending into heaven* which he denies unto all men whatever, *no man hath aſcended up to heaven*, is an entrance into all the divine heavenly counſels of God; no man either hath or ever had a full comprehenſion of theſe heavenly things but he himſelf alone. And unto him it is aſcribed on a double account; firſt, *that he came down from heaven*, ſecondly, that when he did ſo, *he yet ſtill continued in heaven*; which two properties give us ſuch a deſcription of the perſon of Chriſt, as declare him a full poſſeſſor of all the counſels of God. *He deſcended from heaven* in his incarnation whereby he became the Son of man; and he is and was then in heaven in the eſſence and glory of his divine nature. This is the full of what we aſſert. In the knowledge and revelation of heavenly myſteries unto the calling, ſanctification and ſalvation of the church, doth the prophetical office of Chriſt conſiſt. This he poſitively affirmes could not otherwiſe be, but that *he who came down from heaven*, was alſo at the ſame inſtant *in heaven*. This is that glorious perſon whereof we ſpeak. He who being always in heaven in the glory and eſſence of his divine nature, came down from heaven not locally by a mutation of his reſidence, but by diſpenſation in the aſſumption of our nature into perſonal union with himſelf; he alone is meet and able to be the prophet of the church in the revelation of the heavenly myſteries of the counſels of the will of God. *In him alone were hid all the treaſures of wiſdom and knowledge*, Col. ii. 3. Becauſe in him alone *dwelt the fulneſs of the godhead bodily*. v. 9. I do not hereby aſcribe an infuſion of *omniſcience*, of infinite underſtanding, wiſdom and knowledge into the humane nature of Chriſt. It was and is a creature finite and limited, nor is a capable ſubject of properties abſolutely infinite and immenſe. Filled it was with light and wiſdom to the utmoſt capacity of a creature. But it was ſo, not by being changed into a divine nature or eſſence, but by the communication of the ſpirit unto it with out meaſure. The ſpirit of the Lord did reſt upon him, *the ſpirit of wiſdom and underſtanding, the ſpirit of courage and might, the ſpirit of knowledge, and of the fear of the Lord, and made him of quick underſtanding in the fear of the Lord*, Iſa. xi. 25.

[3.] The ſpirit of God dwelling in him in all the fulneſs of his graces and gifts, gave him an underſtanding peculiar unto himſelf; as above that of all creatures, ſo beneath the eſſential omniſcience of the divine nature. Hence ſome things as he was a man he *knew not*, Mark xiii. 32. but as they were given him by *revelation*, Rev. i. 1. But he is the *prophet* of the church in his whole entire perſon, and revealed the counſel of God, as he was in heaven in the boſom of the Father. Curſed be he that truſteth in man that maketh fleſh his arm, as to the revelations of the counſels of God. Here lies the ſafety, the ſecurity, the glory of the church. How deplorable is the darkneſs of mankind in their ignorance of God and heavenly things? In what ways of vanity and miſery have the generality of them wandred ever ſince our firſt apoſtaſy from God? Nothing but hell is more full of horror and confuſion, than the minds and ways of men deſtitute of heavenly light. How miſerably did thoſe among them who boaſted themſelves to be *wiſe*, *wax fooliſh* in their imaginations? How wofully did all their enquiries after the nature and will of God, their own ſtate, duty and happineſs, iſſue in curioſity, uncertainty, vanity and falſhood? He who is infinitely good and compaſſionate did from the beginning give ſome relief in this woful ſtate by ſuch parcels of divine revelations as he thought meet to communicate unto them by the prophets of old, ſuch as they were able to receive. By them he ſet up a *light ſhining in a dark place*, as the light of ſtars in the night. But it was the riſing of the *ſun of righteouſneſs* alone that diſpelled the darkneſs that was on the earth, the thick darkneſs that was on the people, bringing life and immortality to light by the goſpel. The divine perſon of the Son of God, in whom were all the treaſures of wiſdom and knowledge, who is in the boſom of the Father, hath now made known all things unto the church, giving us the perfect *Idea* and certainty of all ſacred truth, and the full aſſurance of things inviſible and eternal.

Three things are neceſſary that we may have the benefit and comfort of divine light or truth. *Firſt*, the *fulneſs* of its revelation; *Secondly*, the *infallibility* of it, and *Thirdly*, the *authority* from whence it doth proceed. If either of theſe be wanting, we cannot attain unto ſtability and aſſurance in the faith of it, or obedience unto it.

Firſt, *Full* it muſt be, to free us from all attempts of *fear* that any thing is detained or hidden from us, that were needful for us to know. Without this the mind of man can never come to reſt in the knowledge of truth. All that he knows may be uſeleſs unto him, for the want of that which he neither doth nor can know, becauſe not revealed.

And *Secondly*, it muſt be *infallible* alſo. For this divine truth whereof we treat, being concerning things *unſeen*, *heavenly*, *eternal* myſteries tranſcending the reach of humane reaſon, nothing but the *abſolute infallibility* of the revealer can bring the mind of man to aſſurance and acquieſcency. And whereas the ſame truth enjoyns unto us duties, many of them contrary unto our inclinations, and croſs unto our ſeveral intereſts, the *great guides of corrupted nature*; the revelation of it muſt proceed from ſovereign authority, that the will may comply with the mind in the embracement of it. All theſe are abſolutely ſecured in the *divine perſon* of the great prophet of the church. His infinite wiſdom, his infinite goodneſs, his eſſential veracity, his ſovereign authority over all, give the higheſt aſſurance whereof a created underſtanding is capable, that nothing is detained from us, that there is no poſſibility of error or miſtake in what is declared unto us, nor any pretence left of declining obedience unto the commands of the truth that we do receive. This gives the ſoul *aſſured reſt* and peace in the belief of things which *eye hath not ſeen*, *nor ear heard*, nor can enter into the heart of man to conceive. Upon the aſſurance of this truth alone can it with joy prefer things inviſible and eternal above all preſent ſatisfactions and deſires. In the perſuaſion hereof can it forego the *beſt* of preſent enjoyments, and undergo the *worſt* of preſent evils; namely, in the experience of its preſent efficacy, and choice of that future recompence which it doth ſecure. And he believes not the goſpel unto his own advantage, or the glory of God whoſe faith reſts not in the *divine perſon* of Jeſus Chriſt, the great prophet of the church. And he who there finds reſt unto his ſoul, dares not admit of any co-partners with him as to inſtruction in the mind of God.

Thirdly, It was requiſite unto the office of this great prophet of the church, and the diſcharge thereof, that he ſhould have *power and authority* to ſend the holy ſpirit to make his revelations of divine truth effectual unto the minds of men. For the church which he was to inſtruct, was not only in darkneſs by reaſon of *ignorance*, and want of objective light or divine revelations, but was *incapacitated* to receive ſpiritual things in a due manner when revealed. Wherefore it was the work of this prophet, not only to make known and declare the doctrines of truth, which are our external directive light, but alſo to *irradiate* and illuminate our minds, ſo as that we might ſavingly apprehend them. And it is no wonder if thoſe who are otherwiſe minded, who ſuppoſe themſelves able to *receive* ſpiritual things, the things of God, in a due manner upon their *external propoſal* unto them, are regardleſs of the divine perſon of Chriſt as the prophet of the church. But hereon they will never have experience of the life and power of the doctrine of the goſpel, if the apoſtle is to be believed, 1 *Cor.* ii. 9, 10, 11, 12. Now this *internal illumination* of the minds of men unto the acknowledgment of the truth, can be wrought in them only by the holy ſpirit of God, *Eph.* i. 17, 18, 19. 2 *Cor.* iii. 18. None therefore could be the *prophet* of the church, but he who had power to ſend the holy ſpirit to enable it to receive his doctrine by the ſaving illumination of the minds of men. And this alone he could do whoſe ſpirit he is, proceeding from him, whom he therefore frequently promiſed ſo to ſend. Without a reſpect unto theſe things, we cannot really be made partakers of the ſaving benefits and fruits of the prophetical office of Chriſt. And this we can have only in the exerciſe of faith on his *divine perſon*, which is the eternal ſpring from whence this office derives all life and efficacy. The command of God in reſpect unto him as the prophet of the church, is, *This is my beloved Son in whom I am well pleaſed, hear him.* Unleſs we actually regard him by faith as the only begotten Son of God, we can perform no duty aright in the *hearing of him*, nor ſhall we learn the truth as we ought. Hence it is that thoſe who deny his *divine perſon*, though they pretend to attend unto him as the teacher of the church, do yet learn no truth from him, but embrace pernicious errours in the ſtead thereof. So it is with the *Socinians*, and all that follow them. For whereas they ſcarcely own any other office of Chriſt but his *prophetical*, looking on him as a man ſent to teach the mind of God and to confirm his doctrine by his ſufferings, whereon he was afterwards highly exalted of God, they learn nothing from him in a due manner.

But this reſpect unto the perſon of Chriſt is that which will ingenerate in us all thoſe holy qualifications that are neceſſary to enable us to know the mind and will of God. For hence do *reverence*, *humility*, *faith*, delight and aſſurance ariſe and flow, without whoſe continual exerciſe, in vain ſhall men hope to learn the will of God by the utmoſt of their endeavours. And the want of theſe things is the cauſe of much of that *lifeleſs*, unſanctified knowledge of the doctrine of the goſpel, which is amongſt many. They learn not the truth from Chriſt, ſo as to expect all teachings from his divine power. Hence they never come to know it either in its *native beauty* drawing the ſoul into the love and delight of what they know, nor in its *transforming efficacy* changing the mind into its own image and likeneſs.

(2.) The ſame alſo is the ſtate of things with reſpect unto his *Kingly office and power*. But this I have at large treated on elſewhere, and that much unto the ſame purpoſe; namely, in the *expoſition of the third verſe of the firſt chapter of the epiſtle unto the* Hebrews. Wherefore I ſhall not here enlarge upon it.

Some ſeem to imagine, that the *Kingly power* of Chriſt, towards the church, conſiſts only in *external rule* by the goſpel and the laws thereof, requiring obedience unto the *officers* and *rulers* that he hath appointed therein. It is true, that this alſo belongs unto his Kingly power and rule. But to ſuppoſe that it conſiſteth ſolely therein, is an ebullition from the poiſonous fountain of the denial of his *divine perſon*. For if he be not God over all, whatever in words may be pretended or aſcribed unto him, he is capable of no other rule or power. But indeed no one act of his Kingly office can be aright conceived or acknowledged, without a reſpect had unto his *divine perſon*. I ſhall inſtance only unto this purpoſe in two things in general.

1.) The *extent of his power and rule* gives evidence hereunto. It is over the *whole creation of God*. *All power is given him in heaven and earth*, Matth. xxviii. 18. *All things are put under his feet, he only excepted who put all things under him*, 1 Cor. xv. 27. And he is made *head over all things unto the church*, Epheſ. i. 22. Not only thoſe who are above the rule of external law, as the holy angels; and thoſe who have *caſt off* all ſuch rule, as the devils themſelves; but all things that in their own nature are not capable of obedience to an external law or rule, as the whole *inanimate creation*, heaven and earth and the ſea, with all things in them and under them, *Phil.* ii. 10. with the *dead bodies of men*, which he ſhall raiſe at the laſt day. For this power over the whole creation is not only a *moral right* to rule and govern it; but it is alſo accompanied with *virtue*, *force*, or almighty power to act, order, and diſpoſe of it at his pleaſure. So is it deſcribed by the apoſtle from the Pſalmiſt, *Heb.* i. 10, 11, 12. *Thou Lord in the beginning haſt laid the foundation of the earth, and the heavens are the work of thy hands. They ſhall periſh, but thou remaineſt, and they ſhall all wax old as doth a garment. And as a veſture ſhalt thou fold them up, and they ſhall be changed; but thou art the ſame, and thy years fail not.* That power is required unto his Kingly office, whereby he created all things in the beginning; and ſhall change them all as a man folds up a veſture, in the end. Omnipotency accompanied with eternity and immutability, are required hereunto. It is a vain imagination to ſuppoſe that this *power* can reſide in a *meer creature* however glorified and exalted. All eſſential divine properties are concurrent with it; and inſeparable from it. And where the properties of God are, there is the nature of God; for his being and his properties are one and the ſame. If the Lord Chriſt as *King* of the church be only a meer man, and be as ſuch only to be conſidered, however he may be exalted and glorified, however he may be endued with honour, dignity and authority, yet he cannot put forth or act any *real phyſical power* immediately and directly, but where he is preſent. But this is in heaven only; for the *heavens muſt receive him until the time of the reſtitution of all things*, Acts iii. 21. And hereon his rule and power would be the greateſt diſadvantage unto the church that could befall it. For ſuppoſe it immediately under the rule of God even the Father; his omnipotency and omnipreſence, his omniſcience and infinite wiſdom, whereby he could be always preſent with every one of them, know all their wants, and give immediate relief according to the counſel of his will, was a ſtable foundation for faith to reſt upon, and an everlaſting ſpring of conſolation. But now whereas all power, all judgment, all rule is committed unto the *Son*, and the Father doth nothing towards the church but in and by him, if he have not the ſame divine power and properties with him, the foundation of the church's faith is caſt down, and the ſpring of its conſolation utterly ſtopped up.

I cannot believe in him as my heavenly King, who is not able by himſelf, and by the virtue of his preſence with me, to make what changes and alterations he pleaſeth in the minds of men, and in the whole creation of God, to relieve, preſerve and deliver me, and to raiſe my body at the laſt day.

To ſuppoſe that the Lord Chriſt, as the King and head of the church, hath not an *infinite*, *divine power*, whereby he is able always to relieve, ſuccour, ſave and deliver it, if it were to be done by the alteration of the whole, or any part of God's creation ſo as that the fire ſhould not burn, nor the water overwhelm them, nor men be able to retain their thoughts or ability one moment to afflict them; and that their diſtreſſes are not always *effects* of his wiſdom, and never from the *defect* of his power, is utterly to overthrow all faith, hope, and the whole of religion it ſelf. Aſcribe therefore unto the Lord Chriſt in the exerciſe of his *Kingly office*, only a *moral power*, operative by rules and laws, with the help of external inſtruments; deprive him of omnipreſence, and omniſcience, with infinite divine power and virtue to be acted at his pleaſure in and over the whole creation, and you raſe the foundation of all chriſtian faith and hope to the ground. There are no true believers who will part with their faith herein for the whole world; namely, that the Lord Jeſus Chriſt is able by his *divine power* and preſence immediately to aid, aſſiſt, relieve, and deliver them in every moment of their ſurprizals, fear and dangers, in every trial or duty they may be called unto, in every difficulty they have to conflict withal. And to expect theſe things any otherwiſe but by virtue of his divine nature, is wofully to deceive our own ſouls. For this is the work of God.

[2.] The *rule* of Chriſt as King of the church is *internal* and *ſpiritual* over the minds, ſouls and conſciences of all that do believe. There is no *one gracious acting of ſoul* in any one believer at any time in the whole world, either in oppoſition unto ſin, or the performance of duty, but it is influenced and under the guidance of the Kingly power of Chriſt. I ſuppoſe we have herein not only the common faith, but alſo the common ſpiritual ſenſe and experience of them all. They know that in their *ſpiritual life* it is he that liveth in them as the efficient cauſe of all its acts, and that without him they can do nothing. Unto him they have reſpect in every the moſt ſecret and retired actings of grace, not only performed as *under his eye*, *but by his aſſiſtance*; on every occaſion do they immediately in the internal actings of their minds look unto him, as one more preſent with their ſouls than they are with themſelves; and have no thought of the leaſt diſtance of his knowledge or power. And two things are requiredhereto:

1.) That he be καρδιογνώϛης, that he have an actual *inſpection* into all the frames, diſpoſitions, thoughts and internal actings of all believers in the whole world, at all times, and every moment. Without this, he cannot bear that *rule* in their ſouls and conſciences which we have deſcribed, nor can they act *faith* in him, as their occaſions do require. No man can live by faith on Chriſt, no man can depend on his ſovereign power, who is not perſuaded, that all the *frames of his heart*, all the *ſecret groans and ſighs of his ſpirit*, all the *inward labourings of his ſoul* againſt ſin, and after conformity to himſelf, are continually under his eye and cognizance. Wherefore it is ſaid that *all things are naked and opened unto his eyes*, Heb. iv. 13. And he ſays of himſelf, that he *ſearcheth*, that is, knoweth the *hearts and reins of men*, Rev. ii. 23. And if theſe things are not the peculiar properties of the divine nature, I know nothing that may be ſo eſteemed.

2.) There is required hereunto, an *influence of power* into all the internal actings of the ſouls of believers; an intimate efficacious operation, with them in every duty, and under every temptation. Theſe all of them, do look for, expect and receive from him, as the King and head of the church. This alſo is an effect of divine and infinite power. And to deny theſe things unto the Lord Chriſt, is to raſe the foundation of chriſtian religion. Neither *faith* in him, nor *love* unto him, nor *dependance* on him, nor *obedience* unto his authority, can be preſerved one moment, without a perſuaſion of his immediate intuition and inſpection into the hearts, minds and thoughts of all men, with a real influence into all the actings of the life of God in all them that believe. And the want of the faith hereof is that which hath disjoyned the minds of many from adherence unto him; and hath produced a lifeleſs carcaſs of chriſtian religion, inſtead of the ſaving power thereof.

(3.) The ſame may be ſaid concerning his ſacerdotal office, and all the acts of it. It was in and by the humane nature that he offered himſelf a ſacrifice for us. He had *ſome what of his own* to offer, *Heb.* viii. 3. And to the end a *body was prepared for him*, chap. x. 5. But it was not the work of a man by one offering, and that of himſelf, to expiate the ſins of the whole church, and for ever to perfect them that are ſanctified, which he did, *Heb.* x. 14. *God was to purchaſe his church with his own blood,* Acts xx. 28. But this alſo I have ſpoken to at large elſewhere.

This is the ſum of what we plead for. We can have no due conſideration of the offices of Chriſt, can receive no benefit by them, nor perform any act of duty with reſpect unto them, or any of them, unleſs faith in his divine perſon be actually exerciſed as the foundation of the whole. For that is it whence all their glory, power and efficacy are derived. Whatever therefore we do with reſpect unto his *rule*, whatever we receive by the communication of his ſpirit and grace, whatever we learn from his word by the teachings of his ſpirit, whatever benefit we believe, expect and receive by his ſacrifice and interceſſion on our behalf, our faith in them all, and concerning them all, is terminatedon his divine perſon. The church is ſaved by his offices, becauſe they are his. This is the ſubſtance of the teſtimony given concerning him, by God even the Father, 1 *John* v. 10, 11. *This is the witneſs that God hath teſtified concerning his Son, that God hath given unto us eternal life, and this life is in his Son.* Eternal life is given unto us, as it was wrought out and procured by the mediation of Chriſt on our behalf. But yet in him it was originally, and from him do we receive it in the diſcharge of his office; for this life is in the Son of God.

Hence it is that all thoſe by whom the divine perſon of Chriſt is denied, are forced to give ſuch a deſcription of his offices, as that it is utterly impoſſible that the church ſhould be ſaved by the diſcharge of them.

CHAP. VIII.

The Faith of the CHURCH *under the Old Teſtament in and concerning the Perſon of* CHRIST.

A Brief view of the faith of the church under the Old Teſtament concerning the divine perſon of Chriſt, ſhall cloſe theſe diſcourſes, and make way for thoſe that enſue, wherein our own duty with reſpect thereunto ſhall be declared.

That the faith of all believers from the foundation of the world had a reſpect unto him, I ſhall afterwards demonſtrate; and to deny it, is to renounce both the Old Teſtament and the New. But that this faith of theirs did principally reſpect his perſon, is what ſhall here be declared. Therein they knew was laid the foundation of the counſels of God for their deliverance, ſanctification and ſalvation. Otherwiſe it was but little they clearly underſtood of his office, or the way whereby he would redeem the church.

The apoſtle *Peter* in the confeſſion he made of him *Matth.* xvi. 16. exceeded the faith of the *Old Teſtament* in this, that he applied the promiſe concerning the *Meſſiah*, unto that individual perſon. *Thou art Chriſt the Son of the living God:* He that was to be the redeemer and Saviour of the Church. Howbeit *Peter* then knew little of the way and manner whereby he was principally ſo to be. And therefore when he began to declare them unto his diſciples, namely that they ſhould be by his death and ſufferings, he in particular was not able to comply with it, but ſaith he, *Maſter, that be far from thee*, v. 22. As fleſh and blood, that is, his own reaſon and underſtanding did not reveal or declare him unto *Peter* to be the Chriſt the Son of the living God; but the Father which is in heaven; ſo he ſtood in need of freſh aſſiſtance from the ſame almighty hand, to believe that he ſhould redeem and ſave his church by his death. And therefore he did refuſe the external revelation and propoſition of it, though made by Chriſt himſelf, until he received internal aid from above. And to ſuppoſe that we have faith now in Chriſt or his death, on any other terms, is an evidence that we have no faith at all

Wherefore the faith of the ſaints under the Old Teſtament did principally reſpect the perſon of Chriſt, both what it was, and what it was to be in the fulneſs of time, when he was to become the *ſeed of the woman.* What his eſpecial work was to be, and the myſtery of the redemption of the church thereby, they referred unto his own wiſdom and grace; only they believed that by him they ſhould be ſaved from the hand of all their enemies, or all the evil that befell them on the account of the firſt ſin and apoſtaſy from God. God gave them indeed repreſentations and prefigurations of his office and work alſo. He did ſo by the *High Prieſt* of the law, the *Tabernacle* with all the ſacrifices and ſervices thereunto belonging. All that *Moſes* did as a faithful ſervant in the houſe of God, was but a *teſtimony of thoſe things which were afterwards to be declared*, Heb. iii. 5. Howbeit the apoſtle tells us that all thoſe things had but a *ſhadow of good things to come*, *and not the very image of the things themſelves*, Heb. x. 1. And although they are now to us full of light and inſtruction, evidently expreſſing the principal works of Chriſt's mediation, yet were they not ſo unto them. For the vail is now taken off from them in their accompliſhment, and a declaration is made of the counſels of God in them by the goſpel. The meaneſt believer may now find out more of the work of Chriſt in the Types of the Old Teſtament, than any prophets or wiſe men could have done of old. Therefore they always earneſtly longed for their accompliſhment; that the day might break, and the ſhadows fly away by the riſing of the ſun of righteouſneſs with healing in his wings. But as to his perſon, they had glorious revelations concerning it, and their faith in him was the life of all their obedience.

The firſt promiſe which eſtabliſhed a new intercourſe between God and man was concerning his incarnation, that he *ſhould be the ſeed of the woman*, Gen. iii. 15. that is, that the Son of God ſhould be *made of a woman, made under the law*, Gal. iv. 4. From the giving of that promiſe the faith of the whole church was fixed on him, whom *God would ſend in our nature*, to redeem and ſave them. Other way of acceptance with him there was none provided, none declared, but only by faith in this promiſe. The deſign of God in this promiſe, which was to reveal and propoſe the only way which in his wiſdom and grace he had prepared for the deliverance of mankind from the ſtate of ſin and apoſtaſy whereinto they were caſt, with the nature of the faith and obedience of the church, will not admit of any other way of ſalvation, but only faith in him who was thus promiſed to be a Saviour. To ſuppoſe that men might fall off from faith in God by the revelation of himſelf in this promiſe, and yet be ſaved by attending to inſtructions given by the works of creation and providence, is an imagination that will no longer poſſeſs the minds of men, than whilſt they are ignorant of, or do forget what it is to believe and to be ſaved.

The great promiſe made unto *Abraham* was, that he ſhould *take his ſeed upon him*, in whom all the nations of the earth ſhould be bleſſed, *Gen.* xii. 3. *chap.* xv. 18. *chap.* xxii. 18. which promiſe is explained by the apoſtle, and applied unto Chriſt, *Gal.* iii. 10. Hereon *Abraham believed on the Lord, and it was counted unto him for righteouſneſs*, Gen. xv. 6. For he ſaw the day of Chriſt and rejoyced, *John* viii. 56.

The faith that *Jacob* inſtructed his Sons in, was, that *the Shilo ſhould come, and unto him ſhould be the gathering of the nations*, Gen. xlix. 10. *Job's* faith was that his *redeemer was the living one, and that he ſhould ſtand on the earth in the latter day.* Job xxix. 25.

The revelations made unto *David* principally concerned his perſon and the glory thereof, ſee *Pſal.* ii. 45,---68,---72,---110,---118. eſpecially *Pſal.* xlv. and the lxxii. compared, which give an account of their apprehenſions concerning him.

The faith of *Daniel* was that God would *ſhew mercy for the Lord's ſake*, Dan. ix. 17. and of all the prophets, that the *redeemer ſhould come to Sion, and from them that turn from tranſgreſſion in Jacob.* Iſa. lix. 20.

Of the ſame nature were all his perſonal appearances under the Old Teſtament, eſpecially that moſt illuſtrious repreſentation made of him unto the prophet *Iſaiah. chap.* vi. And the glorious revelation of his name, *chap.* ix. 6.

It is true that both theſe and other prophets had revelations concerning his ſufferings alſo. For *the ſpirit of Chriſt that was in them teſtified before hand of his ſuffering, and the glory that ſhould enſue.* 2. Pet. i. 11. an illuſtrious teſtimony whereunto we have given us, *Pſal.* xxii. and *Iſa.* liii. Nevertheleſs their conceptions concerning them were dark and obſcure. It was his perſon that their faith principally regarded. Thence were they filled with deſires and expectations of his coming, or his exhibition and appearance in the fleſh. With renewed promiſes hereof did God continually refreſh the church in its ſtraits and difficulties. And hereby did God call off the body of the people from truſt in themſelves, or boaſting in their preſent privileges, which they were exceedingly prone unto.

In proceſs of time this faith which wrought effectually in the church of *Iſrael*, degenerated into a lifeleſs opinion, that proved the ruin of it. Whilſt they really lived in the faith of him as *the ſaviour and redeemer of the church* from all its ſpiritual adverſaries, as he who was to make *an end of ſin, and bring in everlaſting righteouſneſs*, unto whom all their preſent ordinances were ſubſervient and directive; all grace, love, zeal and patient waiting for the accompliſhment of the promiſe, flouriſhed among them. But in proceſs of time growing carnal, truſting in their *own righteouſneſs and the privileges* which they had by the law, their faith concerning the *perſon of Chriſt* degenerated into a corrupt, obſtinate opinion, that he ſhould be only a *temporal King and deliverer*; but as to righteouſneſs and ſalvation they were to truſt unto themſelves and the law. And this prejudicate opinion being indeed a renunciation of all the grace of the promiſes of God, proved their utter ruin. For when he came in the fleſh, after ſo many ages, filled up with continued expectations, they rejected and deſpiſed him as one that had neither form nor comelineſs for which he ſhould be deſired. So doth it fall out in other churches. That which was faith truly ſpiritual and evangelical in their firſt planting, becomes a lifeleſs opinion in ſucceeding ages. The ſame truths are ſtill profeſſed, but that profeſſion ſprings not from the ſame cauſes, nor doth it produce the ſame effects in the hearts and lives of men. Hence in proceſs of time, ſome churches continue to have an appearance of the ſame body which they were at firſt, but being examined, are like a lifeleſs, breathleſs carcaſs; wherein the animating ſpirit of grace doth not dwell. And then is any church as it was with that of the *Jews*, nigh to deſtruction, when it corrupts formerly profeſſed truths, to accommodate them unto the preſent luſts and inclinations of men.

CHAP. IX.

Honour due to the PERSON *of* CHRIST; *the Nature and Cauſes of it.*

MANY other conſiderations of the ſame nature with thoſe foregoing, relating unto the glory and honour of the *perſon of Chriſt*, may be taken from all the fundamental principles of religion. And our duty it is in them all, to *conſider the apoſtle and high-prieſt of our profeſſion, the author and finiſher of our faith*. I ſhall not inſiſt on more, but proceed unto thoſe principles of truth which are immediately directive of our *duty* towards him; without diligent attendance whereunto, we do but in vain bear the name of chriſtians. And the ſubſtance of what is deſigned may be included in the following aſſertion.

The glory, life and power of chriſtian religion, as chriſtian religion, and as ſeated in the ſouls of men, with all the acts and duties which properly belong thereunto, and are therefore peculiarly chriſtian, and all the benefits and priviledges we receive by it, or by virtue of it, with the whole of the honour and glory that ariſe unto God thereby, have all of them their formal nature and reaſon, from their reſpect and relation unto the perſon of Chriſt; nor is he a chriſtian who is otherwiſe minded.

In the confirmation hereof it will appear what Judgment ought to be paſſed on that enquiry, which after the uninterrupted profeſſion of the *catholick church* for ſo many ages of a faith unto the contrary, is begun to be made by ſome amongſt us; namely, *Of what uſe is the perſon of Chriſt in religion?* For it proceeds on this ſuppoſition, and is determined accordingly, that there is ſomething in religion wherein the perſon of Chriſt is of no uſe at all. A vain imagination, and ſuch as is deſtructive unto the whole real intercourſe between God and man, by the one and only mediator.

The reſpect which we have in all the acts of religion unto the perſon of Chriſt may be reduced unto theſe four heads; 1. Honour. 2. Obedience. 3. Conformity. 4. The uſe we make of him, for the attaining and receiving of the goſpel privileges, all graces and glory. And hereunto the whole of our religion as it is chriſtian or evangelical may be reduced.

1. The perſon of Chriſt is the object of divine honour and worſhip. The formal object and reaſon hereof is the divine nature, and its eſſential infinite excellencies. For they are nothing but that reſpect unto the divine being, which is due unto it from all rational creatures regulated by revelation, and enforced by divine operations. Wherefore the perſon of Chriſt is primarily the object of divine honour and worſhip, upon the account of his divine nature and excellencies. And thoſe who denying that nature in him, do yet pretend to worſhip him with divine and religious adoration, do but worſhip a golden calf of their own ſetting up; for a Chriſt who is not *over all God bleſſed for ever*, is not better. And it implies a contradiction, that any creature ſhould on any account, be the immediate proper object of divine worſhip; unleſs the divine eſſential excellencies be communicated unto it, or transfuſed into it, whereby it would ceaſe to be a creature. For that worſhip is nothing but the aſcription of divine excellencies unto what is ſo worſhiped. But we now conſider the Lord Chriſt, in his whole entire perſon, the Son of God incarnate, *God manifeſt in the fleſh*. His infinite condeſcenſion in the aſſumption of our nature, did no way diveſt him of his divine eſſential excellencies. For a time, they were ſhadowed and vailed thereby, from the eyes of men; when he *made himſelf of no reputation*, and took on him the *form of a ſervant*. But he eternally and unchangeably continued *in the form of God, and thought it no robbery to be equal unto him*, Phil. ii. 6, 7. He can no more really and eſſentially by any act of condeſcenſion or humiliation, ceaſe to be God, than God can ceaſe to be. Wherefore his being cloathed with our nature, derogates nothing from the true reaſon of divine worſhip due unto him, but adds an effectual motive unto it. He is therefore the immediate object of all duties of religion, internal and external. And in the diſpenſation of God towards us, none of them can be performed in a due manner without a reſpect unto him.

This then in the firſt place is to be confirmed; namely, that all divine honour is due *unto the Son of God incarnate*, that is, the perſon of Chriſt. *John* v. 23. It is the will of the Father, *That all men ſhould honour the*

Son, even as they honour the Father: He that honoureth not the Son, honoureth not the Father that ſent him. Some conſiderations on this divine teſtimony will confirm our poſition. It is of the Son incarnate that the words are ſpoken; as all judgment was committed unto him by the Father, as he was *ſent by him*, ver. 22. that is, of the whole perſon of Chriſt in the exerciſe of his mediatory office. And with reſpect hereunto it is, that the mind of God is peculiarly revealed. The way whereby God manifeſteth his will, that all men ſhould thus *honour the Son*, as they honour the Father, is by committing all power, authority and judgment unto him; *ver.* 20, 21, 22. *For the Father loveth the Son, and ſheweth him all things that himſelf doth; and he will ſhew him greater works than theſe, that ye may marvel. For as the Father raiſeth up the dead, and quickneth them; even ſo the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all Judgment unto the Son.* Not that theſe things are the formal reaſon and cauſe of the divine honour which is to be given him; but they are reaſons of it, and and motives unto it, in that they are evidences of his being the Son of God.

But it may be ſaid, What need is there that the Father ſhould ſo interpoſe an act of his will and ſovereign pleaſure, as to this *honouring of the Son*, ſeeing the ſole cauſe and reaſon of this divine honour is the divine nature, which the Son is no leſs partaker of than the Father? I anſwer,

(1.) He doth not in this command intend the honour and worſhip of Chriſt abſolutely as God, but diſtinctly as the Son, which peculiar worſhip was not known under the Old Teſtament, but was now declared neceſſary in the commiting all power, authority and judgment unto him. This is the honour whereof we ſpeak.

(2.) He doth it, leſt any ſhould conceive that *as he was now ſent of the Father*, and that in the *form of a ſervant*, this honour ſhould not be due unto him. And the world was then far from thinking that it was ſo, and many I fear are yet of the ſame mind.

He is therefore to be honoured by us, according to the will of God, καθὼς *in like manner* as we honour the Father.

[1.] With the *ſame honour*; that is, divine, ſacred, religious and ſupreme. To honour the Father with other honour, is to diſhonour him. When men deſign to give glory and honour to God which is not truly divine, it is idolatry. For this honour in truth is nothing but the aſcription of all infinite divine excellencies unto him. Whereon when men aſcribe unto him that which *is not ſo*, they fall into *idolatry* by the worſhip of their own imaginations. So was it with the *Iſraelites* when they thought to have given glory to God, by making a *golden calf* whereon they proclaimed a feaſt unto *Jehovah* Exod. xxxii. 5. And ſo was it with the *Heathens* in all their images of God, and the glory which they deſigned to give him thereby, as the apoſtle declares, *Rom.* i. 23,—25 This is one kind of idolatry, as the other is, the aſcribing unto creatures, any thing that is proper and peculiar unto God, any divine excellency. And we do not honour *God the Father* with one kind of honour, and the Son with another. That were not to honour the Son καθὼς *as* we honour the Father, but in a way infinitely different from it.

[2.] In the *ſame manner*, with the ſame faith, love, reverence and obedience, always, in all things, in all acts and duties of religion whatever. This diſtinct honour is to be given unto the perſon of the Son by virtue of this command of the Father, though originally on the account of his *oneneſs* in nature with the Father. And our duty herein is preſſed with the higheſt enforcement; *He that honours not the Son, honours not the Father. He* *who denieth the Son* (herein) *hath not the Father*; *but he that acknowledgeth the Son hath the Father alſo*, 1 John ii. 23. *For this is the record, that God hath given unto us eternal life, and this life is in the Son. He that hath the Son, hath life, and he that hath not the Son hath not life*; chap. v. 11, 12. If we are wanting herein; whatever we pretend, we do not worſhip nor honour God at all. And there is reaſon to give this caution; reaſon to fear that this great fundamental principal of our religion, is, if not disbelieved, yet not much attended unto in the world. Many who profeſs a reſpect unto the divine being, and the worſhip thereof, ſeem to have little regard unto the perſon of the Son in all their religion. For although they may admit of a cuſtomary interpoſition of his name in their religious worſhip; yet the ſame diſtinct veneration of him as of the Father, they ſeem not to underſtand, or to be exerciſed in. Howbeit all the acceptance of our perſons and duties with God, depends on this one condition, *that we honour the Son, even as we honour the Father.* To honour the Son as we ought to honour the Father, is that which makes us chriſtians, and which nothing elſe will ſo do,

This honour of the perſon of Chriſt may be conſidered in the duties of it, wherein it doth conſiſt; and in the principle, life, or ſpring of theſe duties.

The duties whereby we aſcribe and expreſs divine honour unto Chriſt, may be reduced unto two heads. 1.) Adoration. 2.) Invocation.

Adoration *is the proſtration of ſoul before him as God, in the acknowledgment of his divine excellencies and the aſcription of them unto him.* It is expreſſed in the Old Teſtament by השתחוה, that is, *humbly to bow down* our ſelves or our ſouls unto God. The LXX render it conſtantly by *προσκυνέω*; which is the word uſed in the New Teſtament unto the ſame purpoſe. The *Latines* expreſſed it uſually by *adoro.* And thoſe words, though of other derivations, are of the ſame ſignification with that in the *Hebrew*; And they do all of them include ſome external ſign of inward reverence, or a readineſs thereunto. Hence is that expreſſion, *He bowed down his head and worſhipped.* See *Pſal.* xcv. 6. And theſe external ſigns are of two ſorts. (1. Such as are natural and occaſional, (2. Such as are ſolemn, ſtated or inſtituted.

(1. Of the firſt ſort are the lifting up of our eyes and hands towards heaven upon our thoughts of him; and ſometimes the caſting down of our whole perſons before him, which deep thoughts with reverence will produce. Outward inſtituted ſigns of this internal adoration are all the ordinances of evangelical worſhip. In and by them do we ſolemnly profeſs and expreſs our inward veneration of him. Other ways may be invented to the ſame purpoſe, but the ſcripture knows them not, yea condemns them. Such are the veneration and adoration of the pretended images of him, and of the Hoſt, as they call it, among the Papiſts. This adoration is due continually to the perſon of Chriſt, and that as in the exerciſe of the office of mediation. It is due unto him from the whole rational creation of God: So is it given in charge unto the angels above. For when he brought the firſt begotten into the world he ſaid, *προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ*, (that is, השתחוו לו כל אלהים, *worſhip him all ye Gods* Pſal. xcvii. 7. *Let all the angels of God worſhip him*, adore him, bow down before him, *Heb.* i. 6. See our expoſition of that place; the deſign of the whole chapter being to expreſs the divine honour that is due unto the perſon of Chriſt, with the grounds thereof. This is the command given alſo unto the church, *He is thy Lord, and worſhip thou him*, Pſal. xlv. 11. A glorious repreſentation hereof, whether in the church above, or in that militant here on the earth, is given us, *Rev.* v. *v.* 6, 7, 8, 9, 10, 11, 12, 13, 14. *And I beheld and lo, in the midſt of the Throne, and*

of the four living creatures, and in the midſt of the elders, ſtood a lamb as it had been ſlain, having ſeven horns and ſeven eyes, which are the ſeven ſpirits of God ſent forth into all the earth. And he came and took the book out of the right hand of him that ſat upon the throne. And when he had taken the book, the four beaſts and four and twenty elders fell down before the lamb, having every one of them harps, and golden vials full of odours, which are the prayers of ſaints. And they ſung a new ſong, ſaying; Thou art worthy to take the book, and to open the ſeals thereof; for thou waſt ſlain, and haſt redeemed us unto God by thy blood, out of evey kindred, and tongue, and people, and nation. And haſt made us unto our God Kings and prieſts, and we ſhall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne, and the beaſts, and the elders, and the number of them was ten thouſand times ten thouſand, and thouſands of thouſands. Saying with a loud voice, Worthy is the lamb that was ſlain, to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing. And every creature which is in heaven, and on the earth, and under the earth, and ſuch as are in the ſea, and all that are in them, heard I, ſaying, Bleſſing, honour, glory and power be unto him that ſitteth upon the throne, and unto the lamb for ever and ever. And the four beaſts ſaid, Amen. And the four and twenty elders fell down and worſhipped him that liveth for ever and ever. The eſpecial *object* of divine adoration, the *motives* unto it, and the *nature* of it, or what it conſiſteth in, are here declared.

Firſt, The *object* of it is Chriſt, not *ſeparately*, but *diſtinctly* from the Father, and joyntly with him. And he is propoſed, both as having fulfilled the work of his mediation in his incarnation and oblation; as a *lamb ſlain:* and in his glorious exaltation *in the midſt of the throne of God.* The principal thing that the heathen of old obſerved concerning chriſtian religion, was that in it, *praiſes were ſung to Chriſt as unto God.*

Secondly, The *motives* unto this adoration are the unſpeakable benefits which we receive by his mediation; *Thou art worthy, for thou waſt ſlain, and haſt redeemed us unto God,* &c. Hereon the *ſame* glory, the *ſame* honour is aſcribed unto him as unto God the Father; *bleſſing, honour, glory,* and *power*, be unto him that ſits on the throne, and unto the lamb for ever and ever.

Thirdly, The *nature* of his adoration is deſcribed to conſiſt in three things. 1. Solemn proſtration. And *the four living creatures ſaid, Amen. And the four and twenty elders fell down and worſhipped him that liveth for ever and ever.* So alſo is it deſcribed, *chap.* iv. 10, 11. 2. In the aſcription of all divine honour and glory, as it is at large expreſſed, *ver.* 11, 12, 13. 3. In the way expreſſing the deſign of their ſouls in this adoration which is by their praiſes; *they ſung a new ſong*; that is, of praiſe, for ſo are all thoſe *Pſalms* which have that title of a *new ſong.* And in theſe things, namely, ſolemn proſtration of ſoul in the acknowledgment of divine excellencies, aſcriptions of glory and honour with praiſe, doth religious adoration conſiſt. And they belong not unto the great holy ſociety of them who worſhip above and here below, whoſe hearts are not always ready unto this ſolemn adoration *of the lamb*, and who are not on all occaſions exerciſed therein. And this adoration of Chriſt doth differ from the adoration of God abſolutely conſidered, and of God as the Father, not in its *nature*, but meerly on the account of its *eſpecial motives.* The principal motive unto the adoration of God abſolutely conſidered, is the work of creation, the manifeſtation of his glory therein, with all the effects of his power and goodneſs thereon enſuing. So it is declared, *Rev.* iv. 8, 9, 10, 11. *Thou art worthy, O Lord, to receive glory, and honour, and power, for thou haſt created all things, and for thy pleaſure they are and were created.* And the principal motive unto the adoration and worſhip of God as the Father, is that eternal love, grace and goodneſs, which he is the fountain of in a peculiar manner, *Epheſ.* i. 4, 5. But the great motive unto the adoration of Chriſt is the work of redemption, *Rev.* v. 12. *Worthy is the lamb that was ſlain to receive power, and riches, and wiſdom, ſtrength, and honour, and glory, and bleſſing.* The reaſon whereof is given, *ver.* 9, 10. *For thou waſt ſlain and haſt redeemed us unto God by thy blood, and haſt made us unto God Kings and prieſts,* The adoration is the ſame, *ver,* 13. *Bleſſing, honour, glory and power be unto him that ſitteth on the throne and unto the lamb for evermore.* But the immediate *motives* of it are different, as its objects are diſtinct. Herein no ſmall part of the life of chriſtian religion doth conſiſt. The humbling of our ſouls before the Lord Chriſt from an apprehenſion of his divine excellencies, the aſcription of glory, honour, praiſe, with thankſgiving unto him on the great motive of the work of redemption with the bleſſed effects thereof, are things wherein the life of faith is continually exerciſed. Nor can we have any evidence of an intereſt in that bleſſedneſs which conſiſts in the eternal aſſignation of all glory and praiſe unto him in heaven, if we are not exerciſed unto this worſhip of him, here on earth.

2.) Invocation is the ſecond general branch of divine honour, of that honour which is due and paid unto the Son, as unto the Father. This is the firſt exerciſe of divine faith, the breath of the ſpiritual life. And it conſiſteth in two things, or hath two parts. *Firſt*, an aſcription of all divine properties and excellencies unto him whom we invocate. This is eſſential unto prayer, which without it is but vain babling. Whoever cometh unto God hereby, muſt believe that he is and that he is the rewarder of them that diligently ſeek him. *Secondly*, there is in it alſo a *repreſentation* of our wills, affections and deſires of our ſouls unto him on whom we call, with an expectation of being heard and relieved, by virtue of his infinitely divine excellencies. This is the proper acting of Faith with reſpect unto our ſelves; and hereby it is our duty to give honour unto the perſon of Chriſt. When he himſelf died in the fleſh, he committed his departing ſoul by ſolemn invocation into the hands of his Father, *Pſal.* xxxi. 5. *Luke* xxiii. 4. *Father, into thy hands I commit my ſpirit.* And to evidence that it is the will of God, that we ſhould honour the Son, as we honour the Father, even as the Son himſelf in his humane nature, who is our example, honoured the Father. He who firſt died in the faith of the goſpel, bequeathed his departing ſoul into the hands of Jeſus Chriſt by ſolemn invocation, *Acts* vii. 59. *They ſtoned* Stephen ἐπικαλούμενον, ſolemnly invocating, and ſaying, *Lord Jeſus receive my ſpirit.* And having by faith and prayer, left his own ſoul ſafe in the hand of the Lord *Jeſus*, he adds one petition more unto him, wherewith he died, *Lord lay not this ſin to their charge*; ver. 60. Herein did he give divine honour unto Chriſt in the eſpecial invocation of his name, in the higheſt inſtances that can be conceived. In his firſt requeſt, wherein he committed his departing ſoul into his hands, he aſcribed unto him divine omniſcience, omnipreſence, love and power. And in the latter for his enemies, divine authority and mercy to be exerciſed in the pardon of ſin. In his example is the rule eſtabliſhed, for the eſpecial invocation of Chriſt for the effects of divine power and mercy. Hence the apoſtle deſcribeth the church or believers, and diſtinguiſheth it, or them, from all others, by the diſcharge of their duty, 1 *Cor.* i. 2. *With all that call on the name of our Lord Jeſus Chriſt, both their Lord* *and ours.* To call on the name of the Lord Jeſus expreſſeth ſolemn invocation in the way of religious worſhip. The *Jews* did call on the name of God. All others in their way called on the names of their Gods. This is that whereby the church is diſtinguiſhed from them all; *It calls on the name of our Lord Jeſus Chriſt.* He requires that as we *belive on God*, that is, the Father, ſo we ſhould *believe on him, alſo*, and therein honour the Son, as we honour the Father, *John* xiv. 1. The nature of this faith, and the manner how it is exerciſed on Chriſt, we ſhall declare afterwards. But the apoſtle treating of the nature and efficacy of this invocation, affirms that we *cannot call on him, in whom we have not believed*, Rom. x. 14. Whence it follows on the contrary, that he on whom we *are bound to believe, on him* it is our duty to call. So the whole ſcripture is cloſed with a prayer of the church unto the Lord Chriſt, expreſſing their faith in him; *Even ſo come Lord Jeſus* Rev. xxii 20. There is not any one reaſon of prayer, not any one motive unto it, not any conſideration of its uſe or efficacy, but renders this peculiar invocation of Chriſt a neceſſary duty. Two things in general are required to render the duty of invocation lawful and uſeful. Firſt, that it have a proper *object*; Secondly, that it have prevalent motives and encourgements unto it. Theſe in concurence are the formal reaſon and ground of all religious worſhip in general, and of prayer in particular. So are they laid down as the foundation of all religion, *Exod.* xx. 2, 3. *I am the Lord thy God*, that is the proper object of all religious worſhip, *which brought thee out of the land of* Ægypt, *out of the houſe of bondage*, which being ſummarily and typically repreſentative of all divine benefits, temporal, ſpiritual and eternal, is the grand motive thereunto. The want of both theſe in all meer creatures, ſaints and angels, make the invocation of them, not only uſeleſs, but idolatrous. But they both eminently concúr in the perſon of Chriſt, and his actings towards us. All the perfections of the divine nature are in him, whence he is the proper object of religious invocation. On this account when he acted in and towards the church, as the great *angel of the covenant*, God inſtructed the people unto all religious obſervance of him, and obedience unto him, *Exod.* xxiii. 21. *Beware of him and obey his voice, provoke him not, for he will not pardon your trangreſſions, for my name is in him.* Becauſe the name of God was in him, that is, the divine nature with ſovereign authority to puniſh or pardon ſin, therefore was all religious obedience due unto him. And no motives are wanting hereunto. All that the Lord Chriſt hath done for us, and all the principles of love, grace, compaſſion and power from whence what he hath ſo done did proceed, are all of this nature. And they are accompanied with the encouragement of his relation unto us, and charge concerning us. Take away this duty, and the peculiar advantage of chriſtian religion is deſtroyed.

We have lived to ſee the utmoſt extreams that chriſtian religion can divert into. Some with all earneſtneſs do preſs the formal invocation of ſaints and angels as our duty: and ſome will not grant that it *is lawful* for us ſo to call on Chriſt himſelf. The *Socinians* grant generally that it is lawful for us to call on Chriſt; but they deny that it is our duty at any time ſo to do. But as they own that it is our duty, ſo on their principles it cannot be lawful. Denying his divine perſon, they leave him not the proper object of prayer. For prayer without an aſcription of divine excellencies, as omniſcience, omnipreſence, and almighty power unto him whom we invocate, is but vain babling, that hath nothing of the nature of true prayer in it. And to make ſuch aſcriptions unto him who by nature is not God, is idolatrous. The ſolemn ordinary worſhip of the church, and ſo of private believers, in their families and cloſets, is under an eſpecial directory and guidance. For the perſon of the Father, as the eternal fountain of power, grace and mercy, is the formal object of our prayers unto whom our ſupplications are directed. The divine nature abſolutely conſidered, is the object of natural worſhip and invocation: but it is the ſame divine nature in the perſon of the Father, that is the proper object of evangelical worſhip and invocation. So our Saviour hath taught us to call on God under the name and notion of a Father, *Matth.* vi. 9. that is, his God, and our God, and his Father, and our Father, *John* xx. 17. And this invocation is to be, by and in the name of the Son Jeſus Chriſt, through the aid of the holy ſpirit. He is herein conſidered as the mediator between God and man, as the Holy Ghoſt is he by whom ſupplies of grace enabling us unto the acceptable performance of our duties, are actually communicated unto us. This is the way whereby God will be glorified. This is the myſtery of our religion, that we worſhip God according to the oeconomy of his wiſdom and grace, wherein he doth diſpence of himſelf unto us in the perſons of the Father, Son and ſpirit. Otherwiſe he will not be honoured or worſhipped by us. And thoſe who in their worſhip or invocation do attempt an approach unto the divine nature as abſolutely conſidered, without reſpect unto the diſpenſation of God in the diſtinct perſons of the holy Trinity, do reject the myſtery of the goſpel, and all the benefits of it. So is it with many. And not a few, who pretend a great devotion unto God, do ſupply other things into the room of Chriſt, as ſaints and angels, rejecting alſo the aids of the ſpirit to comply with imaginations of their own, whoſe aſſiſtance herein they more approve of. But this is the nature and method of ordinary ſolemn evangelical invocation. So is it declared, *Epheſ.* ii. 18. *Through him we have an acceſs by one ſpirit unto the Father.* It is the Father unto whom we have our acceſs, whom we peculiarly invocate; as it is expreſſed, *chap.* iii. 14, 15, 16. *For this cauſe I bow my knees unto the Father of our Lord Jeſus Chriſt, of whom the whole Family in heaven and earth is named, that he would grant you,* &c. But it is *through him*, that is, by Chriſt in the exerciſe of his mediatory office that we have this acceſs unto the Father; we aſk in his name, and for his ſake, *John* xiv. 13, 14. *chap.* xvi. 23, 24. They did ſo of old, though not in that expreſs exerciſe of Faith which we now attain unto, *Dan.* ix. 17. *Hear O Lord, and have mercy for the Lord's ſake.* All this are we enabled unto by *one ſpirit*; through the aids and aſſiſtance of the ſpirit of grace and ſupplication, *Rom.* viii. 26, 27. So that prayer is our crying *Abba Father, by the ſpirit of the Son,* Gal. iv. 6. This is farther declared, *Heb.* iv. 15. 16. *chap.* x. 19, 20. Herein is the Lord Chriſt conſidered not abſolutely with reſpect unto his divine perſon, but with reſpect unto his office, that *through him our faith and hope might be in God*, 1 *Pet.* i, 20.

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(2. Times of gracious diſcoveries either of the glory of Chriſt in himſelf, or of his love unto us, are ſeaſons that call for this duty. The glory of Chriſt in his perſon and offices is always the ſame. And the revelation that is made of it in the ſcripture varieth not. But as unto our perception and apprehenſion of it, whereby our hearts and minds are affected with it in an eſpecial manner, there are apparent ſeaſons of it, which no believers are unacquainted withall. Sometimes ſuch a ſenſe of it is attained under the diſpenſation of the word, wherein as Chriſt on the one hand *is ſet forth evidently crucified before our eyes*, ſo on the other he is glorioully exalted. Sometimes it is ſo in prayer, in meditation, in contemplation of him. As an ability was given to the bodily ſight of *Stephen*, to ſee upon the opening of the heavens, the *glory of God, and Jeſus ſtanding at his right hand*, Acts vii. 56, 57. ſo he opens the vail ſometimes, and gives a clear affecting diſcovery of his glory unto the minds and ſouls of believers: and in ſuch ſeaſons are they drawn forth and excited unto invocation and praiſe. So *Thomas* being ſurprized with an apprehenſion and evidence of his divine

glory and power, after his reſurrection, wherein he was declared to be the Son of God with power, *Rom.* i. 4. cried unto him, *My Lord and my God*, John xx. 28. There was in his words both a profeſſion of his own faith, and a ſolemn invocation of Chriſt. When therefore we have real diſcoveries of the glory of Chriſt, we cannot but ſpeak to him, or of him. *Theſe things ſaid* Iſaiah *when he ſaw his glory and ſpake of him*, Joh. xii. 41. And *Stephen* upon a view of it in the midſt of his enraged enemies, teſtified immediately, *I ſee the heavens opened, and the Son of man ſtanding at the right hand of God.* And thereby was he prepared for that *ſolemn invocation* of his name, which he uſed preſently after, *Lord Jeſus receive my ſpirit*, Acts vii 56,—59. And ſo alſo upon his appearance as the lamb to open the book of prophecies, wherein there was an eminent manifeſtation of his glory, ſeeing none elſe could be found in heaven or earth, or under the earth, that was able to open the book, or ſo much as to look thereon, *Rev.* v. 3. *the four and twenty elders fell down before him*, and preſenting all the prayers of the ſaints, *ſang a new ſong of praiſe unto him*, ver. 8, 9, 10. This is our duty, this will be our wiſdom, upon affecting diſcoveries of the *glory of Chriſt*; namely, to apply our ſelves unto him by invocation or praiſe; and thereby will the refreſhment and advantage of them abide upon our minds. So is it alſo as unto his love. The love of Chriſt is always the ſame and equal unto the church. Howbeit there are peculiar ſeaſons of the manifeſtation and application of a ſenſe of it unto the ſouls of believers. So it is when it is *witneſſed* unto them, *or ſhed abroad* in their hearts by the Holy Ghoſt. Then is it accompanied with a conſtraining power, to oblige us to live unto him who died for us, and roſe again, 2 *Cor.* v. 14, 15. And of our ſpiritual life unto Chriſt, invocation of him is no ſmall portion. And this ſenſe of his love we might enjoy more frequently than for the moſt part we do, were we not ſo much wanting unto our ſelves and our own concerns. For although it be an act of ſovereign grace in God, to grant it unto us, and affect us with it, as it ſeems good unto him; yet is our duty required to diſpoſe our hearts unto its reception. Were we diligent in caſting out all that *filthineſs and ſuperfluity of naughtineſs*, which corrupts our affections, and diſpoſes the mind to abound in vain imaginations; were our hearts more taken off from the love of the world, which is excluſive of a ſenſe of divine love; did we more meditate on Chriſt and his glory, we ſhould more frequently enjoy theſe conſtraining viſits of his love, than now we do. So himſelf expreſſeth it, *Rev.* iii. 20. *Behold I ſtand at the door and knock, if any man hear my voice and open the door, I will come in unto him and ſup with him and he with me.* He makes intimation of his love and kindneſs unto us. But oftentimes we neither hear voice when he ſpeaks, nor do open our hearts unto him. So do we loſe that gracious refreſhing ſenſe of his love which he expreſſeth in that promiſe, *I will ſup with him, and he ſhall ſup with me.* No tongue can expreſs that heavenly communion and bleſſed intercourſe which is intimated in this promiſe. The expreſſion is metaphorical, but the grace expreſſed is real, and more valued than the whole world, by all that have experience of it. This ſenſe of the love of Chriſt, and the effect of it in communion with him, by prayer and praiſes, is divinely ſet forth in the book of *Canticles*. The church therein is repreſented as the *ſpouſe* of Chriſt; and as a faithful ſpouſe ſhe is always either ſolicitous about his love, or rejoycing in it. And when ſhe hath attained a ſenſe of it, ſhe aboundeth in invocation, admiration and praiſe. So doth the church of the New Teſtament upon an apprehenſion of his *love*, and the unſpeakable fruits of it. *Unto him that loved us, and waſhed us from* *our ſins in his own blood, and hath made us Kings and Prieſts unto God and his Father, to him be glory and dominion for ever and ever, Amen,* Rev. i. 5, 6. This therefore is another ſeaſon that calls for this duty.

(3. Times of perſecution for his name's ſake, and for the profeſſion of the goſpel, are another ſeaſon rendering this peculiar invocation of Chriſt both comely and neceſſary. Two things will befall the minds of believers in ſuch a ſeaſon. *Firſt*, that their thoughts will be greatly exerciſed about him, and converſant with him. They cannot but continually think and and meditate on him for whom they ſuffer. None ever ſuffered perſecution on juſt grounds, with ſincere ends, and in a due manner, but it was ſo with them. The invincible reaſons they have to ſuffer for him, taken from his perſon, love, grace and authority, from what he is in himſelf, what he hath done for them, and what account of all things is to be given unto him, do continually preſent themſelves unto their minds. Wilderneſſes, priſons and dungeons have been filled with thoughts of Chriſt and his love. And many in former and latter ages have given an account of their communion and holy intercourſe with the Lord Chriſt under their reſtraints and ſufferings. And thoſe who at any time have made an *entrance into ſuch a condition*, will all of them give in the teſtimony of their own experience in this matter. *Secondly*, ſuch perſons have deep and fixed apprehenſions of the eſpecial concernment which the Lord Chriſt hath in them as unto their preſent condition; as alſo of his power to ſupport them, or to work out their deliverance. They know and conſider, *that in all their afflictions, he is afflicted*, ſuffers in all their ſufferings, is perſecuted in all their perſecutions. That in them all he is full of love, pity and unſpeakable compaſſion towards them; that his grace is ſufficient for them, that his power ſhall be perfected in their weakneſs, to carry them through all their ſufferings unto his and their own glory. In theſe circumſtances, it is impoſſible for them who are under the conduct of his ſpirit, not to make eſpecial applications continually unto him, for thoſe aids of grace, for thoſe pledges of love and mercy, for thoſe ſupplies of conſolation and ſpiritual refreſhments which their condition calls for. Wherefore in this ſtate, the *invocation of Chriſt*, is the refuge and ſheat anchor of the ſouls of them who truly believe in him. So it was unto all the holy martyrs of old, and in latter ages. This doctrine and duty is not for them who are at eaſe. The afflicted, the tempted, the perſecuted, the ſpiritually diſconſolate will prize it, and be found in the practice of it. And all thoſe holy ſouls, who in moſt ages, on the account of the profeſſion of the goſpel, have been reduced unto outwardly unrelieveable diſtreſſes, have, as was ſaid, left their teſtimony unto this duty, and the benefits of it. The refreſhment which they found therein, was a ſufficient ballance againſt the weight of all outward calamities, enabling them to rejoyce under them with *joy unſpeakable and full of glory*. This is the church's reſerve againſt all the trials it may be exerciſed withal, and all the dangers whereunto it is expoſed. Whilſt believers have liberty of acceſs *unto him* in their ſupplications, who hath all power in his hand, who is full of ineffable love and compaſſion towards them, eſpecially as ſuffering for his ſake, they are *more than conquerers* in all their tribulations.

(4. *When we have a due apprehenſion of the eminent actings of any grace in Chriſt Jeſus, and withal a deep and abiding ſenſe of our own want of the ſame grace*, it is a ſeaſon of eſpecial application unto him by prayer for the encreaſe of it. All graces as unto their habit were equal in Chriſt; they were all in him in the higheſt degree of perfection. And every one of them did he exerciſe in its due manner and meaſure on all juſt occaſions.

But outward cauſes and circumſtances, gave opportunity unto the exerciſe of ſome of them, in a more way eminent and conſpicuous than others were exerciſed in. For inſtance; ſuch were his unſpeakable condeſcenſion, ſelf-denial, and patience in ſufferings, which the apoſtle unto this purpoſe inſiſts upon, *Phil.* ii. 5, 6, 7, 8. Now the great deſign of all believers is to be like Jeſus Chriſt, in all grace, and all the exerciſe of it. He is in all things their pattern and example. Wherefore when they have a view of the glory of any grace as it was exerciſed in Chriſt, and withal a ſenſe of their own defect and want therein, (conformity unto him being their deſign,) they cannot but apply themſelves unto him in ſolemn invocation, for a farther communication of that grace unto them, from his ſtores and fulneſs. And theſe things mutually promote one another in us if duly attended unto. A due ſenſe of our own defect in any grace, will farther us in the proſpect of the glory of that grace in Chriſt. And a view, a due contemplation of the glorious exerciſe of any grace in him, will give us light to diſcover our own great defect therein, and want thereof. Under a ſenſe of both, an immediate application unto Chriſt by prayer, would be an unſpeakable furtherance of our growth in grace, and conformity unto him. Nor can there be any more effectual way or means to draw ſupplies of grace from him, to draw water from the wells of ſalvation. When in an holy admiration of, and fervent love unto any grace as eminently exerciſed in and by him, with a ſenſe of our own want of the ſame grace, we ask it of him in faith, he will not deny it unto us. So the diſciples upon the preſcription of a difficult duty unto whoſe due performance a good meaſure of *faith* was required; out of a ſenſe of the allfulneſs of him, and their own defect in that grace which was neceſſary unto the peculiar duty there preſcribed, immediately pray unto him, ſaying, *Lord increaſe our faith* Luke xvii. 5. The ſame is the caſe with reſpect unto any temptation that may befal us, wherewith he was exerciſed, and over which he prevailed.

(5. The time of death whether natural, or violent for his ſake, is a ſeaſon of the ſame nature. So *Stephen* recommended his departing ſoul into his hands with ſolemn prayer; *Lord Jeſus*, ſaid he, *receive my ſpirit.* To the ſame purpoſe have been the prayers of many of his faithful martyrs in the flames and under the Sword. In the ſame manner doth the faith of innumerable holy ſouls work in the midſt of their death-bed groans. And the more we have been in the exerciſe of faith on him in our lives, the more ready will it be in the approaches of death, to make its reſort unto him in a peculiar manner. And it may be other inſtances of a like nature may be given unto the ſame purpoſe.

An anſwer unto an enquiry which may poſſibly ariſe from what we have inſiſted on, ſhall cloſe this diſcourſe. For whereas the Lord Jeſus Chriſt *as mediator* doth intercede with the Father for us, it may be inquired, *Whether we may pray unto him, that he would ſo intercede on our behalf*; whether this be comprized in the duty of invocation, or prayer unto him?

Anſ. *Firſt*, there is no precedent nor example of any ſuch thing, of any ſuch prayer in the ſcripture. And it is not ſafe for us to venture on duties not exemplified therein. Nor can any inſtance of a neceſſary duty be given, of whoſe performance we have not an *example* in the ſcripture. *Secondly*, in the invocation of Chriſt, we *honour the Son, even as we honour the Father*. Wherefore his divine perſon is therein the formal object of our faith. We conſider him not therein as acting in his mediatory office towards God for us, but as he who hath the abſolute power and diſpoſal of all the good things we pray for. And in our invocation of him, our faith is fixed on, and terminated on his perſon. But as he is in the diſcharge of his mediatory office, through him *our faith and hope is in God*, 1 Pet. i. 21. He who is the mediator, or Jeſus Chriſt the mediator, as God and man in one perſon, is the object of all divine honour and worſhip. His perſon, and both his natures in that perſon, is ſo the object of religious worſhip. This is that which we are in the proof and demonſtration of. Howbeit it is his divine nature, and not his diſcharge of the office the mediation, that is the formal reaſon and object of divine worſhip. For it conſiſts in an aſcription of infinitely divine excellencies and properties unto him whom we ſo worſhip. And to do this on any account but of the divine nature, is in its ſelf a contradiction, and in them that do it idolatry. Had the Son of God never been incarnate, he had been the the object of all divine worſhip. And could there have been a mediator beeween God and us, who was not God alſo, he could never have been the object of any divine worſhip or invocation. Wherefore Chriſt the mediator, God and man in one perſon, is in all things to be honoured even as we honour the Father; but it is as he *is God equal with the Father*, and not as mediator, in which reſpect he is inferiour unto him. With reſpect unto his divine perſon we ask immediately of himſelf in our ſupplications; as he is mediator we ask of the Father in his name. The different actings of faith on him, under the ſame diſtinction, ſhall be declared in the next chapter.

CHAP. X.

The Principle of the Aſſignation of divine Honour unto the PERSON *of* CHRIST, *in both the Branches of it; which is Faith in him.*

THE principle and ſpring of this aſſignation of divine honour unto Chriſt in both the branches of it, is faith in him. And this hath been the foundation of all acceptable religion in the world ſince the entrance of ſin. There are ſome who deny *that faith in Chriſt was required from the beginning*, or was neceſſary unto the worſhip of God, or the juſtification and ſalvation of them that did obey him. For whereas it muſt be granted that *without faith it is impoſſible to pleaſe God*, which the apoſtle proves by inſtances from the foundation of the world, *Heb.* xi. They ſuppoſe it is faith in God under the general notion of it, without any reſpect unto Chriſt that is intended. It is not my deſign to contend with any, nor expreſly to confute ſuch ungrateful opinions, ſuch pernicious errours. Such this is, which being purſued in its proper tendency, ſtrikes at the very foundation of chriſtian religion. For it at once deprives us of all contribution of light and truth from the Old Teſtament. Somewhat I have ſpoken before of the faith of the ſaints of old concerning him. I ſhall now therefore only confirm the truth, by ſome *principles* which are fundamental in the faith of the Goſpel.

1. The firſt promiſe, *Gen.* iii. 15. truly called Πρωτευαγγέλιον, was revealed, propoſed and given, as containing and expreſſing the only means of delivery from that apoſtaſy from God, with all the effects of it, under which our firſt parents and all their poſterity were caſt by ſin. The deſtruction of ſatan and his work in his introduction of the ſtate of ſin, by a ſaviour and deliverer was prepared and provided for in it. This is the very foundation of the faith of the church, and if it be denied, nothing of the *œconomy* or diſpenſation of God towards it from the beginning can be underſtood. The whole doctrine and ſtory of the Old Teſtament muſt be rejected as uſeleſs, and no foundation be left in the truth of God, for the introduction of the new.

2. It was the perſon of Chriſt, his incarnation and mediation, that were promiſed under the name of the *ſeed of the woman*, and the work he ſhould do in *breaking the head of the Serpent*, with the way whereby he ſhould do it, *in ſuffering*, by his power. The accompliſhment hereof was in God's ſending his Son in the likeneſs of ſinful fleſh, in the fulneſs of time, made under the law, or by his manifeſtation in the fleſh to deſtroy the works of the devil. So is this promiſe interpreted, *Gal.* iii. 10. *chap.* iv. 4. *Heb.* ii. 14, 15, 16. 1. *John* iii. 8.

This cannot be denied but upon one of theſe two grounds.

(1.) That nothing is intended in that divine revelation, but only a *natural enmity* that is between mankind and ſerpents. But this is ſo fooliſh an imagination, that the *Jews* themſelves, who conſtantly refer this place to the *Meſſiah*, are not guilty of. All the whole truth concerning God's diſpleaſure on the ſin of our firſt parents, with what concerneth the nature and conſequents of that ſin, is everted hereby. And whereas the foundation of all God's future dealing with them and their poſterity is plainly expreſſed herein, it is turned into that which is ludicrous, and of very little concernment in humane life. For ſuch is the *enmity* between mankind and ſerpents, which not one in a million knoweth any thing of, or are troubled with. This is but to lay the *Ax of Atheiſm* unto all religion built on divine revelation. Beſides, on this ſuppoſition there is in the words not the leaſt intimation of any relief, that God tendred unto our parents for their delivery from the ſtate and condition whereinto they had caſt themſelves by their ſin and apoſtaſy. Wherefore they muſt be eſteemed to be left abſolutely under the curſe, as the angels were that fell, which is to root all religion out of the world. For amongſt them who are abſolutely under the curſe without any remedy, there can be no more than is in hell. Or,

(2.) It muſt be, becauſe ſome other way of deliverance and ſalvation, and not that by Chriſt, is here propoſed and promiſed. But whereas they were to be wrought by the *ſeed of the woman*, if this were not that Chriſt in whom we do believe, there was another promiſed, and he is to be rejected. And this is fairly at once to blot out the whole ſcripture as a fable. For there is not a line of doctrinal truth in it, but what depends on the traduction of Chriſt from this firſt promiſe.

3. This promiſe was confirmed, and the way of the deliverance of the church by virtue of it declared in the inſtitution of expiatory ſacrifices. God in them and by them declared from the beginning, that without *ſhedding of blood* there was no remiſſion; that atonement for ſin was to be made by ſubſtitution and ſatisfaction. With reſpect unto them the Lord Chriſt was called *the lamb of God*, even as he took away the ſins of the world by the ſacrifice of himſelf, *John* i. 29. For we *were redeemed with the precious blood of Chriſt, as of a lamb without blemiſh and without ſpot*, 1 Pet. i. 19. Wherein the holy ſpirit refers unto the inſtitution and nature of ſacrifices from the beginning. And he is thence repreſented in heaven as a *lamb that*

had been ſlain, Rev. iv. 6. the glory of heaven ariſing from the fruits and effects of his ſacrifice. And becauſe of the repreſentation thereof in all the former ſacrifices, is he ſaid to be a *lamb ſlain from the foundation of the world*, Rev. xiii. 8.

It is ſtrange to me that any who deny not the *expiatory ſacrifice of Chriſt*, ſhould doubt whether the original of theſe ſacrifices were of divine inſtitution, or the invention of men. And it is ſo amongſt others for the reaſons enſuing.

(1. On the ſuppoſition that they were of mens finding out, and voluntary obſervation, without any previous divine revelation, it muſt be granted that the foundation of all acceptable religion in the world, was laid in, and and reſolved into the wiſdom and wills of men, and not into the wiſdom, authority and will of God. For that the great ſolemnity of religion, which was as the center and teſtimony of all its other duties, did conſiſt in theſe *ſacrifices* even before the giving of the law, will not be denied. And in the giving of the law, God did not on this ſuppoſition confirm and eſtabliſh his own inſtiſtutions with additions unto them of the ſame kind, but ſet his ſeal and approbation unto the inventions of men. But this is contrary unto natural light, and the whole current of ſcripture revelations.

(2. All *expiatory ſacrifices* were from the beginning, *types* and repreſentations of the ſacrifice of Chriſt, whereon all their uſe, efficacy and benefit among men, all their acceptance with God, did depend. Remove this conſideration from them, and they were as irrational a ſervice, as unbecoming the divine nature, as any thing that reaſonable creatures could fix upon. They are to this day, as reaſonable a ſervice as ever they were, but that only their reſpect unto the ſacrifice of Chriſt is taken from them. And what perſon of any ordinary underſtanding, could now ſuppoſe them a meet ſervice whereby to glorify the divine nature? beſides, all *expiatory ſacrifices* were of the ſame nature, and of the ſame uſe, both before and after the giving of the law. But that all thoſe afterwards were typical of the ſacrifice of Chriſt, the apoſtle demonſtrates at large in his epiſtle unto the *Hebrews*. The enquiry therefore is whether this bleſſed prefiguration of the Lord Chrtſt and his ſacrifice, as he was *the lamb of God* taking away the ſins of the world, was an effect of the wiſdom, goodneſs and will of God, or of the wills and inventions of men. And let it be conſidered alſo that theſe men who are ſuppoſed to be the authors of this wonderful repreſentation of the Lord Chriſt and his ſacrifice, did indeed know little of them, or as the aſſertors of this opinon imagin nothing at all. To ſuppoſe that thoſe who knew no more of Chriſt than they could learn from the *firſt promiſe*, which as ſome think was nothing at all, ſhould of their own heads find out and appoint this *divine ſervice*, which conſiſted only in the prefiguration of him and his ſacrifice, and that God ſhould not only *approve of it*, but allow it as the principal means for the eſtabliſhment and exerciſe of the faith of all believers for four thouſand years, is to indulge unto thoughts deviating from all rules of ſobriety. He that ſees not a divine wiſdom in this *inſtitution*, hath ſcarce ſeriouſly exerciſed his thoughts about it. But I have elſewhere conſidered the cauſes and original of theſe ſacrifices, and ſhall not therefore farther inſiſt upon them.

4. Our firſt parents and all their holy poſterity *did believe this promiſe*, or did embrace it as the only way and means of their *deliverance from the curſe* and ſtate of ſin, and were thereon juſtified before God. I confeſs we have not infallible aſſurance of any who did ſo in particular, but thoſe who are mentioned by name in ſcripture, as *Abel*, *Enoch*, *Noah*, and ſome others. But to queſtion it concerning others alſo, as of our *firſt Parents* themſelves,

is fooliſh and impious. This is done by the *Socinians*, to promote another deſign, namely, that none were juſtified before God on the belief *of the firſt promiſe*, but on their walking according to the light of nature and their obedience unto ſome eſpecial revelations about temporal things; the vanity whereof hath been before diſcovered. Wherefore our firſt parents and their poſterity did ſo believe the firſt promiſe, or they muſt be ſuppoſed, either to have been kept under the curſe, or elſe to have had, and to make uſe of ſome other way of deliverance from it. To imagine the firſt is impious; for the apoſtle affirms that they had this *teſtimony that they pleaſed God*, Heb. xi. 5. which under the curſe none can doe; for that is God's diſpleaſure. And in the ſame place he confirms their faith, and juſtification thereon, with a *cloud of witneſſes*, chap xii. 2. To affirm the latter is groundleſs. And it includes a ſuppoſal of the relinquiſhment of the wiſdom, grace and authority of God in that divine revelation, for men to betake themſelves to none knows what. For that there was in this promiſe the way expreſſed which God in his wiſdom and grace had provided for their deliverance, we have proved before. To forſake this way, and to betake themſelves unto any other, whereof he had made no mention or revelation unto them, was to reject his authority and grace.

As for thoſe who are otherwiſe minded, it is incumbent on them directly to prove theſe three things.

(1.) That there is another way, that there are other means for the juſtification and ſalvation of ſinners, than that revealed, declared and propoſed in that firſt promiſe. And when this is done, they muſt ſhew to what end on that ſuppoſition the promiſe it ſelf was given, ſeeing the end of it is evacuated.

(2.) That upon a ſuppoſition that God had revealed in the promiſe the way and means of our deliverance from the curſe and ſtate of ſin, it was lawful unto men to forſake it, and to betake themſelves unto another way, without any ſupernatural revelation for their guidance. For if it was not, their relinquiſhment of the promiſe was no leſs apoſtaſy from God in the revelation of himſelf in a way of grace, than the firſt ſin was as to the revelation of himſelf in the works of nature. Only the one revelation was by inbred principles, the other by external declaration, nor could it otherwiſe be. Or,

(3.) That there was *ſome other way* of the participation of the benefits of this promiſe beſides faith in it, or in him who was promiſed therein; ſeeing the apoſtle hath declared that no promiſe will profit them, *by whom it is not mixed with faith*, Heb. iv. 2. Unleſs theſe things are plainly proved, which they will never be, whatever men declaim about univerſal objective grace in the documents of nature, it is but a vain imagination.

5. The declaration of this promiſe before the giving of the law with the nature and ends of it, as alſo the uſe of ſacrifices whereby it was confirmed, was committed unto the ordinary miniſtry of our firſt Parents and their Godly poſterity, and the extaordinary miniſtry of the prophets which God raiſed up among them. For God ſpake of our redemption by Chriſt, by the *mouth of his holy prophets from the beginning of the world*, Luke i. 70. No greater duty could be incumbent on them by the light of nature and the expreſs revelation of the will of God, than that they ſhould in their ſeveral capacities, communicate the knowledge of this *promiſe* unto all in whom they were concerned. To ſuppoſe that our firſt Parents who received this promiſe, and thoſe unto whom they firſt declared it, looking on it as the only foundation of their acceptance with God, and deliverance from the curſe, were negligent in the *declaration and preaching of it*, is to render

them brutiſh, and guilty of a ſecond apoſtaſy from God. And unto this principle, which is founded in the light of nature, there is countenance given by revelation alſo. For *Enoch* did propheſy of the things which were to accompany the accompliſhment of this promiſe, *Jude* xv. And N*oah was a preacher of the righteouſneſs* to be brought in by it, 2 *Pet.* ii. 5. as he was an *heir of the righteouſneſs* which is by faith, in himſelf, *Heb.* xi. 7.

6. All the promiſes that God gave afterwards unto the church under the Old Teſtament, before and after giving the law, all the covenants that he entered into with particular perſons, or the whole congregation of believers, were all of them declarations and confirmations of this firſt promiſe, or the way of ſalvation by the mediation of his Son, becoming the ſeed of the woman to break the head of the ſerpent, and to work out the deliverance of mankind. As moſt of theſe promiſes were expreſly concerning him, ſo all of them in the counſel of God were confirmed in him, 2 *Cor.* i. 20. And as there are depths in the ſcripture of the Old Teſtament concerning him which we cannot fathom; and things innumerable ſpoken of him or in his perſon which we conceive not; ſo the principal deſign of the whole is the declaration of him and his grace. And it is unprofitable unto them who are otherwiſe minded. Sundry promiſes concerning temporal things were on various occaſions ſuperadded unto this great ſpiritual promiſe of life and grace. And the enemies of the perſon, and mediation of Chriſt, do contend that men are juſtified by their faith and obedience, with reſpect unto thoſe particular revelations, which were only concerning temporal things. But to ſuppoſe that all thoſe revelations and promiſes were not built upon, and reſolved into, did not include in them the grace and mercy of this firſt promiſe, is to make them curſes inſtead of bleſſings, and deprivations of that grace which was infinitely better than what on this ſuppoſition was contained in them. The truth is, they were all additions unto it, and confirmations of it, nor had any thing of ſpiritual good in them, but upon a ſuppoſition of it. In ſome of them there was an ampliation of grace in the more full declaration of the nature of this promiſe, as well as an application unto their perſons unto whom they were made. Such was the promiſe made unto *Abraham*, which had a direct reſpect unto Chriſt as the apoſtle proveth, *Gal.* iii. and iv.

7. Thoſe who voluntarily through the contempt of God and divine grace, fell off from the knowledge and faith of this promiſe, whether at once and by choice, or gradually through the love of ſin, were in no better condition than thoſe have been, or would be, who have ſo fallen off, or ſhould ſo apoſtatize from chriſtian religion after its revelation and profeſſion. And although this proved in proceſs of time, both before and after the flood, to be the condition of the generality of mankind; yet it is in vain to ſeek after the means of ſalvation among them, who had voluntarily rejected the only way which God had revealed and provided for that end. God thereon *ſuffered all nations to walk in their own ways*, Acts xiv. 16. *Winking at the times of their ignorance*, not calling them to repentance, *chap.* xvii. 30. Yea, he gave them *up to their own hearts luſts, and they walked in their own counſels*, Pſal. lxxxi. 12. And nothing can be more derogatory unto the wiſdom and holineſs of God, than to imagin that he would grant other ways of ſalvation unto them, who had rejected that *only one* which he had provided, which was by faith in Chriſt, as revealed in that firſt promiſe.

8. From theſe conſiderations, which are all of them unqueſtionable principles of truth, two things are evident.

(1.) That there was no way of the juſtification and ſalvation of ſinners, revealed and propoſed from the foundation of the world, but only by Jeſus Chriſt, as declared in the firſt promiſe.

(2.) That there was no way for the participation of the benefits of that promiſe, or of his work of mediation, but by *faith in him* as ſo promiſed. There was therefore faith in him required from the foundation of the world; that is, from the entrance of ſin. And how this faith reſpected his perſon, hath been before declared. Now faith in him as promiſed for the works and ends of his mediation, and faith in him as actually exhibited, and as having accompliſhed his work, are eſſentially the ſame, and differ only with reſpect unto the œconomy of times which God diſpoſed at his pleaſure. Hence the efficacy of his mediation was the ſame unto them who then ſo believed, as it is now unto us after his actual exhibition in the fleſh. But yet it is acknowledged, that as to the clearneſs and fulneſs of the revelation of the myſtery of the wiſdom and grace of God in him, as to the conſtitution of his perſon in his incarnation, and therein the determination of the individual perſon promiſed from the beginning, through the actual accompliſhment of the work which he was promiſed for: faith in him, as the foundation of that divine honour which it is our duty to give unto him, is far more evidently and manifeſtly revealed and required in the goſpel, or under the New Teſtament, than it was under the Old. See *Epheſ.* iii. 8, 9, 10, 11. The reſpect of faith now, unto Chriſt, is that which renders it truly evangelical. To believe in him, to believe on his name, is that ſignal eſpecial duty which is now required of us.

Wherefore the ground of the actual Aſſignation of divine honour unto the perſon of Chriſt in both branches of it, *adoration* and *invocation*, is faith in him. So he ſaid unto the blind man whoſe eyes he opened, *Believeſt thou on the Son of God?* John ix. 35. And he ſaid, *Lord, I believe, and he worſhiped him.* v. 38. All divine worſhip, or adoration, is a conſequent effect and fruit of faith. So alſo is *invocation*; for *how ſhall they call on him in whom they have not believed,* Rom .x. 14. Him, in whom we believe, we ought to adore and invocate. For theſe are the principal ways whereby divine faith doth act it ſelf. And ſo to adore, or invocate any, in whom we ought not to believe, is idolatry.

This faith therefore on the perſon of Chriſt is *our duty.* Yea ſuch a duty it is, as that our eternal condition doth more peculiarly depend on the performance or non-performance of it, than on any other duty whatever. For conſtantly under thoſe terms is it preſcribed unto us. *He that believeth on the Son hath everlaſting life, and he that believeth not the Son ſhall not ſee life, but the wrath of God abideth on him,* John iii. 36. Wherefore the nature and exerciſe of this faith muſt be inquired into.

[1.] There is a faith which is exerciſed towards thoſe by whom the mind and will of God is revealed. So it is ſaid of the *Iſraelites, They believed the Lord and* Moſes, Exod. xiv. 33. that is, that he was ſent of God, was no deceiver, that it was the word and will of God which he revealed unto them. So 1 *Chron.* xx. 20. *Believe in the Lord your God, ſo ſhall ye be eſtabliſhed, believe his prophets, ſo ſhall ye proſper.* It was not the *perſons* of the prophets, but their *meſſage* that was the object of the faith required. It was to believe what they ſaid, as from God, not to believe in them, as if they were God. So is it explained by the apoſtle, *Acts,* xxvi. 27. *King* Agrippa, *believeſt thou the prophets, I know that thou believeſt?* He believed that they were ſent of God, and that the word they ſpake was from him; otherwiſe there was no *believing of them* who were dead ſo many ages before. And this is all the faith in Chriſt himſelf, which ſome will allow. To believe in Chriſt, they ſay, *is only to believe the doctrine of the goſpel* revealed by him. Hence they deny that they could believe in him, before his coming into the world, and the declaration of the mind of God in the goſpel made by him. An aſſent unto the truth of the goſpel as revealed by Chriſt, is with them the whole of that faith in Chriſt Jeſus which is required of us. Of all that poiſon which at this day is diffuſed in the minds of men, corrupting them from the myſtery of the goſpel, there is no part that is more pernicious than this one perverſe imagination, that to *believe in Chriſt* is nothing at all but to *believe the doctrine of the goſpel*, which yet we grant is included therein. For as it allows the conſideration of no office in him, but that of a *prophet*, and that not as veſted and exerciſed in his divine perſon, ſo it utterly overthrows the whole foundation of the relation of the church unto him, and ſalvation by him.

That which ſuits my preſent deſign, is to evince that it is the *perſon of Chriſt*, which is the firſt and principal object of that faith werewith we are required to believe in him; and that ſo to do, is not only to aſſent unto the truth of the doctrine revealed by him, but alſo to place our truſt and confidence in him, for mercy, relief and protection, for righteouſneſs, life and ſalvation, for a bleſſed reſurrection and eternal reward. This I ſhall (1.) manifeſt from ſome few of thoſe multiplied teſtimonies, wherein this truth is declared, and whereby it is confirmed, as alſo with ſome arguments taken from them, and (2.) proceed to declare the ground, nature and exerciſe of this faith it ſelf.

(1.) As to the teſtimonies confirming this truth, it muſt be obſerved of them all in general, that whenever *faith* is required towards our Lord Jeſus Chriſt, it is ſtill called believing *in him*, or *on his name*, according as faith in God abſolutely is every where expreſſed. If no more be intended but only the belief of the doctrine revealed by him, then whoſe doctrine ſo ever we are obliged to believe, we may be rightly ſaid to *believe in them*, or to believe on their name. For inſtance, we are obliged to believe the doctrine of *Paul* the apoſtle, the revelations made by him, and that on the hazard of our eternal welfare, by the unbelieving of them. Yet that we ſhould be ſaid to *believe in* Paul, is that which he did utterly deteſt, 1 *Cor.* i. 13,—15. For the places themſelves the reader may conſult among others, *John* i. 12. *chap.* iii. 16,—18,— 36. *chap.* vi. 29,—35, —41. *chap.* vii 38, 39, *Acts* xiv. 23. *chap.* xvi. 31. *chap.* xix. 4. *chap.* xxiv. 24. *chap.* xxvi. 18. *Rom.* iii. 26. *chap.* ix. 33. *chap.* x. 11. 1 *Pet.* ii. 6. 1 *John* v. 10,—— 13. There is not one of theſe but ſufficiently confirms the truth. Some few others not named may be briefly inſiſted on. *John* xiv. 1. *Ye believe in God, believe alſo in me.* The diſtinction made between God and him, limits the name of God unto the perſon of the Father. Faith is required in them both, and that diſtinctly; *ye believe in God, believe alſo in me.* And it is the ſame faith, of the ſame kind, to be exerciſed in the ſame way and manner, that is required, as is plain in the words. They will not admit of a double faith, of one ſort in God, and of another in Chriſt, or of a diſtinct way of their exerciſe. Wherefore as Faith divine is fixed on, and terminated in the perſon of the Father, ſo is it likewiſe diſtinctly in and on the perſon of the Son; and it was to evidence his divine nature unto them, which is the ground and reaſon of their faith, that he gave his command unto his diſciples. This he farther teſtifies, *ver.* 9. 10, 11. And as to the exerciſe of this faith, it reſpected the relief of their ſouls under troubles, fears and diſconſolations. *Let not yonr heart be troubled*, ye believe in God, believe alſo in me. To believe in him, unto the relief of our ſouls againſt troubles, is not to aſſent meerly unto the doctrine of the goſpel, but alſo to place our *truſt and confidence* in him, for *ſuch* ſupplies of grace, for *ſuch* an exerciſe of the acts of his divine power, as whereby we may be ſupported and delivered. And we have herein the whole of what we plead. Divine faith acted diſtinctly in, and terminated on the perſon of Chriſt, and that with reſpect unto ſupplies of grace and mercy from him, in a way of divine power. So he ſpeaks unto *Martha*, John xi. 25, 26, 27, *He that believeth in me, though he were dead, yet ſhall he live, and whoſoever liveth and believeth on me, ſhall never die: believeſt thou this?* whereunuto ſhe anſwers, *Yea, Lord, I believe that thou art Chriſt the Son of God.* His perſon was the object of her faith, and her belief in him comprized a truſt for all ſpiritual and eternal mercies. I ſhall add one more, wherein not only the thing it ſelf, but the eſpecial ground and reaſon of it is declared, *Gal.* ii. 20. *The life which I now live in the fleſh, I live by the faith of the Son of God, who loved me, and gave himſelf for me.* That faith he aſſerts which is the cauſe and ſpring of our ſpiritual life; that life unto God, which we lead in the fleſh, or whileſt we are in the body not yet admitted unto ſight and enjoyment. Of this faith the Son of God is both the author and the object, the latter whereof is here principally intended. And this is evident from the reaſon and motive of it, which are expreſſed. This faith I live by, am in the continual exerciſe of, becauſe he *loved me, and gave himſelf for me.* For this is that which doth powerfully influence our hearts to fix our faith in him and on him. And that perſon who ſo loved us, is the ſame in whom we do believe. If his perſon was the ſeat of his own love, it is the object of our faith. And this faith is not only our duty, but our life. He that hath it not, is dead in the ſight of God.

But I hope it is not yet neceſſary to multiply teſtimonies to prove it our duty to believe in Jeſus Chriſt; that is, to believe in the perſon of the Son of God, for other *faith* in Chriſt there is none, yet I ſhall add one or two conſiderations in the confirmation of it.

1.) There is no more neceſſary hereunto, namely, to prove the perſon of Chriſt, the Son of God, to be the proper and diſtinct object of faith divine, than what we have already demonſtrated concerning the ſolemn invocation of him. For, ſaith the apoſtle, *How ſhall they call on him in whom they have not believed?* Rom. x. 14. It holds on either ſide. We cannot, we ought to not call on him in whom we do not, we ought not to believe. And in whom we do believe, on him we ought to call. Wherefore if it be our duty to call on the name of Chriſt, it is our duty to believe in the perſon of Chriſt. And if to believe in Chriſt be no more but to believe the doctrine of the goſpel which he hath revealed; then every one whoſe doctrine we are obliged to believe, on them we ought to call alſo. And on this ground we may call on the names of the prophets and apoſtles, as well as on the name of Jeſus Chriſt, and be ſaved thereby. But whereas invocation or prayer proceedeth from faith, and that prayer is for mercy, grace, life and eternal ſalvation, faith muſt be fixed on the perſon ſo called on, as able to give them all unto us, or that prayer is in vain.

(2. Again, that we are baptized into the name of Jeſus Chriſt, and that diſtinctly with the Father, is a ſufficient evidence of the neceſſity of faith in his perſon. For we are therein given up unto univerſal ſpiritual ſubjection of ſoul unto him, and dependence on him. Not to believe in him, on his name, that is his perſon, when we are ſo given up unto him, or baptized into him, is virtually to renounce him. But to put a preſent cloſe unto this conteſt. Faith in Chriſt is that grace whereby the church is united unto him, incorporated into one myſtical body with him. It is thereby that he *dwells in them*, and they in him. By this alone are all ſupplies of grace derived

from him unto the whole body. Deny his perſon to be the proper and immediate object of this faith, and all theſe things are utterly overthrown, that is, the whole ſpiritual life and eternal ſalvation of the church.

This faith in the perſon of Chriſt which is the foundation of all that divine honour in ſacred adoration and invocation which is aſſigned unto him, may be conſidered two ways. (1. As it reſpects his perſon abſolutely. (2. As he is conſidered in the diſcharge of the office of mediation.

(1. In the firſt ſenſe faith is placed abſolutely and ultimately on the perſon of Chriſt, even as on the perſon of the Father. *He counts it no robbery* herein to be equal with the Father. And the reaſon hereof is becauſe the divine nature it ſelf is the proper and immediate object of this faith, and all the acts of it. This being one and the ſame in the perſon of the Father and of the Son, as alſo of the holy ſpirit, two things do follow thereon. *Firſt*, that each perſon is *equally* the object of our faith, becauſe equally participant of that nature which is the formal reaſon and object of it. *Secondly*, it follows alſo, that in acting faith on, and aſcribing therewithal divine honour unto any one perſon, the other are not excluded, yea they are included therein. For by reaſon of the mutual in-being of the divine perſons, in the unity of the ſame nature, the object of all ſpiritual worſhip is undivided. Hence are thoſe expreſſions of the ſcriptures; *He that hath ſeen the Son, hath ſeen the Father*; *he that honoureth the Son, honoureth the Father, for he and the Father are one.*

And to clear our preſent deſign, three things may be obſerved from hence, namely, that the divine nature, with all its eſſential properties, is the formal reaſon, and only ground of divine faith. As

1. That the Lord Chriſt is not the *abſolute and ultimate object* of our faith, any otherwiſe but under this conſideration, of his being partaker of the nature of God, of his being in the form of God, and equal unto him. Without this, to place our faith in him would be robbery and ſacrilege; as is all the pretended faith of them, who believe not his divine perſon.

2. There is no derogation from the honour and glory of the Father, not the leaſt diverſion of any one ſingle act of duty from him, nor from the holy ſpirit, by the eſpecial actings of faith on the perſon of Chriſt. For all divine honour is given ſolely unto the divine nature. And this being abſolutely the ſame in each perſon, in the honouring of one, they are all equally honoured, He that honoureth the Son, he therein honoureth the Father alſo.

3. Hence it appears what is that eſpecial acting of faith on the perſon of Chriſt which we intend, and which in the ſcripture is given in charge unto us, as indiſpenſably neceſſary unto our ſalvation. And there are three things to be conſidered in it.

(1.) That his divine nature is the proper formal object of this faith, on the conſideration whereof alone, it is fixed on him. If you aſk a reaſon why I believe on the Son of God; if you intend what cauſe I have for it, what motives unto it, I ſhall anſwer, It is becauſe what he hath done for me, whereof afterwards; ſo doth the apoſtle, *Gal.* ii. 20, But if you intend, what is the formal reaſon, grounds and warrant whereon I thus believe in him, or place my truſt and confidence in him, I ſay it is only this, that he is *over all God bleſſed for ever*; and were he not ſo, I could not believe in him. For to believe in any, is to expect from him that to be done for me, which none but God can do.

(2.) That the entire perſon of Chriſt as God and man, is the immediate object of our faith herein. The divine nature is the reaſon of it; but his divine perſon is the object of it. In placing our faith on him, we conſider him as God and man in one and the ſame perſon. We believe in him becauſe he is God; but we believe in him as he is God and man in one perſon. And this conſideration of the perſon of Chriſt, namely, as he is God and man, in our acting of faith on him, is that which renders it peculiar, and limits or determines it unto his perſon; becauſe he only is ſo; the Father is not, nor the holy ſpirit. That faith which hath the perſon of God and man for its object, is peculiarly and diſtinctly placed on Chriſt.

(3.) The motives unto this diſtinct acting of faith on his perſon, are always to be conſidered, as thoſe alſo which render this faith peculiar. For the things which Chriſt hath done for us, which are the motives of our faith in him, were peculiar unto him alone, as in the place before quoted, *Gal.* ii. 20. Such are all the works of his mediation with all the fruits of them whereof we are made partakers. So God in the firſt command, wherein he requires all faith, love and obedience from the church, enforced it with the conſideration of a ſignal benefit which it hath received, and therein a type of all ſpiritual and eternal mercies, *Exod.* xx. 23.

Hence two things are evident which clearly ſtate this matter.

1.) That faith which we place upon, and the honour which we give thereby unto the perſon of Chriſt, is equally placed on, and honour equally given thereby unto the other perſons of the Father and the holy ſpirit, with reſpect unto that nature which is the formal reaſon and cauſe of it. But it is peculiarly fixed on Chriſt, with reſpect unto his perſon as God and man, and the motives unto it, in the acts and benefits of his mediation.

2) All of Chriſt is conſidered and glorified in this acting of faith on him. His divine nature as the formal cauſe of it, his divine entire perſon God and man, as its proper object; and the benefits of his mediation as the eſpecial motives thereunto. This faith in the perſon of Chriſt is the ſpring and foundation of our ſpiritual life. We live by the faith of the Son of God. In and by the actings hereof is it preſerved, encreaſed and ſtrengthened. *For he is our life.* Col. ii. 4. And all ſupplies of it are derived from him by the actings of faith in him. We receive the forgiveneſs of ſins, and an inheritance among them that are ſanctified *by the faith that is in him,* Acts xxvi. 18. Hereby *do we abide in him,* without which we can do nothing, *John* xv. 5. Hereby is our peace with God maintained. *For he is our peace,* Epheſ. ii. 14. And in him we have peace according to his promiſe, *John* xvi. 33. All ſtrength for the mortification of ſin, for the conqueſt of temptations, all our encreaſe and growth in grace, depend on the conſtant actings of this faith in him.

The way and method of this faith is that which we have deſcribed. A due apprehenſion of the love of Chriſt, with the effects of it in his whole mediatory work on our behalf, eſpecially in his giving himſelf for us, and our redemption by his blood, is the great motive thereunto. They whoſe hearts are not deeply affected herewith, can never believe in him in a due manner. *I live,* ſaith the apoſtle, by the faith of the Son of God, *who loved me, and gave himſelf for me.* Unleſs a ſenſe hereof be firmly implanted in our ſouls; unleſs we are deeply affected with it, our faith in him would be weak and wavering, or rather none at all. The due remembrance of what the bleſſed Lord Jeſus hath done for us, of the ineffable love which was the ſpring, cauſe and fountain of what he ſo did, thoughts of the mercy, grace, peace and glory which he hath procured thereby, are the great and unconquerable motives to fix our faith, hope, truſt and confidence in him.

(2.) His divine nature is the ground and warrant for our ſo doing. This is that from whence he is the due and proper object of all divine faith and worſhip. From the power and virtue thereof do we expect and receive all thoſe things which in our believing on him we ſeek after. For none but God can beſtow them on us, or work them in us. There is in all the actings of our faith on him, the voice of the confeſſion of *Thomas, my Lord and my God.* His divine perſon wherein he is God and man, wherein he hath that nature which is the formal object of divine worſhip, and wherein he wrought all thoſe things which are the motives thereunto, is the object of this faith, which gives its difference and diſtinction from faith in God in general, and faith in the perſon of the Father, as the fountain of grace, love and power.

[2.] Faith is acted on Chriſt under the formal notion of *mediator between God and man.* So it is expreſſed, 1 *Pet.* i. 21. *Who by him do believe in God that raiſed him up from the dead, and gave him glory, that your faith and hope might be in God.* And this acting of faith towards Chriſt, is not contrary unto that before deſcribed, nor inconſiſtent with it, though it be diſtinct from it. To deny the perſon of Chriſt to fall under this double conſideration, of a divine perſon abſolutely, wherein he is *over all God bleſſed for ever*, and as *manifeſted in the fleſh*, exerciſing the office of mediator between God and man, is to renounce the goſpel. And according unto the variety of theſe reſpects, ſo are the actings of faith various; ſome on him abſolutely on the motives of his mediation; ſome on him as mediator only. And how neceſſary this variety is unto the life, ſupportment and comfort of believers, they all know in ſome meaſure who are ſo. See our *expoſition on* Heb. i. 1, 2, 3. Sometimes faith conſiders him *as on the throne*; ſometimes as *ſtanding at the right hand of God*; ſometimes as over all God bleſſed for ever; ſometimes as the mediator between God and man, the man Chriſt Jeſus. Sometimes his glorious power; ſometimes his infinite condeſcenſion is their relief. Wherefore, in the ſenſe now intended, he is conſidered as the ordinance, as the ſervant of God *who raiſed him up from the dead, and gave him glory.* So our faith reſpects not only his perſon, but all the acts of his office. It is *faith in his blood*, Rom. iii. 25. It is the will of God, that we ſhould place our faith and truſt in him and them, as the only means of our acceptance with him, of all grace and glory from him. This is the proper notion of a mediator. So is he not the ultimate object of our faith, wherein it reſts, but God through him. *Through him have we an acceſs in one ſpirit unto the Father*, Epheſ. ii. 18. So he is the way whereby we go to God, *John* xiv. 6. See *Heb.* x. 19, 20, 21. And this alſo is faith in him, becauſe he is the immediate though not the ultimate object of it, *Acts* xxvi. 18. This is that which renders our faith in God evangelical. The eſpecial nature of it ariſeth from our reſpect unto God in Chriſt, and through him. And herein faith principally regards Chriſt in the diſcharge of his *ſacerdotal office.* For although it is alſo the principle of all obedience unto him in his other offices, yet as unto fixing our faith in God through him, it is his *ſacerdotal office* and the effects of it, that we reſt upon and truſt unto. It is through him, as the *high-prieſt* over the houſe of God, as he who hath made for us a new and living way into the holy place, that we draw nigh to God, *Heb.* iv. 14, 15, 16. *chap.* x. 19,--21, 22. 1 *John* i. 2. No comfortable refreſhing thoughts of God, no warrantable or acceptable boldneſs in an approach and acceſs unto him, can any one entertain or receive, but in this exerciſe of faith on Chriſt as the mediator between God and man. And if in the practice of religion, this regard of faith unto him, this acting of faith on God through him, be not the principle whereby the whole is animated and guided, *chriſtianity* is renounced, and the vain cloud of natural religion embraced in the room of it. Not a *verbal* mention of him, but the real intention of heart to come unto God by him is required of us; and in that all expectation of acceptance with God, as unto our perſons or duties is reſolved.

We have had great endeavours of late by the *Socinians* to ſet forth and adorn a *natural religion*, as if it were ſufficient unto all ends of our living unto God. But as moſt of its pretended ornaments are ſtollen from the goſpel, or are framed in an emanation of light from it, ſuch as nature of it ſelf could not riſe up unto; ſo the whole proceeds from a diſlike of the mediation of Chriſt, and even wearineſs of the profeſſion of faith in him. So is it with the minds of men, who were never affected with ſupernatural revelations, with the myſtery of the goſpel, beyond the owning of ſome notions of truth, who never had experience of its power in the life of God. But here lies the trial of faith truly evangelical. Its ſteady beholding of the ſun of righteouſneſs proves it genuine and from above. And let them take heed who find their hearts remiſs or cold in this exerciſe of it. When men begin to ſatisfy themſelves with general hopes of mercy in God, whithout a continual reſpect unto the interpoſition and mediation of Chriſt, whereinto their hope and truſt is reſolved, there is a decay in their faith, and proportionably in all other evangelical graces alſo. Herein lies the myſtery of chriſtian religion, which the world ſeems to be almoſt weary of.

CHAP. XI.

Obedience unto CHRIST, *the Nature and Cauſes of it.*

2 ALL holy *obedience* both internal and external is that which we propoſed as the ſecond part of our *religious regard* unto the perſon of Chriſt. His great injunction unto his diſciples is *that they keep his commandments*, without which, none are ſo. Some ſay the Lord Chriſt is to be conſidered as a *lawgiver* and the goſpel as a *new law* given by him, whereby our obedience unto him is to be regulated. Some abſolutely deny it and will not grant the goſpel in any ſenſe to be a *new law*. And many diſpute about theſe things, whileſt *obedience* it ſelf is on all hands generally neglected. But this is that wherein our principal concernment doth lie. I ſhall not therefore at preſent immix my ſelf in any needleſs diſputations. Thoſe things wherein the nature and neceſſity of our *obedience* unto him is concerned, ſhall be briefly declared.

The *law* under the Old Teſtament taken generally had two parts. [1.] The moral preceptive part of it. [2.] The inſtitutions of worſhip appointed for that ſeaſon. Theſe are joyntly and diſtinctly called the *law*.

[1.] In reſpect unto the firſt of theſe, the Lord Chriſt gave *no new law*, nor was the old abrogated by him, which it muſt be if another were given in the room of it; unto the ſame ends. For the introduction of a *a new law* in the place of, and unto the end of a former, is an actual abrogation of it. Neither did he add any new precepts unto it, nor give any counſels for the performance of duties in matter or manner beyond what it preſcribed. Any ſuch ſuppoſition is contrary to the wiſdom and holineſs of God in giving the law, and inconſiſtent with the nature of the law it ſelf. For God never required leſs of us in the law than *all that was due unto him*. And his preſcription of it, included all circumſtances and cauſes that might render any duty at any time neceſſary in the nature or degrees of it. Whatever at any time may become the duty of any perſon towards God, in the ſubſtance or degrees of it, it is made ſo by the law. All is included in that ſummary of it, *Thou ſhalt love the Lord thy God with all thy heart, and thy neighbour as thy ſelf*. Nothing can be the duty of men but what and when it is required by the *love of God or our neighbour*. Wherefore no additions were made unto the preceptive part of the law by our Saviour, nor counſels given by him for the performance of more than it did require. In this regard the goſpel is no *new law*, only the duties of the moral and eternal law, are plainly declared in the doctrine of it, enforced in its motives, and directed as to their manner and end. Nor in this ſenſe did the Lord Chriſt ever declare himſelf to be a *new lawgiver*; Yea he declares the contrary, that he came to confirm the old, *Matth*. v. 17.

[2.] The *law* may be conſidered; as containing the inſtitutions of worſhip, which were given in *Horeb* by *Moſes*, with other ſtatutes and Judgments. It was in this ſenſe aboliſhed by Chriſt. For the things themſelves were appointed, but unto the *time of reformation*. And thereon as the ſupreme Lord and lawgiver of the goſpel church, he gave *a new law of worſhip*, conſiſting in ſeveral inſtitutions and ordinances of worſhip thereunto belonging, See *Heb*. iii. 3, 4, 5, 6. and our expoſition of that place.

Obedience unto the Lord Chriſt may be conſidered with reſpect unto both theſe; the moral law which he confirmed; and the law of evangelical worſhip which he gave and appointed. And ſome few things may be added to clear the nature of it.

1.) Obedience unto Chriſt doth not conſiſt meerly *in doing the things which he requireth*. So far the church under the Old Teſtament was obliged to yield obedience unto *Moſes*; and we are yet ſo unto the prophets and apoſtles. This is done, or may be ſo, with reſpect unto any ſubordinate directive cauſe of our obedience, when it is not formally ſo denominated from his authority. All *obedience* unto Chriſt proceeds from an expreſs ſubjection of our ſouls and conſciences unto him.

2.) No religious obedience could be due unto the Lord Chriſt directly, by the rule and command of the moral law, were he not *God by nature* alſo. The reaſon and foundation of all the obedience required therein, is, *I am the Lord thy God, thou ſhalt have no other Gods before me*. This contains the formal reaſon of all religious obedience. The *Socinians* pretend highly unto obedience to the precepts of Chriſt: but all obedience unto Chriſt himſelf they utterly overthrow. The obedience they pretend unto him, is but obeying God the Father according to his commands: but they take away the foundation of all obedience unto his *perſon*, by denying his divine nature. And all religious obedience unto any, who is not God by nature is idolatry. Wherefore all obedience unto God, due by the moral law, hath reſpect unto the perſon of Chriſt, as one God with the Father and holy ſpirit, bleſſed for ever.

3.) There is a peculiar reſpect unto him in all moral obedience as mediator.

(1. In that by the ſupreme authority over the church wherewith he was veſted, he hath confirmed all the commands of the moral law, giving them new enforcements, whence he calls them *His commands*. *This* ſaith he, *is my commandment*, *that you love one another*, which yet was the old commandment of the moral law; *thou ſhalt love thy neighbour as thy ſelf*. Hence the apoſtle calls it an *old* and *new* commandment, 1 *John* ii. 7, 8, The law was given unto the church under the Old Teſtament in the *hand of a mediator*, that is, of *Moſes*, Gal. iii. 19. It had an original power of obliging all mankind unto obedience from its firſt inſtitution or preſcription in our creation; which it never loſt nor abated in. Howbeit the church was obliged to have a reſpect unto it, as it was given unto them, *ordained by angels in the hand of a mediator*. See *Mal.* iv. 4. hereon many things hard and difficult did enſue, which we are now freed from. We are not obliged unto the obſervance of the moral law it ſelf, as given in the hand of that mediator, which gave it the formal reaſon of a covenant unto that people, and had other ſtatutes and judgments inſeparable from it. But the ſame law continueth ſtill in its original authority and power, which it had from the beginning to oblige all indiſpenſibly unto obedience. Howbeit as the church of *Iſrael* as ſuch was not obliged unto obedience unto the moral law abſolutely conſidered, but as it was given unto them *peculiarly* in the hand of a mediator, that is, of *Moſes*; no more is the evangelical church as ſuch, obliged by the original authority of that law, but as it is confirmed unto us in the hand of our mediator. This renders all our moral obedience, evangelical. For there is no duty of it, but we are obliged to perform it in faith through Chriſt, on the motives of the love of God in him of the benefits of his mediation, and the grace we receive by him; whatever is otherwiſe done by us is not acceptable unto God. They do therefore for the moſt part but deceive themſelves and others who talk ſo loudly about *moral duties*. I know of none that are acceptable unto God, which are not only materially, but formally ſo, and no more. If the obligation they own unto them, be only the original power of the moral law or the law of our creation, and they are performed in the ſtrength of that law unto the end of it, they are no way accepted of God. But if they intend the duties, which the moral law requireth, proceeding from, and performed by *faith in Chriſt*, upon the grounds of the love of God in him, and grace received from him, then are they duties purely evangelical. And although the law hath never loſt, nor ever can loſe its original power of obliging us unto univerſal obedience as we are reaſonable creatures, yet is our obedionce unto it as chriſtians, as believers, immediately influenced by its confirmation unto the evangelical church in the hand of our mediator. For,

(2. God hath given unto the Lord Chriſt all power in his name to require this obedience from all that receive the goſpel. Others are left under the original authority of the law either as implanted in our natures at their firſt creation, as are the *Gentiles*, or as *delivered by* Moſes, and written in tables of ſtone, as it was with the *Jews*, Rom. ii. 12, 13, 14. But as to them that are called unto the faith of the goſpel, *the authority of Chriſt* doth immediately affect their minds and conſciences. *He feeds* or rules his people *in the ſtrength of the Lord*, *in the majeſty of the name of the Lord his God*, Mic. v. 4. All the authority and majeſty of God, is in him and with him; ſo of old as the great *angel of God*'s, *preſence* he was in the church in the wilderneſs with a delegated power, *Exod.* xxiii. 20, 21, 22. *Behold I ſend an*

angel before thee to keep thee in the way, to bring thee into the place which I have prepared. Beware of him and obey his voice, provoke him not, for, he will not pardon your tranſgreſſions, for my name is in him. But if thou ſhalt indeed obey his voice, and do all that I ſpeak; the name of God the Father is ſo in him, that is, he is ſo partaker of the ſame nature with him, that his voice is the voice of the Father. *If thou obey his voice, and do all that I ſpeak.* Nevertheleſs he acts herein as the angel of God, with power and authority *delegated* from him. So is he ſtill immediately preſent with the church requiring obedience in the name and majeſty of God.

(3. All judgment upon and concerning this obedience is committed unto him by the Father. *For the Father judgeth no man*, (that is, immediately as the Father,) *but hath committed all judgment unto the Son*, John v. 22. He hath *given him authority to execute judgment, becauſe he is the Son of man*, ver. 27. And his judgment is the judgment of God; for the Father who judgeth none immediately in his own perſon, judgeth all in him, 1 *Pet.* i. 17. *If you call on the Father who without reſpect of perſons judgeth every one according to his work.* He doth ſo in and by the Son unto whom all judgment is committed. And unto him are we to have regard in all our obedience, unto whom we muſt give our account concerning it, and by whom we are and muſt be finally judged upon it. To this purpoſe ſpeaks the apoſtle, *Rom.* xiv 10, 11, 12. *We muſt all ſtand before the judgment ſeat of Chriſt, for it is written, as I live ſaith the Lord, every knee ſhall bow to me, and every tongue ſhall confeſs to God, ſo every one of us ſhall give an account of himſelf to God.* He proveth that we ſhall all *ſtand before the judgment ſeat of Chriſt*, or be judged by him, by a teſtimony of ſcripture that we ſhall be all ſo judged by God himſelf; and give an account of our ſelves unto him. And as this doth undeniably prove and confirm the divine nature of Chriſt, without the faith whereof, there is neither cogency in the apoſtle's teſtimony, nor force in his arguing; ſo he declares that God judgeth us only in and by him. In this regard of our moral obedience unto Chriſt, lies the way whereby God will be glorified.

All things are yet more plain *with reſpect unto inſtitutions of divine worſhip.* The appointment of all divine ordinances under the New Teſtament, was his eſpecial province and work, as the Son and Lord over his own houſe. And obedience unto him in the obſervance of them is that which he gives in eſpecial charge unto all his diſciples, *Matth.* xxviii. 18, 19, 20. And it is nothing but a loſs of that ſubjection of ſoul and conſcience unto him, which is indiſpenſibly required of all believers, that hath ſet the minds of ſo many at liberty to *do and obſerve* in divine worſhip what they pleaſe, without any regard unto his inſtitutions. It is otherwiſe with reſpect unto *moral duties.* For the things of the moral law, have an obligation on our conſciences antecedent unto the enforcement of them by the authority of Chriſt, and there holds us faſt. But as to things of the latter ſort, our conſciences can no way be affected with a ſenſe of them, or a neceſſity of obedience in them, but by the ſole and immediate authority of Chriſt himſelf. If a ſenſe hereof be loſt in our minds, we ſhall not abide in the obſervance of his commands.

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CHAP. XII.

The eſpecial Principle of Obedience unto the Perſon of CHRIST; *which is* LOVE. *Its Truth and Reality vindicated.*

THAT which doth enliven and animate the obedience whereof we have diſcourſed, is *love*. This himſelf makes the foundation of all that is acceptable unto him. *If*, ſaith he, *you love me, keep my commandments*, John xiv. 15. As he diſtinguiſheth between love and obedience, ſo he aſſerts the former as the foundation of the latter. He accepts of no obedience unto his commands that doth not proceed from love unto his perſon. That is no love which is not fruitful in obedience, and that is no obedience which proceeds not from love. So he expreſſeth on both ſides; *If a man love me, he will keep my words; and he that loveth me not, keepeth not my ſayings*, *v.* 23, 24. In the Old Teſtament the *love of God* was the life and ſubſtance of all obedience. *Thou ſhalt love the Lord thy God with all thy heart, with all thy ſoul, thy mind and ſtrength*, was the ſum of the law. This includes in it all obedience, and where it is genuine, will produce all the fruits of it. And where it was not, no multiplication of duties was accepted with him. But this in general we do not now treat of.

That the perſon of Chriſt is the eſpecial object of this divine love, which is the fire that kindles the ſacrifice of our obedience unto him; this is that alone which at preſent I deſign to demonſtrate

The apoſtle hath recorded a very ſevere denuntiation of divine wrath againſt all that *love him not*, *If any man love not the Lord Jeſus Chriſt, let him be* Anathema Maranatha, 1 *Cor.* xvi. 22. And what was added unto the curſe of the law, we may add unto this of the goſpel; *And all the people ſhall ſay* Amen. *Deut.* xxvii. 26. And on the other hand, he prays for grace, on all that *love him in ſincerity*, Epheſ. ii. 26 Wherefore none who deſire to retain the name of chriſtians, can deny in words at leaſt, but that we ought with all our hearts *to love the lord Jeſus Chriſt*. I do not ſo diſtinguiſh *love* from obedience as though it were not it ſelf a part, yea the chiefeſt part, of our obedience. So is faith alſo, yet is it conſtantly diſtinguiſhed from obedience properly ſo called. This alone is that which I ſhall demonſtrate, namely,

That there is, and ought to be, in all believers, a divine gracious love unto the perſon of Chriſt, immediately fixed on him, whereby they are excited unto, and acted in all their obedience unto his authority.

Had it been only pleaded that many who pretend love unto Chriſt, do yet evidence that they love him not, it is that which the ſcripture teſtifieth and continual experience doth proclaim. If an application of this charge had been made unto them, whoſe ſincerity in their profeſſion of love unto him, can be no way evicted, it ought to be born with patience, amongſt other reproaches of the ſame kind that are caſt upon them. And ſome things are to be premiſed unto the confirmation of our aſſertion.

1. It is granted, that there may be a falſe pretence of love unto Chriſt. And, as this pretence is ruinous unto the ſouls of them in whom it is, ſo it ofttimes renders them prejudicial and troubleſome unto others. There ever were, and probably ever will be, hypocrites in the church. And a falſe pretence of love is of the eſſential form of hypocriſy. The firſt great act of hypocriſy, with reſpect unto Chriſt, was treachery vailed with a double pretence of love. He cried *hail Maſter, and kiſſed him*, who betrayed him. His words and actions proclaimed love, but deceit and treachery were in his heart. Hence the apoſtle prays for grace on *them who love the Lord Jeſus*, ἐν ἀφθαρσίᾳ; without diſſimulation or doubling, without pretences and aims at other ends, without a mixture of corrupt affections; that is ſincerity, *Epheſ.* vi. 24. It was propheſied of him, that many who were ſtrangers unto his grace, ſhould lie unto him, *Pſal.* xviii. 44. (בני נכר יכחשו לי) *feignedly ſubmit* or yield feigned obedience unto him. So is it with them who profeſs love unto him, yet are enemies of his *Croſs*; *whoſe end is deſtruction, whoſe God is their belly, whoſe glory is in their ſhame, who mind earthly things*, Phil. iii. 18, 19. All, that are called chriſtians in the world, do, by owning that denomination, profeſs a love unto Jeſus Chriſt. But greater enemies, greater haters of him he hath not among the children of men, than many of them are. This falſly pretended love, is worſe than avowed hatred. Neither will the pretence of it ſtand men in ſtead at the laſt day. No other anſwer will be given unto the plea of it, be it in whom it will, but *Depart from me, I never knew you, you workers of iniquity.* Whereas therefore he himſelf hath preſcribed this rule unto all who would be eſteemed his diſciples, *if you love me, keep my commandments*; we may ſafely conclude that all who live in a neglect of his commands, whatever they pretend or profeſs, *love him not.* And the ſatisfaction which men, through much darkneſs, and many corrupt prejudices, have attained unto in the profeſſion of chriſtian religion, without an internal ſincere love unto Chriſt himſelf, is that which ruins religion and their own ſouls.

2. As there is a falſe pretence of love unto Chriſt, ſo there is, or may be a falſe love unto him alſo. The perſons in whom it is, may in ſome meaſure be ſincere, and yet their love unto Chriſt may not be pure, nor ſincere, ſuch as anſwers the principles and rules of the goſpel. And, as many deceive others, ſo ſome deceive themſelves in this matter. They may think that they love Chriſt, but indeed do not ſo. And this I ſhall manifeſt in ſome few inſtances.

(1.) That love is not ſincere and incorrupt, which proceedeth not from, which is not a fruit of faith. Thoſe who do not firſt really believe on Chriſt, can never ſincerely love him. It is *faith* alone that *worketh by love* towards Chriſt and all his ſaints. If therefore any do not believe with that faith which unites them unto Chriſt, which within purifies the heart, and is outwardly effectual in duties of obedience; whatever they may perſuade themſelves concerning love unto Chriſt, it is but a vain deluſion. Where the faith of men is dead, their love will not be living and ſincere.

(2.) That love is not ſo, which ariſeth from falſe ideas and repreſentations that men make of Chriſt, or have made of him in their minds. Men may draw images in their minds of what they moſt fancy, and then dote upon them. So ſome think of Chriſt only as a glorious perſon exalted in heaven at the right hand of God, without farther apprehenſions of his natures and offices. So the *Roman Miſſionaries* repreſented him unto ſome of the *Indians*, concealing from them his croſs and ſuffering. But every falſe notion concerning his perſon or his grace, what he is, hath done, or doth, corrupts the love that is pretended unto him. Shall we think that they love Chriſt, by whom his divine nature is denied? Or that thoſe do ſo, who disbelieve the reality of his humane nature? or thoſe, by whom the union of both in the ſame perſon is rejected? There cannot be true evangelical love unto a falſe Chriſt, ſuch as theſe imaginations do fancy.

(3.) So is that love, which is not in all things as to Cauſes, motives, meaſures and ends regulated by the ſcripture. This alone gives us the nature, rules and bounds of ſincere ſpiritual love. We are no more to love Chriſt, than to fear and worſhip him according unto our own imaginations. From the ſcripture are we to derive all the principles and motives of our love. If either the acts or effects of it will not endure a trial thereby, they are falſe and counterfeit, and many ſuch have been pretended unto, as we ſhall ſee immediately.

(4.) That is ſo unqueſtionably which fixeth it ſelf on undue objects, which, whatever is pretended, are neither Chriſt, nor means of conveying our love unto him. Such is all that love which the *Romaniſts* expreſs in their devotion unto *images*, as they fancy of Chriſt, *crucifixes*, pretended *reliques of his croſs*, and the nails that pierced him, with the like ſuperſtitious repreſentations of him, and what they ſuppoſe he is concerned in. For although they expreſs their devotion with great appearance of ardent affections, under all outward ſigns of them, in adorations, kiſſings, proſtrations, with ſighs and tears; yet all this while it *is not Chriſt* which they thus cleave unto, but a cloud of their own imaginations, wherewith their carnal minds are pleaſed and affected. That is no God which a man heweth out of a tree, though he form it for that end, though he falleth down unto it and worſhippeth it, and prayeth unto it, and ſaith, *Deliver me, for thou art my God*, Iſa. xliv. 17. The authors of this ſuperſtition, whereby the love of innumerable poor ſouls is depraved and abuſed, do firſt frame in their minds what they ſuppoſe may ſolicit or draw out the natural and carnal affections of men unto it, and then outwardly repreſent it as an object for them. Wherefore ſome of their repreſentations of him are *glorious*, and ſome of them *dolorous*, according as they aim to excite affections in carnal minds. But, as I ſaid, theſe things are not Chriſt, nor is he any way concerned in them.

(5.) I acknowledge there have been great pretences of ſuch *a love unto* Chriſt as cannot be juſtified. Such is that which ſome of the devotioniſts of the *Roman Church* have endeavoured rather to expreſs out of their fancy, than declare out of their experience. Raptures, extaſies, ſelf-annihilations, immediate adheſions and enjoyments, without any act of the underſtanding, and with a multitude of other ſwelling words of vanity, they labour to ſet off what they fancy to be divine love. But there wants not evidences of truth, ſufficient to defeat theſe pretences, be they never ſo ſpecious or glorious. For,

1.) As it is by them deſcribed, it *exceedeth all ſcripture precedents.* For men to aſſume unto themſelves, an apprehenſion that they love Chriſt in another manner and kind, in an higher degree at leaſt, and thence to enjoy more intimacy with him, more love from him, than did any of the apoſtles, *John*, or *Paul*, or *Peter*, or any other of thoſe holy ones, whoſe love unto him is recorded in the ſcripture, is intolerable vanity and preſumption. But no ſuch things, as theſe *devoto*'s pretend unto, are mentioned, or in the leaſt intimated concerning them, and their love to their Lord and maſter. No man will pretend unto more love than they had, but ſuch as have none at all.

2.) It is no way directed, warranted, approved by any command, promiſe, or rule of the ſcripture. As it is without *precedent*, ſo is it without precept. And hereby, whether we will or no, all our graces and duties muſt be tried, as unto any acceptation with God. Whatever pretends to exceed the direction of the word, may ſafely be rejected, cannot ſafely be admitted. Whatever *enthuſiaſms* or pretended inſpirations may be pleaded, for the ſingular practice of what is preſcribed in the ſcripture, yet none can be allowed for an approved principle of what is not ſo preſcribed. Whatever exceeds the bounds thereof, is reſolved into the teſtimony of every diſtempered imagination. Nor will it avail that theſe things amongſt them are ſubmitted unto the *judgement of the church.* For the church hath no rule to judge by but the ſcripture; and it can paſs but one judgement of what is not warranted thereby, namely, that it is to be rejected.

3.) As it is deſcribed by thoſe who applaud it; it is not ſuited unto the ſober ſedate actings of the rational faculties of our ſouls. For whereas all that God requireth of us, is that we love him with all our ſouls and all our minds, theſe men cry up a divine love by an immediate adheſion of the will and affections unto God, without any actings of the mind and underſtanding at all. Love indeed is the regular acting of our whole ſouls by all their faculties and rational powers in an adherence unto God. But theſe men have fancied a divine love for them whom they would admire and extol, which diſturbs all their regular actings, and renders them of little or no uſe in that, which, without their due exerciſe, is nothing but fancy. And hence it is, that under pretence of this love, ſundry perſons among them, yea all that have pretended unto it, have fallen into ſuch ridiculous exceſſes and open deluſions, as ſufficiently diſcover the vanity of the love it ſelf pretended by them.

Wherefore we plead for no other love unto the perſon of Chriſt, but what the ſcripture warrants as unto its nature, what the goſpel requireth of us as our duty, what the natural faculties of our minds are ſuited unto, and given us for, what they are enabled unto by grace, and without which in ſome degree of ſincerity, no man can yield acceptable obedience unto him.

Theſe things being premiſed, that which we aſſert, is that there is and ought to be in all believers, a religious gracious love unto the perſon of Chriſt, diſtinct from, (and the reaſon of) their obedience unto his commands; that is, it is diſtinct from all other commands; but is alſo it ſelf commanded and required of us in a way of duty.

That there is in the Church ſuch a love unto the perſon of Chriſt, the ſcripture teſtifies both in the precepts it gives for it, and the examples of it. And all thoſe who truly believe cannot apprehend that they underſtand any thing of faith, or love of Chriſt, or themſelves, by whom it is called in queſtion. If therefore I ſhould enlarge on this ſubject, a great part of the doctrine of the ſcripture from firſt to laſt muſt be repreſented, and a tranſcript of the hearts of believers wherein this love is ſeated and prevalent, be made according to our ability. And there is no ſubject that I could more willingly enlarge upon. But I muſt at preſent contract my ſelf in compliance with my deſign. Two things only I ſhall demonſtrate. [1.] That the perſon of Chriſt is the object of divine love. [2.] What is the nature of that love in us; what are the grounds of it, and the motives unto it, in them that do believe.

[1.] In reference unto the firſt of theſe, the enſuing poſition ſhall be the ſubject of the remainder of this chapter.

The perſon of Chriſt is the principal object of the love of God, and of the whole creation participant of his image. The reaſon why I thus extend the aſſertion, will appear in the declaration of it.

1. No ſmall part of the eternal bleſſedneſs of the holy God, conſiſteth in the mutual love of the Father and the Son, by the ſpirit. As he is the only begotten of the Father, he is the firſt neceſſary, adequate, compleat object of the whole love of the Father. Hence he ſays of himſelf, that *from eternity he was by him, as brought up with him, and was daily his delight, rejoycing always before him*, Prov. viii. 30. Which place was opened before. In him was the ineffable, eternal, unchangeable delight and complacency of the Father, as the full object of his love. The ſame is expreſſed in that deſcription of him, *John* i. 18. *The only begotten Son, who is in the boſom of the Father.* His being the only begotten Son declares his eternal relation unto the perſon of the Father, of whom he was begotten in the entire communication of the whole divine nature. Hereon he is in the *boſom of the Father*. In the eternal embraces of his love, as his only begotten Son. The Father loves, and cannot but love his own nature and eſſential image in him. Herein originally is God love. *For God is love*, 1 John iv. 8. This is the fountain and prototype of all love, as being eternal and neceſſary. All other acts of love are in God, but emanations from hence, and effects of it. As *he doth good, becauſe he is good*, ſo he loveth, becauſe he is love. He is love eternally and neceſſarily in this love of the Son; and all other workings of love, are but acts of his will, whereby ſomewhat of it is outwardly expreſſed. And all love in the creation was introduced from this fountain, to give a ſhadow and reſemblance of it.

Love is that which contemplative men have always almoſt adored. Many things have they ſpoken to evince it to be the light, life, luſtre and glory of the whole creation. But the original and pattern of it, was always hid from the wiſeſt *Philoſophers* of old. Something they reached after about God's love unto himſelf with reſt and complacency in his own infinite excellencies. But of this ineffable mutual love of the Father and Son, both in and by that ſpirit which proceeds from them both, they had neither apprehenſion nor conjecture. Yet as herein doth the principal part (if we may ſo ſpeak) of the bleſſedneſs of the holy God conſiſt, ſo is it the only fountain and prototype of all that is truly called love. A bleſſing and glory which the creation had never been made partaker of, but only to expreſs according to the capacity of their ſeveral natures, this infinite and eternal love of God. For God's love of himſelf, which is natural and neceſſary unto the divine being, conſiſts in the mutual complacency of the Father and the Son by the ſpirit. And it was to expreſs himſelf, that God made any thing without himſelf. He made the heavens and the earth to expreſs his being, goodneſs and power. He created *man in his own image*, to expreſs his holineſs and righteouſneſs, and he implanted love in our natures, to expreſs this eternal mutual love of the holy perſons of the Trinity. But we muſt leave it under the vail of infinite incomprehenſibleneſs; though admiration and adoration of it be not without the higheſt ſpiritual ſatisfaction.

Again, he is the peculiar object of the love of the Father, of the love of God, as he is incarnate, as he hath taken on him, and hath now diſcharged the work of mediation, or continues in the diſcharge of it; that is, the *perſon of Chriſt, as God-man*, is the peculiar object of the divine love of the

Father. The perſon of Chriſt in his divine nature is the adequate object of that love of the Father which is *ad intra*, a natural neceſſary act of divine eſſence in its diſtinct perſonal exiſtence: and the perſon of Chriſt as *incarnate*, as cloathed with humane nature, is the firſt and full object of the love of the Father in thoſe acts of it, which are *ad extra*, or are towards any thing without himſelf. So he declares himſelf in the proſpect of his future incarnation and work. *Behold my ſervant whom I uphold, mine elect in whom my ſoul delighteth*, Iſa. xlii. 1. The delight of the ſoul of God, his reſt and complacency, which are the great effects of love, are in the Lord Chriſt as his elect and ſervant in the work of mediation. And the teſtimony hereof he renewed twice from heaven afterwards, *Mat*. iii. 17. *Lo a voice from heaven, ſaying, This is my beloved Son in whom I am well pleaſed*; as it is again repeated, *Mat*. xvii. 5. All things are diſpoſed to give a due ſenſe unto us, of this love of God unto him. The teſtimony concerning it is twice repeated in the ſame words from heaven, and the words of it are emphatical unto the utmoſt of our comprehenſion. *My Son, my ſervant, mine elect, my beloved Son in whom I reſt, in whom I delight*, and am well pleaſed. It is the will of God to leave upon our hearts a ſenſe of this his love unto Chriſt; for this voice came from heaven, not for his ſake who was always filled with a ſenſe of this divine love, but for ours that we might believe it. This he pleaded as the foundation of all the truſt repoſed in him, and all the power committed unto him. *The Father loveth the Son, and hath given all things into his hand*, John iii. 35. *The Father loveth the Son, and ſheweth him all things that himſelf doth*, John v. 20. And the ſenſe or due apprehenſion of it, is the foundation of chriſtian religion. Hence he prays that we may *know that God hath loved him*, John xvii. 23,-----26. In this ſenſe, the perſon of Chriſt is the πρῶτον δεκτικὸν, the *firſt recipient ſubject* of all that divine love which extends it ſelf unto the church. It is all, the *whole of it*, in the firſt place fixed upon him, and by and through him is communicated unto the church. Whatever it receives in grace and glory, it is but the ſtreams of this fountain, love unto himſelf. So he prays for all his diſciples, *that the love*, ſaith he, *wherewith thou haſt loved me, may be in them, and I in them*, John 17. 26. They can be partakers of no other love, neither in it ſelf nor in its fruits, but that alone wherewith the Father firſt loved him. He loveth him for us all, and us no otherwiſe but as in him. *He makes us accepted in the beloved* Epheſ. i. 6. He is the beloved of the Father, κατ' ἐξοχὴν; as in all things he was to have the preheminence, *Col*. i. 18. The love of the body is derived unto it from the love unto the head. And in the love of him doth God love the whole church and no otherwiſe. He loves none but as united unto him, and participant of his nature. Wherefore the love of the Father unto the Son, as the only begotten, and the eſſential image of his perſon, wherein the ineffable delight of the divine nature doth conſiſt, was the fountain and cauſe of all love in the creation, by an act of the will of God for its repeſentation. And the love of God the Father unto the perſon of Chriſt as incarnate, being the firſt adequate object of divine love wherein there is any thing *ad extra*, is the fountain and eſpecial cauſe of all gracious love towards us and in us. And our love unto Chriſt being the only outward expreſſion and repreſentation of this love of the Father unto him, therein conſiſts the principal part of our renovation into his image. Nothing renders us ſo like unto God as our love unto Jeſus Chriſt, for he is the principal object of his love; in him doth his ſoul reſt, in him is he always well pleaſed. Wherever this is wanting, whatever there may be beſides, there is nothing of the image of

God. He that loves not Jeſus Chriſt, let him be *Anathema maranatha*; for he is unlike unto God, his carnal mind is enmity againſt God.

Among thoſe who are in the *image of God*, the *angels* above are of the firſt conſideration. We are indeed as yet much in the dark unto the things that are *within the vail.* They are *above* us as unto our preſent capacity, and *hid from us*, as unto our preſent ſtate. But there is enough in the ſcripture to manifeſt the adheſion of *angels* unto the perſon of Chriſt by divine love. For love proceeding from ſight, is the life of the church above; as love proceeding from faith is the life of the church below. And this life the angels themſelves do live. For,

1.) They were all unto their inexpreſſible preſent advantage and ſecurity for the future, brought into that recovery and recapitulation of all things which God hath made in him. He hath *gathered together in one all things in Chriſt, both which are in heaven and which are on earth, even, in him*, Epheſ. i. 10. The things in heaven, and things in earth, angels above, and men below, were originally united in the love of God. God's love unto them, whence ſprings their mutual love between themſelves, was a bond of union between them, rendring them one compleat *family of God* in heaven and earth, as it is called *Epheſ.* iii. 15. On the entrance of ſin, whereby mankind forfeited their intereſt in the love of God, and loſt all love unto him, or any thing for him, this *union* was utterly diſſolved, and mutual enmity came into the place of its principle in love. God is pleaſed to gather up theſe divided parts of his family into one, in one head, which is Chriſt Jeſus. And as there is hereby an union eſtabliſhed again between angels and the church in love, ſo their adherence unto the head, the center, life and ſpring of this union, is by love and no otherwiſe. It is not faith, but love that is the bond of this union between Chriſt and them; and herein no ſmall part of their bleſſedneſs and glory in heaven doth conſiſt.

2.) That worſhip, adoration, ſervice and obedience which they yield unto him, are all in like manner animated with love and delight. In love they cleave unto him, in love they worſhip and ſerve him. They had a command *to worſhip* him on his nativity, *Heb.* i. 6. and they did it with joy, exultation and praiſes, all effects of love and delight, *Luke* ii. 13, 14. And as they continue about the *throne of God*, they ſay with a loud voice, *Worthy is the lamb that was ſlain to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing* Rev. v. 11, 12. Their continual aſcription of glory and praiſe unto him, is an effect of reverential love and delight. And from thence alſo is their concernment in his goſpel and grace, *Epheſ.* iii. 9, 10. 1 *Pet.* i. 12. Nor without this love in the higheſt degree, can it be conceived how they ſhould be bleſſed and happy in their continual imployment. For they are all *miniſtring ſpirits ſent forth to miniſter for the heirs of ſalvation*, Heb. i. 14. Were they not acted herein by their fervent love unto Chriſt, they could have no delight in their own miniſtry. We have not, we cannot have in this world a full comprehenſion of the nature of *angelical love.* Our notions are but dark and uncertain things whereof we can have no experience. Wherefore we cannot have here a clear intuition into the nature of the love of ſpirits, whilſt our own is mixed with what derives from the actings of the animal ſpirits of our bodies alſo. But the bleſſedneſs of angels doth not conſiſt in the endowments of their nature, that they are great in power, light, knowledge and wiſdom. For notwithſtanding theſe things, many of them became *devils.* But the excellency and bleſſedneſs of the *angelical ſtate* conſiſts in theſe two things.

[1. That they are diſpoſed, and able conſtantly, inſeparably, univerſally, uninterruptedly to cleave unto God in love. And as they do ſo unto God, ſo they do unto the perſon of Chriſt, and through him as their head unto God, even the Father.

[2. Add hereunto that gracious reflex ſenſe which they have of the glory, dignity, eternal ſweetneſs and ſatisfaction which ariſeth from hence, and we have the ſum of *angelical bleſſedneſs*.

3.) The church of mankind is the other part of the rational creation whereon the image of God is renewed. Love unto the perſon of Chriſt proceeding from faith, is their life, their joy and glory.

It was ſo unto the church under the Old Teſtament. The whole book of *Canticles* is deſigned to no other purpoſe, but variouſly to ſhadow forth, to inſinuate and repreſent the mutual love of Chriſt and the church. Bleſſed is he who underſtands the ſayings of that book, and hath the experience of them in his heart. The *forty fifth Pſalm* among others is deſigned unto the ſame purpoſe. All the glorious deſcriptions which are given of his perſon in the reſidue of the prophets, were only means to excite love unto him, and deſires after him. Hence is he called חמדת כל גוים, *Hag.* ii. 7. *The deſire of all nations.* He alone who is deſirable unto, and the only beloved of the church, gathered out of all nations.

The clear revelation of the perſon of Chriſt, ſo as to render him the direct object of our love, with the cauſes and reaſons of it, is one of the moſt eminent privileges of the New Teſtament. And it is variouſly atteſted in precepts, promiſes, inſtances, and ſolemn approbations. Wherever he ſuppoſeth or requireth this love in any of his diſciples, it is not only as their duty, as that which they were obliged unto by the precepts of the goſpel, but as that without which no other duty whatever is accepted by him. *If*, ſaith he, *ye love me, keep my commandments*, John xiv. 15. He ſo requires love unto himſelf, as not to expect or approve of any obedience unto his commands without it. It is a great and bleſſed duty to *feed the ſheep and lambs of Chriſt:* yet will not he accept of it unleſs it proceeds out of love unto his perſon. Simon *Son of* Jonas, *loveſt thou me, feed my lambs*, John xxi. 15, 16, 17. Three times did he repeat the ſame words to him who had failed in his love towards him by denying him thrice. Without this love unto him, he requires of none to feed his ſheep, nor will accept of what they pretend to do therein. It were a bleſſed thing, if a due apprehenſion hereof did always abide with them that are called unto that work.

Hereunto doth he annex thoſe bleſſed *promiſes* which comprize the whole of our peace, ſafety and conſolation in this world. *He* (ſaith he) *that loveth me, ſhall be loved of my Father, and I will love him, and manifeſt my ſelf unto him*, John xiv. 21. and *v.* 23. *My Father will love him, and we will come unto him, and make our abode with him.* What heart can conceive, what tongue can expreſs the glory of theſe promiſes, or the leaſt part of the grace that is contained in them? Who can conceive aright of the divine condeſcenſion, love and grace that are expreſſed in them? How little a portion is it that we know of God in theſe things? But if we value them not, if we labour not for an *experience* of them according unto our meaſure, we have neither lot nor portion in the goſpel. The preſence and abode of God with us as a father manifeſting himſelf to be ſuch unto us, in the infallible pledges and aſſurances of our adoption: the preſence of Chriſt with us, revealing himſelf unto us with all thoſe ineffable mercies wherewith theſe things are accompanied, are all contained in them. And theſe promiſes are peculiarly given unto them that love the perſon of Chriſt, and in the exerciſe of love towards him.

Hereunto are deſigned the goſpel *Gerizim* and *Ebal*, the denunciation of the bleſſings and curſes. As bleſſings are declared to be their portion *who love the Lord Jeſus in ſincerity*, Epheſ. vi. 24. ſo thoſe who love him not, have the ſubſtance of all curſes denounced againſt them, even *Anathema Maranatha*, 1 Cor. xvi. 22. So far ſhall ſuch perſons be, whatever they may profeſs of outward obedience unto the goſpel, from any bleſſed intereſt in the promiſes of it, as that they are juſtly liable unto final exciſion from the church in this world, and eternal malediction in that which is to come.

It is evident therefore that the love of the church of believers unto the perſon of Chriſt, is not a diſtempered fancy, not a deluding imagination, as ſome have blaſphemed, but that which the nature of their relation unto him makes neceſſary; that wherein they expreſs their renovation into the image of God, that which the ſcripture indiſpenſibly requires of them, and whereon all their ſpiritual comforts do depend, Theſe things being ſpoken in general, the particular nature, effects, operations and motives of this divine love muſt now be farther enquired into.

CHAP. XIII.

The Nature, Operations and Cauſes of Divine Love, as it reſpects the Perſon of CHRIST.

[2.] THAT we may the better underſtand that love unto the perſon of Chriſt which we plead for, ſome things muſt be premiſed concerning the nature of divine love in general, and thereon its application unto the particular actings and exerciſe of it which we enquire into, will be plain and eaſy.

God hath endowed our nature with a faculty and ability of fixing our *love* upon himſelf. Many can underſtand nothing of love, but the adherence of their minds and ſouls unto things viſible, and ſenſible, capable of a preſent natural enjoyment. For things unſeen, eſpecially ſuch as are eternal and infinite, they ſuppoſe they have a veneration, a religious reſpect, a devout adoration; but how they ſhould love them, they cannot underſtand. And the apoſtle doth grant that there is a greater difficulty in loving things *that cannot be ſeen*, than in loving thoſe which are always viſibly preſent unto us, 1 *John* iv. 20. Howbeit this divine love hath a more fixed ſtation and prevalency in the minds of men, than any other kind of love whatever. For,

1. The principal end why God endued our natures with that great and ruling affection, that hath the moſt eminent and peculiar power and intereſt in our ſouls, was in the firſt place, that it might be fixed on himſelf, that it might be the inſtrument of our adherence unto him. He did not create this affection in us, that we might be able by it to caſt our ſelves into the embraces of things natural and ſenſual. No affection hath ſuch power in the ſoul to cauſe it to cleave unto its object, and to work it unto a

conformity unto it. Moſt other affections are tranſient in their operations, and work by a tranſport of nature, as anger, joy, fear and the like. But love is capable of a conſtant exerciſe, is a ſpring unto all other affections, and unites the ſoul with an efficacy not eaſy to be expreſſed, unto its object. And ſhall we think that God who *made all things for himſelf*, did create this ruling affection in and with our natures, meerly that we might be able to turn from him, and cleave unto other things, with a power and faculty above any we have of adherence unto him? Wherefore at our firſt creation, and in our primitive condition, love was the very ſoul and quickening principle of the life of God, and on our adherence unto him thereby, the continuance of our relation unto him, did depend. The law, rule and meaſure of it was, *Thou ſhalt love the Lord thy God with all thy heart, and all thy ſoul.* For this end did God create this affection in us, Not only our perſons in their nature and being, but in all their powers and faculties, were fitted and prepared unto this end, of living unto God, and coming unto the enjoyment of him. And all their exerciſe on created objects was to be directed unto this end. Wherefore the placing of our love on any thing before God, or above him, is a formal expreſſion of our apoſtaſy from him.

2. Divine excellencies are a proper adequate object of our love. The will indeed can adhere unto nothing in love, but what the underſtanding apprehends as unto its truth and being. But it is not neceſſary that the underſtanding do fully comprehend the whole nature of that which the will doth ſo adhere unto. Where a diſcovery is made unto and by the mind of real goodneſs and amiableneſs, the will there can cloſe with its affections. And theſe are apprehended as abſolutely the moſt perfect in the divine nature and holy properties of it. Whereas therefore not only that which is the proper object of love is in the divine excellencies, but it is there only perfectly and abſolutely, without the mixture of any thing that ſhould give it an allay, as there is in all creatures, they are the moſt ſuitable and adequate object of our love. There is no greater diſcovery of the depravation of our natures by ſin, and degeneracy of our wills from their original rectitude, than that whereas we are ſo prone to the love of other things, and therein do ſeek for ſatisfaction unto our ſouls, where it is not to be obtained, it is ſo hard and difficult to raiſe our hearts unto the love of God. Were it not for that depravation, he would always appear as the only ſuitable and ſatisfactory object unto our affections.

3. The eſpecial object of divine gracious love, is the divine goodneſs. *How great is his goodneſs, how great is his beauty!* Zech. ix. 17. Nothing is amiable, or a proper object of love, but what is good, and as it is ſo. Hence divine goodneſs which is infinite, hath an abſolutely perfect amiableneſs accompanying of it. Becauſe his goodneſs is inexpreſſible, his beauty is ſo. How great is his goodneſs, how great is his beauty! Hence are we called to give *thanks unto the Lord, and to rejoice in him*, which are the effects of love, *becauſe he is good*, Pſal. cvi. 1. cxxxvi. 1. Neither is divine goodneſs the eſpecial object of our love as abſolutely conſidered. But we have a reſpect unto it, as comprehenſive of all that mercy, grace and bounty, which are ſuited to give us the beſt relief in our preſent condition, and an eternal future reward. Infinite goodneſs exerting it ſelf in all that mercy, grace, faithfulneſs and bounty which are needful unto our relief and bleſſedneſs in our preſent condition is the proper object of our love. Whereas therefore this is done only in Chriſt, there can be no true love of the divine goodneſs, but in and through him alone. The goodneſs of God as a creator, preſerver and rewarder, was a ſufficient, yea the adequate

object of all love antecedently unto the entrance of ſin and miſery. In them, in God under thoſe conſiderations might the ſoul of man find full ſatisfaction as unto its preſent and future bleſſedneſs. But ſince the paſſing of ſin, miſery, and death upon us, our love can find no amiableneſs in any goodneſs, no reſt, complacency and ſatisfaction in any, but what is effectual in that grace and mercy by Chriſt, which we ſtand in need of, for our preſent recovery and future reward. Nor doth God require of us that we ſhould love him otherwiſe but as he *is in Chriſt reconciling the world unto himſelf.* So the apoſtle fully declares it. *In this was manifeſt the love of God towards us, becauſe that God ſent his only begotten Son into the world, that we might live through him: herein is love, not that we loved God, but that he loved us, and ſent his Son to be the propitiation for our ſins. And we have known and believed the love that God hath to us: God is love, and he that dwelleth in love, dwelleth in God, and God in him,* 1 John iii. 9, 10,----16. God is love, of a nature infinitely good and gracious, ſo as to be the only object of all divine love. But this love can no way be known, or be ſo manifeſted unto us, as that we may and ought to love him, but by his love in Chriſt, his ſending of him, and loving us in him. Before this, without this, we do not, we cannot love God. For *herein is love, not that we loved God, but that he loved us, and ſent his Son to be the propitiation for our ſins.* This is the cauſe, the ſpring and fountain of all our love unto him. They are but empty notions and imaginations, which ſome ſpeculative perſons pleaſe themſelves withall, about love unto the divine goodneſs abſolutely conſidered. For however infinitely amiable it may be in it ſelf, it is not ſo really unto them, it is not ſuited unto their ſtate and condition, without the conſideration of the communications of it unto us, in Chriſt.

4. Theſe things being premiſed, we may conſider the *eſpecial nature* of this divine love, although I acknowledge that the leaſt part of what believers have an experience of in their own ſouls, can be expreſſed at leaſt by me. Some few things I ſhall mention, which may give us a ſhadow of it, but not the expreſs image of the thing it ſelf.

1.) Deſire of union and enjoyment is the firſt vital act of this love. The ſoul upon the diſcovery of the excellencies of God, earneſtly deſires to be united unto them, to be brought near unto that enjoyment of them whereof it is capable, and wherein alone it can find reſt and ſatisfaction. This is eſſential unto all love; it unites the mind unto its object, and reſts not but in enjoyment. God's love unto us ariſeth out of the overflowing of his own immenſe goodneſs, whereof he will communicate the fruits and effects unto us. God is love, and herein is love, not that we loved God, but that he loved us, and ſent his only begotten Son. Yet alſo doth this love of God tend to the bringing of us unto him, not that he may enjoy us, but that he be enjoyed by us. This anſwers the deſire of enjoyment in us, *Job* xiv. 15. *thou ſhalt call me* (that is, out of the duſt at the laſt day) *thou wilt have a deſire to the work of thy hands.* God's love will not reſt, until it hath brought us unto himſelf. But our love unto God ariſeth from a ſenſe of our own wants, our inſufficiency to come unto reſt in our ſelves, or to attain unto bleſſedneſs by our own endeavours. In this ſtate ſeeing all in God, and expecting all from the ſuitableneſs of his excellencies unto our reſt and ſatisfaction, our ſouls cleave unto them, with a deſire of the neareſt union whereof our natures are capable. We are made for him, and cannot reſt until we come unto him. Our goodneſs, extended not unto God; we cannot profit him by any thing that we are, or can do. Wherefore his love unto us hath not reſpect originally unto any good in our ſelves, but is a gracious free act of his own. He doth good for no other reaſon but becauſe he is good. Nor can his infinite perfections take any cauſe for their original actings without himſelf. He wants nothing that he would ſupply by the enjoyment of us. But we have indigency in our ſelves to cauſe our love to ſeek an object without our ſelves. And ſo his goodneſs, with the mercy, grace and bounty included therein is the cauſe, reaſon and object of our love. We love them for themſelves; and becauſe we are wanting and indigent, we love them with a deſire of union and enjoyment, wherein we find that our ſatisfaction and bleſſedneſs doth conſiſt. Love in general unites the mind unto the object, the perſon loving unto the thing or perſon beloved. So is it expreſſed in an inſtance of humane, temporary, changeable love, namely, that of *Jonathan* to *David*, *his ſoul was knit to the ſoul of* David, *and he loved him as his own ſoul*, 1 Sam. xviii. 1. Love had ſo effectually united them, as that the ſoul of *David* was as his own. Hence are thoſe expreſſions of this divine love, by *cleaving unto God*, *following hard after* him, *thirſting*, *panting* after him, with the like intimations of the moſt earneſt endeavours of our nature after union and enjoyment. When the ſoul hath a view by faith (which nothing elſe can give it) of the goodneſs of God as manifeſted in Chriſt, that is, of the eſſential excellencies of his nature as exerting themſelves in him, it reacheth after him with its moſt earneſt embraces, and is reſtleſs until it comes unto perfect fruition. It ſees in God, the fountain of life, and would drink of the *river of his pleaſures*, Pſal. xvi. 8, 9. that in his *preſence is fulneſs of joy*, and at his right hand are pleaſures for evermore, *Pſal.* xvi. 11. It longs and pants to drink of that fountain, to bathe it ſelf in that river of pleaſures; and wherein it comes ſhort of preſent enjoyment, it lives in hopes that when we *awake*, *it ſhall be ſatisfied with his likeneſs*, Pſal. xvii. 15. There is nothing grievous unto a ſoul filled with this love, but what keeps it from the full enjoyment of theſe excellencies of God. What doth ſo, naturally and neceſſarily it groans under. Such is our preſent ſtate in the body wherein in ſome ſenſe we are *abſent from the Lord*, 2 Cor. v. 4,---8, 9. And what doth ſo morally in the deviations of its will and affections, as ſin, it hates and abhors, and loathes it ſelf for. Under the conduct of this love, the whole tendency of the ſoul is unto the enjoyment of God; it would be loſt in it ſelf, and found in him; nothing in it ſelf, and all in him. Abſolute complacency herein, that God is what he is, that he ſhould be what he is, and nothing elſe, and that as ſuch we may be united unto him, and enjoy him according to the capacity of our natures, is the life of divine love.

2.) It is a love of aſſimulation. It contains in it a deſire and intenſe endeavour to be like unto God, according unto our capacity and meaſure. The ſoul ſees all goodneſs, and conſequently all that is amiable and lovely in God, the want of all which it finds in it ſelf. The fruition of this goodneſs is that which it longs for as its utmoſt end, and conformity unto it as the means thereof. There is no man who loves not God ſincerely, but indeed he would have him to be ſomewhat that he is not, that he might be the more like unto him. This ſuch perſons are pleaſed withall whilſt they can fancy it in any thing, *Pſal.* l. 21. They that love him, would have him *be all that he is*, *as he is*, *and nothing elſe*, and would be themſelves like unto him. And as love hath this tendency, and is that which gives diſquietment unto the ſoul when and wherein we are unlike unto God, ſo it ſtirs up conſtant endeavours after aſſimulation unto him, and hath a principal efficacy unto that end. Love is the principle that actually aſſimulates and conforms us unto God, as faith is the principle which originally diſpoſeth thereunto. In our renovation into the image of God, the transforming power is radically ſeated in faith, but acts it ſelf by love. Love proceeding from faith, gradually changeth the ſoul into the likeneſs of God; and the more it is in exerciſe, the more is that change effected. To labour after conformity unto God by outward actions only is to make an image of the living God, hewed out of the ſtock of a dead tree. It is from this vital principle of love that we are not forced into it as by engines, but naturally grow up into the likeneſs and image of God. For when it is duely affected with the excellencies of God in Chriſt it fills the mind with thoughts and contemplations on them, and excites all the affections unto a delight in them. And where the ſoul acts it ſelf conſtantly in the mind's contemplation, and the delight of the affections, it will produce aſſimulation unto the object of them. To love God is the only way and means to be like unto him.

3.) It is a love of complacency, and therein of benevolence. Upon that view which we have by ſpiritual light and faith of divine goodneſs, exerting it ſelf in the way before deſcribed, our ſouls do approve of all that is in God, applaud it, and adore it, and acquieſce in it. Hence two great duties do ariſe, and hereon do they depend. *Firſt*, Joyful aſcriptions of glory and honour unto God. All praiſe and thankſgiving, all bleſſing, all aſſignation of glory unto him, becauſe of his excellencies and perfections, do ariſe from our ſatisfactory complacence in them. *The righteous rejoyce in the Lord, and give thanks at the remembrance of his holineſs*, Pſal. lcvii. 12. They are ſo pleaſed and ſatisfied at the remembrance of God's holineſs, that it fills their hearts with joy, and cauſeth them to break forth in praiſes. Praiſe is nothing but an outward expreſſion of the inward complacency of our hearts in the divine perfections and their operations. And *Secondly*, Love herein acts it ſelf by benevolence, or the conſtant inclination of the mind unto all things, wherein the glory of God is concerned. It wills all things wherein the name of God may be ſanctified, his praiſes made glorious, and his will done in earth as it is in heaven. As God ſays of his own love unto us, *that he rejoyceth in it with ſinging, and reſteth in it*, Zeph. iii. 17. as having the greateſt complacency in it, rejoycing over us with his *whole heart and his whole ſoul*, Jerem. xxxii. 41. So according unto our meaſure, do we by love reſt in the glorious excellencies of God, rejoycing in them, with our whole hearts and our whole ſouls.

4.) This divine love is a love of friendſhip. The communion which we have with God therein, is ſo intimate and accompanied with ſuch ſpiritual boldneſs as gives it that denomination. So *Abraham* was called the *friend of God*, Iſa. lxvii. 8. Jam. ii. 23. And becauſe of that mutual truſt which is between friends, *the ſecret of the Lord is with them that fear him, and he will ſhew them his covenant*, Pſal. xxv. 14. For as our Saviour teacheth us, *ſervants*, that is, thoſe who are ſo, and no more, *know not what their Lord doth*; He rules them, commands them, or requires obedience from them. But as unto his ſecret, his deſign and purpoſe, his counſel and love, they know nothing of it. But ſaith he unto his diſciples, *I have called you friends, for all things that I have heard of my Father I have made known unto you*, John xv. 15. He proves them to be rightly called his friends, becauſe of the communication of the ſecret of his mind unto them. This is the great difference between them who are only ſervants in the houſe of God, and thoſe who are ſo ſervants as to be friends alſo. The ſame commands are given unto all equally and the ſame duties are required of all equally, in as much as they are equally ſervants. But thoſe who are no more but ſo, know nothing of the ſecret counſel, love and grace of God, in a due manner.

ner. For the natural man receiveth not the things that are of God. Hence all their obedience is ſervile. They know neither the principal motives unto it, nor the ends of it. But they who are ſo ſervants as to be friends alſo, know what their Lord doth; the ſecret of the Lord is with them, and he ſhews them of his covenant. They are admitted into an intimate acquaintance with the mind of Chriſt, (*we have the mind of Chriſt*, 1 *Cor*. ii. 16.) and are thereon encouraged to perform the obedience of ſervants with the love and delight of friends. The ſame love of friendſhip is expreſſed by that intimate converſe with, and eſpecial reſidence that is between God and believers; God dwelleth in them, and they dwell in God, for God is love, 1 *John* iv. 16. *If a man*, ſaith the Lord Chriſt, *love me, he will keep my words; and my father will love him, and we will come unto him, and make our abode with him*, John xiv. 23. *And if any man hear my voice, and open the door, I will come unto him, and ſup with him, and he with me*, Rev. iii. 20. Theſe are not an empty ſound of words, there is ſubſtance under them, there is truth in them. Thoſe whoſe hearts are duly exercis'd in and unto the love of God, have experience of the refreſhing approaches both of the Father and of the Son unto their ſouls, in the communications of a ſenſe of their love, and pledges of their abode with them.

Theſe things have I briefly premiſed concerning the nature of divine love, that we may the better apprehend what we underſtand by it, in the application of it unto the perſon of Chriſt. For,

(1. The formal object of this love, is the eſſential properties of the divine nature, its infinite goodneſs in particular. Wherever theſe are, there is the object and reaſon of this love. But they are all of them in the perſon of the Son, no leſs than in the perſon of the Father. As therefore we love the Father on this account, ſo are we to love the Son alſo. But,

(2. The perſon of Chriſt is to be conſidered as he was incarnate or cloathed with our nature. And this takes nothing off from the formal reaſon of this love, but only makes an addition unto the motives of it. This indeed for a ſeaſon vailed the lovelineſs of his divine excellencies, and ſo turned aſide the eyes of many from him. For when he took on him *the form of a ſervant, and made himſelf of no reputation*, he had unto them who looked on him with carnal eyes, *neither form nor comlineſs* that he ſhould be deſired or beloved. Howbeit the entire perſon of Chriſt God and Man, is the object of this divine love, in all the acts of the whole exerciſe of it. That ſingle effect of infinite wiſdom and grace in the union of the divine and humane natures, in the one perſon of the Son of God, renders him the object of this love in a peculiar manner. The way whereby we may attain this peculiar love and the motives unto it, ſhall cloſe theſe conſiderations. A due conſideration of, and meditation on the propoſal of the perſon of Chriſt unto us in the ſcripture, are the proper foundation of this love. This is the formal reaſon of our faith in him, and love unto him. He is ſo propoſed unto us in the ſcripture that we may *believe* in him, and *love him* and for that very end. And in particular with reſpect unto our love, to ingenerate it in us, and to excite it unto its due exerciſe, are thoſe excellencies of his perſon as the principal effect of divine wiſdom and goodneſs, which we have before inſiſted on, frequently propoſed unto us. To this end is he repreſented as *altogether lovely*, and the eſpecial glories of his perſon are delineated, yea drawn to the life in the holy records of the Old and New Teſtaments. It is no work of fancy or imagination; it is not the feigning images in our minds of ſuch things as are meet to ſatisfy our carnal affections, to excite and act

them; but it is a due adherence unto that object which is repreſented unto faith in the propoſal of the goſpel. Therein as in a glaſs do we behold the glory of Chriſt who is the image of the inviſible God, and have our ſouls filled with transforming affections unto him. The whole book of *Canticles* is nothing but a myſtical declaration of the mutual love between Chriſt and the church. And it is expreſſed by all ſuch ways and means as may repreſent it intenſe, fervent, and exceeding all other love whatever, which none I ſuppoſe will deny, at leaſt on the part of Chriſt. And a great part of it conſiſts in ſuch deſcriptions of the perſon of Chriſt and his love, as may render him amiable and deſirable unto our ſouls, even *altogether lovely*. To what end doth the holy ſpirit ſo graphically deſcribe and repreſent unto us the beauty and deſirableneſs of his perſon, if it be not to ingenerate love in us unto him. All want of love unto him on this propoſal, is the effect of prevalent unbelief. It is pretended that the deſcriptions given of Chriſt in this book, are allegorical, from whence nothing can be gathered or concluded. But God forbid we ſhould ſo reflect on the wiſdom and love of the holy ſpirit unto the church, that he hath propoſed unto the faith of the church an *empty ſound and noiſe of words* without mind or ſenſe. The expreſſions he uſeth are *figurative*, and the whole nature of the diſcourſe as unto its outward ſtructure is allegorical. But the things intended are real and ſubſtantial, and the metaphors uſed in the expreſſion of them are ſuited in a due attendance unto the analogy of faith, to convey a ſpiritual underſtanding and ſenſe of the things themſelves propoſed in them. The church of God will not part with the unſpeakable advantage and conſolation, thoſe ſupports of faith, and incentives of love, which it receives by that divine propoſal of the perſon of Chriſt, and his love which is made therein, becauſe ſome men have no experience of them, nor underſtanding in them. The faith and love of believers is not to be regulated by the ignorance and boldneſs of them who have neither the one nor the other. The title of the forty fifth *Pſal.* is, שיר ידידות *A ſong of loves*; that is, of the mutual love of Chriſt and the church. And unto this end that our ſouls may be ſtirred up unto the moſt ardent affections towards him; is a deſcription given us of his perſon, as altogether lovely. To what other end is he ſo evidently delineated in the whole harmony of his divine beauties by the pencil of the holy ſpirit? Not to inſiſt on particular teſtimonies, it is evident unto all whoſe eyes are opened to diſcern theſe things, that there is no property of the divine nature which is peculiarly amiable, ſuch as are *goodneſs*, *grace*, *love* and *bounty*, with infinite power and holineſs, but it is repreſented and propoſed unto us in the perſon of the Son of God, to this end, that we ſhould love him above all, and cleave unto him. There is nothing in the humane nature, in that fulneſs of grace and truth which dwelt therein, in that inhabitation of the ſpirit which was in him without meaſure, in any thing of thoſe *all things* wherein he hath the *preheminence*, nothing in his love, condeſcenſion, grace and mercy, nothing in the work that he fulfilled, what he did and ſuffered therein; nothing in the benefits we receive thereby; nothing in the power and glory that he is exalted unto at the right hand of God, but it is ſet forth in the ſcripture and propoſed unto us, that believing in him we may love him with all our hearts and ſouls. And beſides all this, that ſingular, that infinite effect of divine wiſdom, whereunto there is nothing like in all the works of God, and wherewith none of them may be compared, namely, the conſtitution of his perſon by the union of his natures therein, whereby he becomes unto us the image of the inviſible God, and wherein all the bleſſed excellencies of his diſtinct natures are made moſt illuſtriouſly conſpicuous, in becoming one entire principle of all his mediatory operations on our behalf, is propoſed unto us as the compleat object of our faith and love. This is that perſon, whoſe lovelineſs and beauty all the angels of God, all the holy ones above do eternally admire and adore. In him are the infinite treaſures of divine wiſdom and goodneſs continually repreſented unto them. This is he, who is the joy, the delight, the love, the glory of the church below. *Thou whom our ſouls do love*, is the title whereby they know him and converſe with him, *Cant.* i. 7. *chap.* iii. 1,—4. This is he who is the deſire of all nations, the beloved of God and men. The mutual entercourſe on this ground of love between Chriſt and the church, is the life and ſoul of the whole creation; for on the account hereof all things conſiſt in him. There is more glory under the eye of God, in the ſighs, groans and mourning of poor ſouls filled with the love of Chriſt, after the enjoyment of him according to his promiſes, in their fervent prayers for his manifeſtation of himſelf unto them, in the refreſhments and unſpeakable joys which they have in his gracious viſits and embraces of his love, than in the thrones and diadems of all the monarchs on the earth. Nor will they themſelves part with the ineffable ſatisfactions which they have in theſe things, for all that this world can do for them, or unto them. *Mallem ſuere cum Chriſto, quam regnare cum Cæſare.* Theſe things have not only rendered priſons and dungeons more deſireable unto them than the moſt goodly palaces on future accounts; but have made them really places of ſuch refreſhment and joys, as men ſhall ſeek in vain to extract out of all the comforts that this world can afford.

O curvæ in terris animæ & cœleſtium inanes.

Many there are who not comprehending, nor being affected with that divine ſpiritual deſcription of the perſon of Chriſt which is given us by the holy ghoſt in the ſcripture, do feign unto themſelves falſe repreſentations of him by images and pictures, ſo to excite carnal and corrupt affections in their minds. By the help of their outward ſenſes, they reflect on their imaginations the ſhape of an humane body, caſt into poſtures and circumſtances dolorous or triumphant, and ſo by the working of their fancy raiſe a *commotion* of mind in themſelves, which they ſuppoſe to be love unto Chriſt. But all theſe idols are teachers of lyes. The true beauty and amiableneſs of the perſon of Chriſt, which is the formal object and cauſe of divine love, is ſo far from being repreſented herein, as that the mind is thereby wholly diverted from the contemplation of it. For no more can be ſo pictured unto us, but what may belong unto a meer man, and what is arbitrarily referred unto Chriſt, not by faith, but by corrupt imagination.

The beauty of the perſon of Chriſt as repreſented in the ſcripture, conſiſts in things inviſible unto the eyes of fleſh. They are ſuch as no hand of man can repreſent or ſhadow. It is the eye of faith alone that can ſee this *King in his beauty.* What elſe can contemplate on the uncreated glories of his divine nature? can the hand of man repreſent the union of his natures in the ſame perſon, wherein he is peculiarly amiable? what eye can diſcern the mutual communications of the properties of his different natures in the ſame perſon which depends thereon, whence it is that *God laid down his life for us, and purchaſed his church with his own blood?* In theſe things, O vain man, doth the lovelineſs of the perſon of Chriſt unto the ſouls of believers conſiſt, and not in thoſe ſtrokes of art which fancy hath guided a ſkilful hand and pencil unto. And what eye of fleſh can diſcern the inhabitation of the ſpirit in all fulneſs in the humane nature? can his condeſcenſion, his love, his grace, his power, his compaſſion, his offices, his fitneſs and ability to ſave ſinners, be deciphred on a tablet, or engraven on wood or ſtone? however ſuch pictures may be adorned, however beautified and enriched, they are not that Chriſt which the ſoul of the ſpouſe doth love; they are not any means of repeſenting his love unto us, or of conveying our love unto him; they only divert the minds of ſuperſtitious perſons from the Son of God, unto the embraces of a cloud, compoſed of fancy and imagination.

Others there are who abhor theſe idols, and when they have ſo done commit ſacrilege. As they reject images, ſo they ſeem to do all love unto the perſon of Chriſt, diſtinct from other acts of obedience, as a fond imagination. But the moſt ſuperſtitious love unto Chriſt, that is, love acted in ways tainted with ſuperſtition, is better than none at all. But with what eyes do ſuch perſons read the ſcriptures? with what hearts do they conſider them? what do they conceive is the intention of the Holy Ghoſt in all thoſe deſcriptions which he gives us of the perſon of Chriſt as amiable and deſirable above all things, making therewithal a propoſal of him unto our affections, inciting us to receive him by faith, and to cleave unto him in love? yea to what end is our nature endued with this affection? unto what end is the power of it renewed in us by the ſanctification of the holy ſpirit, if it may not be fixed on this moſt proper and excellent object of it?

This is the foundation of our love unto Chriſt, namely, the revelation and propoſal of him unto us in the ſcripture as altogether lovely. The diſcovery that is made therein of the glorious excellencies and endowments of his perſon, of his love, his goodneſs and grace, of his worth and work, is that which engageth the affections of believers unto him. It may be ſaid, that if there be ſuch a propoſal of him made unto all promiſcuouſly, then all would equally diſcern his amiableneſs, and be affected with it, who aſſent equally unto the truth of that revelation. But it hath always fallen out otherwiſe. In the days of his fleſh, ſome that looked on him could ſee neither *form nor comelineſs in him* wherefore he ſhould be deſired? Others ſaw his glory, *the glory of the only begotten of the Father, full of grace and truth.* To ſome he is precious, unto others he is *diſallowed and rejected*; a ſtone which the builders refuſed, when others brought it forth crying, *grace, grace* unto it, as the head of the corner. Some can ſee nothing but weakneſs in him; unto others the wiſdom and power of God do evidently ſhine forth in him. Wherefore it muſt be ſaid, that notwithſtanding that open plain repreſentation that is made of him in the ſcripture, unleſs the holy ſpirit give us eyes to diſcern it, and circumciſe our hearts, by the cutting off corrupt prejudices, and all effects of unbelief, implanting in them by the efficacy of his grace this bleſſed affection of love unto him, all theſe things will make no impreſſion on our minds. As it was with the people on the giving of the law; notwithſtanding all the great and mighty works which God had wrought among them, yet having not given them *a heart to perceive, and eyes to ſee, and ears to hear,* which he affirms that he had not done, *Deut.* xxix. 4. they were not moved unto faith or obedience by them. So is it in the preaching of the goſpel. Notwithſtanding all the bleſſed revelation that is made of the excellencies of the perſon of Chriſt therein, yet thoſe into whoſe hearts God doth not ſhine to give the knowledge of his glory in his face, can diſcern nothing of it, nor are their hearts affected with it.

We do not therefore in theſe things *follow cunningly deviſed fables:* we do not indulge unto our own fancies and imaginations; they are not unaccountable raptures or extaſies which are pretended unto; nor ſuch an artificial concatenation of thoughts, as ſome ignorant of theſe things do boaſt that they can give an account of: our love to Chriſt ariſeth alone from the revelation that is made of him in the ſcripture, is ingenerated, regulated, meaſured, and is to be judged thereby.

CHAP. XIV.

Motives unto the Love of CHRIST.

THE motives unto this love of Chriſt, is the laſt thing on this head of our religious reſpect unto him, that I ſhall ſpeak unto. When God required of the church the firſt and higheſt act of religion, the ſole foundation of all others, namely, to *take him as their God*, to own, believe and truſt in him alone as ſuch, which is wholly due unto him for what he is, without any other conſideration whatever; yet he thought meet to add a motive unto the performance of that duty from what he had done for them, *Exod.* xx. 1, 2. The ſenſe of the firſt command is, that we ſhould take him alone for our God; for he is ſo, and there is no other. But in the preſcription of this duty unto the church, he minds them of the benefits which they had received from him, in *bringing them out of the houſe of bondage.* God in his wiſdom and grace ordereth all the cauſes and reaſons of our duty, ſo as that all the rational powers and faculties of our ſouls may be exerciſed therein. Wherefore he doth not only propoſe himſelf unto us, nor is Chriſt meerly propoſed unto us as the proper object of our affections, but he calls us alſo unto the conſideration of all thoſe things, that may ſatisfy our ſouls that it is the moſt juſt, neceſſary, reaſonable and advantagious courſe for us ſo to fix our affections on him. And theſe conſiderations are taken from all that he did for us, with the reaſons and grounds why he did it. We love him principally and ultimately for what he is; but nextly and immediately for what he did. What he did for us, is firſt propoſed unto us, and it is that which our ſouls are firſt affected withal. For they are originally acted in all things by a ſenſe of the want which they have, and a deſire of the bleſſedneſs which they have not. This directs them unto what he hath done for ſinners. But that leads immediately unto the conſideration of what he is in himſelf. And when our love is fixed on him, or his perſon, then all thoſe things wherewith from a ſenſe of our own wants and deſires we were firſt affected, become motives unto the confirming and encreaſing of that love. This is the conſtant method of the ſcripture; it firſt propoſeth unto us what the Lord Chriſt hath done for us, eſpecially in the diſcharge of his ſacerdotal office, in his oblation and interceſſion, with the benefits which we receive thereby. Hereby it leads us unto his perſon, and preſſeth the conſideration of all other things to ingage our love unto him. See *Phil.* ii. 5, 6, 7, 8, 9, 10. with *chap.* iii. 8, 9, 10, 11.

The motives unto the love of Chriſt are ſo great, ſo many, ſo diffuſed through the whole diſpenſation of God in him unto us, as that they can by no hand be fully expreſſed, let it be allowed never ſo much to inlarge in the declaration of them; much leſs can they be repreſented in that ſhort diſcourſe whereof but a very ſmall part is allotted unto their conſideration, ſuch as ours is at preſent. The ſtudying, the collection of them, or ſo many of them as we are able, the meditation on them, and improvement of them, is among the principal duties of our whole lives. What I ſhall offer is the reduction of them unto theſe two heads: (1.) The acts of Chriſt, which is the ſubſtance of them: And (2.) The ſpring and fountain of thoſe acts which is the life of them.

(1.) In general they are all the acts of his mediatory office with all the fruits of them whereof we are made partakers. There is not any thing that he did or doth in the diſcharge of his mediatory office, from the firſt ſuſception of it in his incarnation in the womb of the bleſſed virgin, unto his preſent interceſſion in heaven, but is an effectual motive unto the love of him, and as ſuch is propoſed unto us in the ſcripture. Whatever he did or doth with or towards us in the name of God, as the King and prophet of the church, whatever he did or doth with God for us as our high prieſt, it all ſpeaks this language in the hearts of them that believe; *O love the Lord Jeſus in ſincerity*. The conſideration of what Chriſt thus did and doth for us, is inſeparable from that of the benefits which we receive thereby. A due mixture of both theſe, of what he did for us, and what we obtain thereby, comprizeth the ſubſtance of theſe motives. *Who loved me, and gave himſelf for me. Who loved us, and waſhed us in his own blood, and made us Kings and prieſts unto God. For thou waſt ſlain, and haſt bought us unto God with thy blood.* And both theſe are of a tranſcendent nature, requiring our love to be ſo alſo. Who is able to comprehend the glory of the mediator actings of the Son of God, in the aſſumption of our nature, in what he did and ſuffered therein? And for us, eye hath not ſeen, nor ear heard, nor can it enter into the heart of man to conceive, what we receive thereby. The leaſt benefit, and that obtained by the leaſt expence of trouble or charge, deſerveth love, and leaveth the brand of a crime, where it is not ſo entertained. What then do the greateſt deſerve, and thoſe procured by the greateſt expence; even the price of the blood of the Son of God? If we have any faith concerning theſe things, it will produce love, as that love will obedience. Whatever we profeſs concerning them, it ſprings from tradition and opinion and not from faith, if it ingage not our ſouls into the love of him. The frame of heart which enſues on the real faith of theſe things, is expreſſed, *Pſal.* ciii. 1, 2, 3, 4, 5. *Bleſs the Lord, O my ſoul, and all that is within me, bleſs his holy name. Bleſs the Lord, O my ſoul, and forget not all his benefits. Who forgiveth all thine iniquities and healeth all thy diſeaſes. Who redeemeth thy life from deſtruction; who crowneth thee with loving kindneſs and tender mercies, who ſatisfieth thy mouth with good things; ſo that thy youth is renewed like the eagles.* Let men pretend what they will, there needs no greater, no other evidence, to prove that any one doth not really believe the things that are reported in the goſpel concerning the mediatory actings of Chriſt, or that he hath no experience in his own ſoul and conſcience of the fruits and effects of them, than this, that his heart is not ingaged by them unto the moſt ardent love towards his perſon.

He is no chriſtian who lives not much in the meditation of the mediation of Chriſt, and the eſpecial acts of it. Some may more abound in that work than others, as it is fixed, formed and regular. Some may be more able than others to diſpoſe their thoughts concerning them, into method and order. Some may be more diligent than others in the obſervation of times for the ſolemn performance of this duty. Some may be able to riſe to higher and clearer apprehenſions of them than others. But as for thoſe, the bent of whoſe minds doth not lye towards thoughts of them, whoſe, hearts are not on all occaſions retreating unto the remembrance of them who embrace not all opportunities to call them over as they are able; on what grounds can they be eſteemed chriſtian? How do they live by the faith of the Son of God? Are the great things of the goſpel, of the mediation of Chriſt, propoſed unto us, as thoſe which we may think of when we have nothing elſe to do, that we may meditate upon, or neglect at our pleaſure, as thoſe wherein our concernment is ſo ſmall, as that they muſt give place unto all other occaſions or diverſions whatever? Nay; if our minds are not filled with theſe things; if Chriſt doth not dwell plentifully in our hearts by faith; if our ſouls are not poſſeſſed with them, and in their whole inward frame and conſtitution ſo caſt into this mould, as to be lead by a natural complacency unto a converſe with them, we are ſtrangers unto the life of faith. And if we are thus converſant about theſe things, they will engage our hearts into the love of the perſon of Chriſt. To ſuppoſe the contrary, is indeed to deny the truth and reality of them all, and to turn the goſpel into a fable. Take one inſtance from among the reſt; namely, his death. Hath he the heart of a chriſtian, who doth not often meditate on the death of his Saviour, who doth not derive his life from it? Who can look into the goſpel and not fix on thoſe lines which either immediately and directly, or through ſome other paths of divine grace and wiſdom, do lead him thereunto? And can any have believing thoughts concerning the death of Chriſt, and not have his heart affected with ardent love unto his perſon? Chriſt in the goſpel *is evidently ſet forth*, *crucified before us*, Can any by the eye of faith look on this bleeding dying redeemer, and ſuppoſe love unto his perſon to be nothing but the work of fancy or imagination? They know the contrary, who always bear about in the body, the *dying of the Lord Jeſus*; as the apoſtle ſpeaks, 2 *Cor*. iv. 10 As his whole name, in all that he did, is an *ointment poured forth*, for which *the virgins love him*, Cant. i. 3. So this precious perfume of his death, is that wherewith their hearts are raviſhed in a peculiar manner. Again; as there can be no faith in Chriſt, where there is no *love* unto him, on the account of his mediatory acts, ſo where it is not, the want of it caſteth perſons under the higheſt guilt of ingratitude that our nature is liable unto. The higheſt aggravation of the ſin of angels, was their ingratitude unto their maker. For whereas by his meer will and pleaſure they were ſtated in the higheſt excellency, preheminence and dignity, that he thought good to communicate unto any creatures, or it may be, that any meer created nature is capable of in it ſelf; they were unthankful for what they had ſo received from undeſerved goodneſs and bounty, and ſo caſt themſelves into everlaſting ruine. But yet the ſins of men in their ingratitude towards Chriſt on the account of what he hath done for them, is attended with an aggravation above that of the angels. For although the angels were originally inſtated in that condition of dignity which in this world we cannot attain unto, yet were they not redeemed and recovered from miſery as we are. In all the croud of evil and wicked men, that the world is peſtred withal, there are none by common conſent ſo ſtigmatized for unworthy villany, as thoſe who are ſignally ungrateful for ſingular benefits. If perſons are unthankful unto them, if they have not the higheſt love for them, who redeem them from ignominy and death, and inſtate them in a plentiful inheritance (if any ſuch inſtances may be given) and that with the greateſt expence of labour and charge; mankind without any regret, doth tacitly condemn them unto greater miſeries than thoſe which they were delivered from. What then will be the condition of them, whoſe hearts are not ſo affected with the mediation of Chriſt, and the fruits of it, as to ingage the beſt, the choiceſt of their affections unto him? The goſpel it ſelf will be a Savour of death unto ſuch ungrateful wretches.

(2.) That which the ſcripture principally inſiſteth on as the motives of our love unto Chriſt, is his love unto us, which was the principle of all his mediatory actings in our behalf. Love is that jewel of humane nature which commands a valuation wherever it is found. Let other circumſtances be what they will, whatever diſtances between perſons may be made by them, yet real love where it is evidenced ſo to be, is not deſpiſed by any but ſuch as degenerate into profligate brutality. If it be ſo ſtated as that it can produce no outward effects advantagious unto them that are beloved, yet it commands a reſpect as it were whether we will or no, and ſome return in its own kind. Eſpecially it doth ſo if it be altogether undeſerved, and ſo evidenceth it ſelf to proceed from a goodneſs of nature, and an inclination unto the good of them on whom it is fixed. For whereas the eſſential nature of love conſiſteth in willing good unto them that are beloved: where the act of the will is real, ſincere and conſtantly exerciſed, without any defect of it on our part; no reſtraints can poſſibly be put upon our minds from going out in ſome acts of love again upon its account, unleſs all their faculties are utterly depraved, by habits of brutiſh and filthy luſts. But when this love which is thus undeſerved, doth alſo abound in effects troubleſome and chargeable in them in whom it is, and highly beneficial unto them on whom it is placed, if there be any ſuch affection left in the nature of any man, it will prevail unto a reciprocal love.

And all theſe things are found in the love of Chriſt unto that degree and height, as nothing parallel unto it can be found in the whole creation. I ſhall briefly ſpeak of it under two general heads.

1.) The ſole ſpring of all the mediatory actings of Chriſt, both in the ſuſception of our nature, and in all that he did and ſuffered therein, was his own meer love and grace working by pity and compaſſion. It is true, he undertook this work principally with reſpect unto the glory of God, and out of love unto him. But with reſpect unto us, his only motive unto it was his abundant overflowing love. And this is eſpecially remembred unto us in that inſtance wherein it carried him through the greateſt difficulties, namely, in his death and the oblation of himſelf on our behalf, *Gal.* ii. 20. *Epheſ*. v. 2,----25, 26. 1 *John* iii. 16. *Revel.* i. 5, 6, This alone enclined the Son of God to undertake the glorious work of our redemption, and carried him through the death and dread which he underwent in the accompliſhment of it. Should I engage into the conſideration of this love of Chriſt, which was the means great of the conveying all the effects of divine wiſdom and grace unto the church; that glaſs which God choſe to repreſent himſelf and all his goodneſs in unto believers; that ſpirit of life in the wheel of all the motions of the perſon of Chriſt in the redemption of the church unto the eternal glory of God, his own and that of his redeemed alſo; that mirrour wherein the holy Angels and bleſſed ſaints ſhall for ever contemplate the divine excellencies in their ſuitable operations; I muſt now begin a diſcourſe much larger than that which I have paſſed through. But it is not ſuited unto my preſent deſign ſo to do. Nor conſidering the growing apprehenſions of many about the perſon of Chriſt, which are utterly deſtructive of the whole nature of that love which we aſcribe unto him, do I know how ſoon a more diſtinct explication and defence of it may be called for. And this cauſe will not be forſaken. They know nothing of the life and power of the goſpel, nothing of the reality of the grace of God, nor do they believe aright one article of the chriſtian faith, whoſe hearts are not ſenſible of the love of Chriſt herein. Nor is he ſenſible of the love of Chriſt, whoſe affections are not thereon drawn out unto him. I ſay, they make a pageant of religion, a fable for the theatre of the world, a buſineſs of fancy and opinion, whoſe hearts are not really affected with the love of Chriſt, in the ſuſception and diſcharge of the work of mediation, ſo as to have real and ſpiritually ſenſible affections for him. Men may babble things which they have learnt by rote; they have no real acquaintance with chriſtianity, who imagine that the placing of the moſt intenſe affections of our ſouls on the perſon of Chriſt, the loving him with all our hearts becauſe of his love, our being overcome thereby, until we are ſick of love, the conſtant motions of our ſouls towards him with delight and adherence, are but fancies and imaginations. I renounce that religion, be it whoſe it will, that teacheth, inſinuateth, or giveth countenance unto ſuch abominations. That doctrine is as diſcrepant from the goſpel as the alcoran, as contrary to the experience of believers, as what is acted in and by the devils, which inſtructs men unto a contempt of the moſt fervent love unto Chriſt, or caſts reflections upon it. I had rather chuſe my eternal lot and portion with the meaneſt believer, who being effectually ſenſible of the love of Chriſt, ſpends his days in mourning that he can love him no more than he finds himſelf on his utmoſt endeavours for the diſcharge of his duty to do, than with the beſt of them, whoſe vain ſpeculations, and a falſe pretence of reaſon, puff them up unto a contempt of theſe things.

2.) This love of Chriſt unto the church, is ſingular in all thoſe qualifications which render love obliging unto reciprocal affections. It is ſo in its reality. There can be no love amongſt men, but will derive ſomething from that diſorder which is in their affections, in their higheſt actings. But the love of Chriſt is pure and abſolutely free from any alloy. There cannot be the leaſt ſuſpicion of any thing of ſelf in it. And it is abſolutely undeſerved. Nothing can be found amongſt men that can repreſent or exemplify its freedom from any deſert on our part. The moſt candid and ingenious love amogſt us, is when we love another for his worth, excellency and uſefulneſs, though we have no ſingular benefit of them our ſelves. But not the leaſt of any of theſe things were found in them, on whom he ſet his love until they were wrought in them, as effects of that love which he ſet upon them. Men ſometimes may riſe up unto ſuch an high degree and inſtance in love, as that they will even die for another. But then it muſt be on a ſuperlative eſteem which they have of their worth and merit. It may be, ſaith the apoſtle, treating of the love of Chriſt, and of God in him, *that for a good man even one would dare to dye*, Rom. v. 7. It muſt be for a good man, one who is juſtly eſteemed *commune bonum*, a publick good to mankind, one whoſe benignity is ready to exerciſe loving kindneſs on all occaſions, which is the eſtate of a good man; peradventure ſome would even dare to dye for ſuch a man. This is the height of what love among men can riſe unto; and if it hath ben inſtanced in any, it hath been accompanied with an open mixture of vain glory, and deſire of renown. But the Lord Chriſt placed his love on us, that love from whence he died for us, when we *were ſinners and ungodly*; that is, every thing which might render us unamiable and undeſerving. Though we were as deformed as ſin could render us, and more deeply indebted than the whole creation could pay or anſwer, yet did he fix his love upon us, to free us from that condition, and to render us meet for the moſt intimate ſociety with himſelf. Never was there love which had ſuch effects, which coſt him ſo dear in whom it was, and proved ſo advantagious unto them on whom it was placed. In the purſuit of it he underwent every thing that is evil in his own perſon, and we receive every thing that is good in the favour of God, and eternal bleſſedneſs On the account of theſe things, the apoſtle aſcribeth a *conſtraining power* unto the love of Chriſt, 2 *Cor*. v. 14. And if it conſtraineth us unto any return unto him, it doth ſo unto that of love in the firſt place. For no ſuitable return can be made for love but love, at leaſt not without it. As love cannot be purchaſed, *for if a man would give all the ſubſtance of his houſe for love, it would utterly be contemned, Cant*. viii. 7. ſo if a man would give all the world for a requital of love, without love, it would be deſpiſed. To fancy that all the love of Chriſt unto us, conſiſts in the precepts and promiſes of the goſpel, and all our love unto him, in the obſervance of his commands, without a real love in him unto our perſons like that of a *husband unto a wife*, Epheſ. v. 25, 26. or an holy affection in our hearts and minds unto his perſon, is to overthrow the whole power of religion, to deſpoil it of its life and ſoul, leaving nothing but the carkaſs of it. This love unto Chriſt, and unto God in him, becauſe of his love unto us, is the principal inſtance of divine love, the touchſtone of its reality and ſincerity. Whatever men may boaſt of their affectionate endearments unto the divine goodneſs, if it be not founded in a ſenſe of this love of Chriſt and the love of God in him, they are but empty notions they flouriſh withal, and their deceived hearts feed upon aſhes. It is in Chriſt alone that God is declared to be love, without an apprehenſion whereof, none can love him as they ought. In him alone, that infinite goodneſs which is the peculiar object of divine love, is truly repreſented unto us, without any ſuch deceiving phantaſms, as the workings of fancy, or depravation of reaſon may impoſe upon us. And on him doth the ſaving communication of all the effects of it depend. And an infinite condeſcenſion is it in the holy God, ſo to expreſs his *glory in the face of Jeſus Chriſt*, or to propoſe himſelf as the object of our love in and through him. For conſidering our weakneſs, as to an immediate comprehenſion of the infinite, excellencies of the divine nature, or to bear the rays of his reſplendent glory, ſeeing none can ſee *his face and live*, it is the moſt adorable effect of divine wiſdom and grace, that we are admitted unto the contemplation of them, in the perſon of Jeſus Chriſt.

There is yet farther evidence to be given unto this love unto the perſon of Chriſt, from all thoſe bleſſed effects of it which are declared in the ſcripture, and whereof believers have the experience in themſelves. But ſomething I have ſpoken concerning them formerly in my diſcourſe about *communion with God*; and the nature of the preſent deſign, will not admit of enlargement upon them.

CHAP. XV.

Conformity unto CHRIST, *and following his Example.*

THE third thing propoſed to declare the uſe of the perſon of Chriſt in religion, is that conformity which is required of us unto him. This is the great deſign and projection of all believers. Every one of them hath the idea or image of Chriſt in his mind; in the eye of faith, as it is repreſented unto him in the glaſs of the goſpel. *Κατοπτριζόμενοι τὴν δόξαν Κυρίου*, 2. *Cor.* iii. 18. *We behold his glory in a glaſs*, which implants the image of it on our minds. And hereby the mind is *transformed into the ſame image*, made like unto Chriſt ſo repreſented unto us, which is the conformity we ſpeak of. Hence every true believer hath his heart under the conduct of an habitual inclination and deſire to be like unto Chriſt. And it were eaſy to demonſtrate that where this is not, there is neither faith nor love. Faith will caſt the ſoul into the form or frame of the thing believed, *Rom.* vi. 17. And all ſincere love worketh an aſſimulation. Wherefore the beſt evidence of a real principle of the life of God in any ſoul, of the ſincerity of faith, love and obedience, is an internal cordial endeavour, operative on all occaſions, after conformity unto Jeſus Chriſt.

There are two parts of the duty propoſed. 1. The firſt reſpects the internal grace and holineſs of the humane nature of Chriſt. 2. The other his example in duties of obedience. And both of them, both materially, as to the things wherein they conſiſt, and formally, as they were his, or in him, belong unto the conſtitution of a true diſciple.

1. Internal conformity unto his habitual grace and holineſs, is the fundamental deſign of a chriſtian life. That which is the beſt without it, is a pretended imitation of his example in outward duties of obedience. I call it petended, becauſe where the firſt deſign is wanting, it is no more but ſo; nor is it acceptable to Chriſt, nor approved by him. And therefore an attempt unto that end hath often iſſued in formality, hypocriſy and ſuperſtition. I ſhall therefore lay down the grounds of this deſign, the nature of it, and the means of its purſuit. God, in the humane nature of Chriſt did perfectly renew that bleſſed image of his on our nature, which we loſt in *Adam*, with an addition of many glorious endowments which *Adam* was not made partaker of. God did not renew it in his nature, as though that portion of it whereof he was partaker, had ever been deſtitute or deprived of it, as it is with the ſame nature in all other perſons. For he derived not his nature from *Adam* in the ſame way that we do; nor was he ever in *Adam* as the publick repreſentative of our nature as we were. But our nature in him had the image of God implanted in it, which was loſt and ſeparated from the ſame nature, in all other

inſtances of its ſubſiſtence. It pleaſed the Father that in him *all fulneſs ſhould dwell*, that he ſhould be *full of grace and truth*, and in all things have the preheminence. But of theſe gracious endowments of the humane nature of Chriſt, I have diſcourſed elſewhere.

2. One end of God in filling the humane nature of Chriſt with all grace, in implanting his glorious image upon it, was that he might in him propoſe an example of what he would by the ſame grace renew us unto, and what we ought in a way of duty to labour after. The fulneſs of grace was neceſſary unto the humane nature of Chriſt, from its hypoſtatical union with the Son of God. For whereas therein the *fulneſs of the Godhead dwelt in him bodily*, it became τὸ ἅγιον, an *holy thing*, Luke. i. 35. It was alſo neceſſary unto him, as unto his own obedience in the fleſh, wherein he fulfilled all righteouſneſs, did no ſin, *neither was guile found in his mouth*, 1 Pet. ii. 22. And it was ſo unto the diſcharge of the office he undertook: for *ſuch an high prieſt became us, who was holy, harmleſs, undefiled, and ſeparate from ſinners*, Heb. vii. 26. Howbeit the infinite wiſdom of God had this farther deſign in it alſo, namely, that he might be the pattern and example of the renovation of the image of God in us, and of the glory that doth enſue thereon. He is in the eye of God as the idea of what he intends in us, in the communication of grace and glory; and he ought to be ſo in ours as unto all that we aim at in a way of duty. He hath *predeſtinated us to be conformed unto the image of his Son, that he might be the firſt-born among many brethren*, Rom. viii. 30. In the collation of all grace on Chriſt, God deſigned to make *him the firſt-born of many brethren*; that is, not only to give him the power and authority of the firſtborn, with the truſt of the whole inheritance to be communicated unto them, but alſo as the example of what he would bring them unto. *For both he that ſanctifieth, and they that are ſanctified are all of one, for which cauſe he is not aſhamed to call them brethren*, Heb. ii. 11. It is Chriſt who ſanctifieth believers; yet is it from God, who firſt ſanctified him, that he and they might be *of one*, and ſo become *brethren*, as bearing the image of the ſame Father. God deſigned and gave unto Chriſt grace and glory; and he did it that he might be the prototype of what he deſigned unto us, and would beſtow upon us. Hence the apoſtle ſhews that the effect of this predeſtination to conformity unto the image of the Son, is the communication of all effectual ſaving grace, with the glory that enſues thereon. *ver.* 30. *Moreover whom he did predeſtinate, them he alſo called; and whom he called, them he alſo juſtified; and whom he juſtified, them he alſo glorified.* The great deſign of God in his grace is, that as we have born the *image of the firſt* Adam, in the depravation of our natures, ſo we ſhould bear the *image of the ſecond* in their renovation. As we have born *the image of the earthly*, ſo we ſhall bear *the image of the heavenly*, 1 Cor. xv. 49. And as he is the pattern of all our graces, ſo he is of glory alſo. All our glory will conſiſt in our being *made like unto him*, which what it is, doth not as yet *appear*, 1 John iii. 2. For *he ſhall change even our vile body, that it may be faſhioned like unto his glorious body*, Phil. iii. 21. Wherefore the fulneſs of grace was beſtowed on the humane nature of Chriſt, and the image of God glorioſly implanted thereon, that it might be the prototype and example of what the church was through him to be made partaker of. That which God intends for us, in the internal communication of his grace, and in the uſe of all the ordinances of the church, is, that we may come unto the *meaſure of the ſtature of the fulneſs which is in Chriſt*, Epheſ. iv. 13. There is a fulneſs of all grace in Chriſt. Hereunto are we to be brought according to the *mea-*

ſure that is deſigned unto every one of us. *For unto every one of us is given grace according to the meaſure of the gift of Chriſt* ver. 7. He hath in his ſovereign grace aſſigned different meaſures unto thoſe on whom he doth beſtow it. And therefore it is called *the ſtature*, becauſe as we grow *gradually* unto it, as men do unto their juſt ſtature; ſo there is a *variety* in what we attain unto, as there is in the ſtatures of men, who are yet all perfect in their proportion.

3. This image of God in Chriſt is repreſented unto us in the goſpel. Being loſt from our nature, it was utterly impoſſible we ſhould have any juſt comprehenſion of it. There could be no ſteady notion of the image of God, until it was renewed and exemplified in the humane nature of Chriſt. And thereon, without the knowledge of him, the wiſeſt of men have taken thoſe things to render men moſt like unto God which were *adverſe* unto him. Such were the moſt of thoſe things which the heathens adore as heroick virtues. But being perfectly exemplified in Chriſt, it is now plainly repreſented unto us in the goſpel. Therein *with open face we behold as in a glaſs the glory of the Lord, and are changed into the ſame image*, 2 Cor. iii. 18. The vail being taken away from divine revelations by the doctrine of the goſpel, and from our hearts by the Lord the Spirit, we behold the image of God in Chriſt with open face, which is the principal means of our being transformed into it. The goſpel is the declaration of Chriſt unto us, and the glory of God in him, as unto many other ends, ſo in eſpecial, that we might in him *behold and contemplate that image of God* we are gradually to be renewed into. Hence we are ſo therein to *learn the truth as it is in Jeſus, as to be renewed in the ſpirit of our minds, and to put on that new man, which after God is created in righteouſneſs and true holineſs*, Epheſ. iv. 20.--23, 24. that is, that is *renewed after the image of him who created him*, Col. iii. 10.

4. It is therefore evident, that the life of God in us conſiſts in conformity unto Chriſt; nor is the holy ſpirit as the principal and efficient cauſe of it given unto us for any other end, but to unite us unto him, and make us like him. Wherefore the original goſpel duty which animates and rectifies all others, is a deſign for conformity unto Chriſt in all the gracious principles and qualifications of his holy ſoul, wherein the image of God in him doth conſiſt. As he is the prototype and exemplar in the eye of God for the communication of all grace unto us; ſo he ought to be the great example in the eye of our faith in all our obedience unto God, in our compliance with all that he requireth of us. God himſelf or the divine nature in its holy perfections, is the ultimate object and idea of our tranſformation in the renewing of our minds. And therefore under the Old Teſtament before the incarnation of the Son, he propoſed his own holineſs immediately as the pattern of the church. *Be ye holy, for the Lord your God is holy*, Lev. xi. 44. xix. 2. xx. 5. But the *law made nothing perfect.* For to compleat this great injunction, there was yet wanting an expreſs example of the holineſs required, which is not given us but in him, who is the *firſt-born, the image of the inviſible God.* There was a notion even among the philoſophers, that the principal endeavour of a wiſe man was *to be like unto God.* But in the improvement of it the beſt of them fell into fooliſh and proud imaginations. Howbeit the notion it ſelf, was the principal beam of our primogenial light, the beſt relique of our natural perfections. And thoſe who are not ſome way under the power of a deſign to *be like unto God*, are every way like unto the devil. But thoſe perſons who had nothing but the abſolute eſſential properties of the divine nature to contemplate on in the light of reaſon, failed all of them both in the notion it ſelf of conformity unto God, and eſpecially in the practical improvement of it. Whatever men may fancy to the contrary, it is the

deſign of the apoſtle in ſundry places of his writings to prove that they did ſo, eſpecially, *Rom.* i. 1 *Cor.* i. Wherefore it was an infinite condeſcenſion of divine wiſdom and grace gloriouſly to implant that image of his which we are to endeavour conformity unto, on the humane nature of Chriſt, and then ſo fully to repeſent and propoſe it unto us in the revelation of the goſpel. The infinite perfections of God conſidered abſolutely in themſelves, are accompanied with ſuch an incomprehenſible glory, as is hard to conceive how they are the object of our imitation. But the repreſentation that is made of them in Chriſt, as the image of the inviſible God, is ſo ſuited to the renued faculties of our ſouls, ſo congenial unto the new creature, or the gracious principle of ſpiritual life in us, that the mind can dwell on the contemplation of them, and be thereby transformed into the ſame image.

Herein lyes much of the life and power of chriſtian religion, as it reſides in the ſouls of men. This is the prevailing deſign of the minds of them that truly believe the goſpel; they would in all things be like unto Jeſus Chriſt. And I ſhall briefly ſhew, (1.) What is required hereunto: And (2.) What is to be done in a way of duty for the attaining that end.

(1.) A ſpiritual light to diſcern the beauty, glory and amiableneſs of grace in Chriſt, is required hereunto. We can have no real deſign of conformity unto him, unleſs we have their eyes, who *ſaw his glory, the glory of the only begotten of the Father, full of grace and truth*, John i. 14. Nor is it enough that we ſeem to diſcern the glory of his perſon, unleſs we ſee a beauty and excellency in every grace that is in him. *Learn of me*, ſaith he, *for I am meek and lowly in heart*, Matth. xi. 29. If we are not able to diſcern an excellency in *meekneſs and lowlineſs of heart*, (as they are things generally deſpiſed) how ſhall we ſincerely endeavour after conformity unto Chriſt in them? The like may be ſaid of all other his gracious qualifications. His zeal, his patience, his ſelf-denial, his readineſs for the croſs, his love unto his enemies, his benignity to all mankind, his faith and fervency in prayer, his love to God, his campaſſion towards the ſouls of men, his unweariedneſs in doing good, his purity, his univerſal holineſs; unleſs we have a ſpiritual light to diſcern the glory and amiableneſs of them all as they were in him, we ſpeak in vain of any deſign for conformity unto him. And this we have not, unleſs God *ſhine into our hearts*, to give us the knowledge of his glory, in the face of Jeſus Chriſt. It is, I ſay, a fooliſh thing to talk of the *imitation of Chriſt*, whilſt really through the darkneſs of our minds we diſcern not that there is an excellency in the things wherein we ought to be like unto him.

(2.) Love unto them ſo diſcovered in a beam of heavenly light, is required unto the ſame end. No ſoul can have a deſign of conformity unto Chriſt, but his, who ſo likes and loves the graces that were in him, as to eſteem a participation of them in their power, to be the greateſt advantage, to be the moſt invaluable privilege that can in this world be attained. It is the *ſavour of his good oitnments for which the virgins love him*, cleave unto him, and endeavour to be like him. In that whereof we now diſcourſe, namely, of conformity unto him, he is the repreſentative of the image of God unto us. And if we do not love and prize above all things thoſe gracious qualifications and diſpoſitions of mind wherein it doth conſiſt, whatever we may pretend of the imitation of Chriſt in any outward acts or duties of obedience, we have no deſign of conformity unto him. He who ſees and admires the glory of Chriſt as filled with theſe graces, as he *was fairer than the children of men*, be-

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cauſe *grace was poured into his lips*, unto whom nothing is ſo deſirable, as to have the ſame mind, the ſame heart, the ſame ſpirit that was in Chriſt Jeſus, he is prepared to preſs after *conformity* unto him. And unto ſuch a ſoul the repreſentation of all theſe excellencies in the perſon of Chriſt, is the great incentive, motive and guide, in and unto all internal obedience unto God.

That wherein we are labour for this conformity may be reduced unto two heads.

1.) An oppoſition unto all ſin, in the root, principle and moſt ſecret ſprings of it, or original cleavings unto our nature. He did no ſin, neither was there any guile found in his mouth. *He was holy, harmeleſs*, undefiled, ſeparate from ſinners. He was the lamb of God *without ſpot or blemiſh*; like unto us, yet without ſin. Not the leaſt tincture of ſin did ever make an approach unto his holy nature. He was abſolutely free from every drop of that *fomes* which hath invaded us in our depraved condition. Wherefore to be freed from all ſin, is the firſt general part of an endeavour for conformity unto Chriſt. And although we cannot perfectly attain hereunto in this life, as we have *not already attained, nor are already perfect*, yet he who groaneth not in himſelf after it who doth not loath every thing that is of the remainder of ſin in him, and himſelf for it, who doth not labour after its abſolute and univerſal extirpation, hath no ſincere deſign of conformity unto Chriſt, nor can ſo have. He who endeavours to be like him, muſt *purify himſelf, even as he is pure.* Thoughts of the purity of Chriſt, in his abſolute freedom from the leaſt tincture of ſin, will not ſuffer a believer to be negligent at any time, for the endeavouring the utter ruine of that which makes him unlike unto him. And it is a bleſſed advantage unto faith in the work of mortification of ſin, that we have ſuch a pattern continually before us.

2.) The due improvement of, and continual growth in every grace, is the other general part of this duty. In the exerciſe of his own all-fulneſs of grace, both in moral duties of obedience, and the eſpecial duties of his office, did the glory of Chriſt on the earth conſiſt. Wherefore to abound in the exerciſe of every grace, to grow in the root, and thrive in the fruit of them, is to be conformed unto the image of the Son of God.

The following the example of Chriſt in all duties towards God and men, in his whole converſation on the earth, is the ſecond part of the inſtance now given concerning the uſe of the perſon of Chriſt in religion. The field is large which here lies before us, and filled with numberleſs bleſſed inſtances: I cannot here enter into it; and the miſtakes that have been in a pretence unto it, requires that it ſhould be handled diſtinctly and at large by it ſelf, which if God will, may be done in due time. One or two general inſtances wherein he was moſt eminently our example, ſhall cloſe this his diſcourſe.

(1.) His meekneſs, lowlineſs of mind, condeſcenſion unto all ſorts of perſons; his love and kindneſs unto mankind, his readineſs to do good unto all, with patience and forbearance, are continually ſet before us in his example. I place them all under one head, as proceeding all from the ſame ſpring of divine goodneſs and having effects of the ſame nature. With reſpect unto them, it is required that *the ſame mind be in us that was in Chriſt Jeſus*, Phil. ii. 5. and that we *walk in love, as he alſo loved us*, Epheſ. v. 2. In theſe things was he the great repreſentative of the divine goodneſs unto us. In the acting of theſe graces on all occaſions did he declare and manifeſt the nature of God from whom he came. And this was one end of his exhibition in the fleſh. Sin had filled the world with a repreſentation of the devil and his nature, in mutual hatred, ſtrife, variance, envy, wrath, pride, fierceneſs and rage againſt one another, all which are of the old murderer. The inſtances of a cured, of a contrary frame were obſcure and weak in the beſt of the ſaints of old. But in our Lord Jeſus, the light of the glory of God herein firſt ſhone upon the world. In the exerciſe of theſe graces which he moſt abounded in, becauſe the ſins, weakneſſes and infirmities of men gave continual occaſion thereunto, did he repreſent the divine nature, as love, as infinitely good, benign, merciful and patient, as delighting in the exerciſe of theſe its holy properties. In them was the Lord Chriſt our example in an eſpecial manner. And they do in vain pretend to be his diſciples, to be followers of him, who endeavour not to order the whole courſe of their lives in conformity unto him in theſe things. One chriſtian who is meek, humble, kind, patient and uſeful unto all, that condeſcends to the ignorance, weakneſſes and infirmities of others, that paſſeth by provocations, injuries, contempt, with patience, and with ſilence, unleſs where the glory and truth of God call for a juſt vindication; that pitieth all ſorts of men in their failings and miſcarriages, who is free from jealouſies and evil ſurmizes, that loveth what is *good in all men*, and *all men even wherein they are not good*, nor do good, doth more expreſs the virtues and excellencies of Chriſt, than thouſands can do with the moſt magnificent works of piety or charity where this frame is wanting in them. For men to pretend to follow the *example of Chriſt*, and in the mean time to be proud, wrathful, envious bitterly zealous, calling for fire from heaven to deſtroy men, or fetching it themſelves from hell, is to cry, *hail unto him*, and to crucify him a freſh unto their power.

(2.) Self-denial, readineſs for the croſs, with patience in ſufferings, are the ſecond ſort of things which he calls all his diſciples to follow his example in. It is the fundamental law of his goſpel, that if any one will be his diſciple, *he muſt deny himſelf, take up his croſs and follow him*. Theſe things in him, as they are all of them ſummarily repreſented, *Phil.* ii. 5, 6, 7, 8. by reaſon of the *glory of his perſon*, and the nature of his ſufferings, are quite of another kind than that we are called unto. But his grace in them all is our only pattern, in what is required of us. *Chriſt hath ſuffered for us, leaving us an example, that we ſhould follow his ſteps, who when he was reviled reviled not again, when he ſuffered, he threatned not*, 1 Pet. ii. 21, 22, 23. Hence we are called to look unto *Jeſus, the author and finiſher of our faith, who for the joy that was ſet before him, endured the croſs, and deſpiſed the ſhame.* For we are to *conſider him, who endured ſuch contradiction of ſinners in himſelf, that we faint not*, Heb xii. 2, 3. Bleſſed be God for this example; for the glory of the condeſcenſion, patience, faith and endurance of Jeſus Chriſt in the extremity of all ſorts of ſufferings. This hath been the pole ſtar of the church in all its ſtorms the guide, the confort, ſupportment and encouragement of all thoſe holy ſouls, who in their ſeveral generations, have in various degrees undergone *perſecution for righteouſneſs ſake*, and yet continueth ſo to be unto them who are in the ſame condition. And I muſt ſay, as I have done on ſome other occaſions in the handling of this ſubject, that a diſcourſe on this one inſtance of the uſe of Chriſt in religion, from the coſideration of the perſon who ſuffered and ſet us this example, of the principle from whence, and the end for which he did it; of the variety of evils of all ſorts, he had to conflict withal, of his invincible patinence under them all, and immoveableneſs of love and compaſſion unto mankind, even his perſecutors, the dolorous afflictive circumſtances of his ſufferings from God and men, the bleſſed efficacious workings of his faith and truſt in God unto the uttermoſt, with the glorious iſſue of the whole, and the influence of all theſe conſiderations unto the conſolation and ſupportment of the church, would take up more room and time, than what is allotted unto the whole of that, whereof it is here the leaſt part. I ſhall leave the whole under the ſhade of that bleſſed promiſe, *If ſo be that we ſuffer with him, we ſhall alſo be glorified together; for I reckon that the ſufferings of this preſent time, are not to be compared with the glory that ſhall be revealed in us*, Rom. viii. 17, 18.

The laſt thing propoſed concerning the perſon of Chriſt, was the uſe of it unto believers, in the whole of their relation unto God and duty towards him. And the things belonging thereunto may be reduced unto theſe general heads.

(1.) Their ſanctification, which conſiſteth in theſe four things: 1.) The mortification of ſin. 2.) The gradual renovation of our natures. 3.) Aſſiſtances in actual obedience. 4.) The ſame in temptations and trials.

(2.) Their juſtification with its concomitants and conſequents. As 1.) adoption. 2.) Peace. 3.) Conſolation and joy in life and death. 4.) Spiritual gifts unto the edification of themſelves and others. 5.) A bleſſed reſurrection. 6.) Eternal glory.

There are other things which alſo belong hereunto. As their guidance in the courſe of their converſation in this world; direction unto uſefulneſs in all ſtates and conditions; patient waiting for the accompliſhment of God's promiſes to the church; the communication of fœderal bleſſings unto their families; and the exerciſe of loving kindneſs towards mankind in general; with ſundry other concernments of the life of faith of the like importance; but they may be all reduced unto the general heads propoſed.

What ſhould have been ſpoken with reference unto theſe things belongs unto theſe three heads.

(1. A declaration that all theſe things are wrought in, and communicated unto believers according to their various natures by an emanation of grace and power from the perſon of Jeſus Chriſt, as the head of the church, as he who is exalted and made a prince and a Saviour, to give repentance and the forgiveneſs of ſins.

(2. A declaration of the way and manner how believers do live upon Chriſt in the exerciſe of faith, whereby according to the promiſe and appointment of God, they derive from him the whole grace and mercy whereof in this world they are made partakers, and are eſtabliſhed in the expectation of what they ſhall receive hereafter by his power. And that two things do hence enſue. *Firſt*, The neceſſity of univerſal evangelical obedience, ſeeing it is only in and by the duties of it, that faith is or can be kept in a due exerciſe unto the ends mentioned. *Secondly*, That believers do hereby encreaſe continually with the encreaſe of God, and grow up into him who is the head, until they become the fulneſs of him who filleth all in all.

(3. A conviction that a real intereſt in, and participation of theſe things, cannot be obtained any other way, but by the actual exerciſe of faith on the perſon of Jeſus Chriſt.

Theſe things were neceſſary to be handled at large with reference unto the end propoſed. But for ſundry reaſons the whole of this labour is here declined. For ſome of the particulars mentioned, I have already inſiſted on in other diſcourſes heretofore publiſhed, and that with reſpect unto the end here deſigned. And this argument cannot be handled as it doth deſerve unto full ſatisfaction without an entire diſcourſe concerning the life of faith, which my preſent deſign will not admit of.

CHAP. XVI.

An humble Enquiry into, and Proſpect of the Infinite Wiſdom of GOD, *in the Conſtitution of the Perſon of* CHRIST, *and the way of* SALVATION *thereby.*

FROM the conſideration of the things before inſiſted on, we may endeavour, according unto our meaſure, to take a view of, and humbly adore the infinite wiſdom of God in the holy contrivance of this great myſtery of godlineſs, *God manifeſt in the fleſh.* As it is a ſpiritual *evangelical myſtery,* it is an effect of divine wiſdom, in the redemption and ſalvation of the church, unto the eternal glory of God, and as it is a *great myſtery,* ſo it is the myſtery of the *manifold wiſdom of God,* Epheſ. iii. 9. 10. that is, of infinite wiſdom working in great variety of actings and operations, ſuited unto, and expreſſive of its own infinite fulneſs: For herein were *all the treaſures of wiſdom and knowllege* laid up, and laid out, *Col.* ii. 3. An argument this is, in ſome parts whereof diverſe of the ancient writers of the church have laboured, ſome occaſionally, and ſome with expreſs deſign. I ſhall inſiſt only on thoſe things which ſcripture light leads us directly unto. The depths of divine wiſdom in this glorious work are hid from the eyes of all living. *God alone underſtandeth the way thereof; and he knoweth the place thereof*; as he ſpeaks, *Job* xxviii. 21,---23. Yet is it ſo glorious in its effects, that *deſtruction and death ſay, We have heard the fame of it with our ears,* ver. 22. The fame and report of this divine wiſdom reach even unto hell. Thoſe who eternally periſh ſhall hear a fame of this wiſdom in the glorious effects of it, towards the bleſſed ſouls above, though ſome of them would not believe it here in the light of the goſpel, and none of them can underſtand it there in their everlaſting darkneſs. Hence the report which they have of this wiſdom, is an aggravation of their miſery. Theſe depths we may admire and adore, but we cannot comprehend: *For who hath known the mind of the Lord herein, or with whom took he counſel?* concerning the original cauſes of his counſels in this great myſtery, we can only ſay, O *the depths of the riches both of the wiſdom and knowledge of God! How unſearchable are his judgments, and his ways paſt finding out!* This alone is left unto us in the way of duty, that in the effects of them, we ſhould contemplate on their excellency, ſo as to give glory to God, and live in an holy admiration of his wiſdom and grace. For to give glory unto him, and admire him is our preſent duty, until he *ſhall come eternally to be glorified in his ſaints, and admired in all them that believe,* 2 Theſ. i. 10. We can do no more but ſtand at the ſhore of this ocean, and adore its unſearchable depths. What is delivered from them by divine revelation we may receive as pearls of price, to enrich and adorn our ſouls. *For ſecret things belong unto the Lord our God, but thoſe things which are revealed, unto us, that we may do the words of his law,* Deut. xxix. 29. We ſhall not therefore in our enquiry into this great myſtery, intrude our ſelves into the things which we have not ſeen, but only endeavour a right underſtanding of what is revealed concerning it. For the end of all divine revelations is our knowledge of the things revealed, with our obedience thereon; and unto this end, things revealed do belong unto us.

Some things in general are to be premiſed unto our preſent enquiry.

1. We can have no view or due proſpect of the *wiſdom* of God in any of his works, much leſs in this of *ſending his Son in the likeneſs of ſinful fleſh,* or the conſtitution of his perſon, and the work of redemption to be accompliſhed thereby, unleſs we conſider alſo the intereſt of the other holy properties of the divine nature in them. Such are his holineſs, his righteouſneſs, his ſovereign authority, his goodneſs, love and grace.

There are three excellencies of the divine nature principally to be conſidered in all the external works of God.

(1.) His goodneſs, which is the communicative property thereof. This is the eternal fountain and ſpring of all divine communications. Whatever is good in and unto any creatures, is an emanation from divine goodneſs. *He is good, and he doth good.* That which acts originally in the divine nature, unto the communication of it ſelf in any bleſſed or gracious effects unto the creatures, is goodneſs.

(2.) Wiſdom, which is the directive power or excellency of the divine nature. Hereby God guides, diſpoſeth, orders and directs all things unto his own glory, in and by their own immediate proper ends, *Prov.* xvi. 4. *Rev.* iv. 11.

(3.) Power, which is the effective excellency of the divine nature, effecting and accompliſhing what wiſdom doth deſign and order.

Whereas wiſdom therefore is that holy excellency or power of the divine being, wherein God deſigns, and whereby he effects the glory of all the other properties of his nature, we cannot trace the paths of it in any work of God, unleſs we know the intereſt and concernment of thoſe other properties in that work. For that which wiſdom principally deſigns, is the glorification of them. And unto this end the effective property of the divine nature, which is almighty power, always accompanies or is ſubſervient unto the directive or infinite wiſdom, which is requiſite unto perfection in operation. What infinite goodneſs will communicate *ad extra,* what it will open the eternal fountain of the divine being and alſufficiency to give forth; that infinite wiſdom deſigns, contrives and directs to the glory of God; and what wiſdom ſo deſigns, infinite power effects. See *Iſa.* xl. 13, 14, 15,—17,— 28.

2. We can have no apprehenſions of the intereſt of the other properties of the divine nature in this great myſtery of Godlineſs, whoſe glory was deſigned in infinite wiſdom, without the conſideration of that ſtate and condition of our own wherein they are ſo concerned. That which was deſigned unto the eternal glory of God in this great work of the incarnation of his Son, was the redemption of mankind, or the recovery and ſalvation of the church. What hath been diſputed by ſome concerning it without reſpect unto the ſin of man, and the ſalvation of the church, is curioſity, and indeed preſumptuous folly. The whole ſcripture conſtantly aſſigneth this ſole end of that effect of divine goodneſs and wiſdom, yea aſſerts it as the only foundation of the goſpel, *John* iii. 16. Wherefore unto a due contemplation of divine wiſdom in it, it is neceſſary we ſhould

conſider what is the nature of Sin, eſpecially of that firſt ſin, wherein our original apoſtaſy from God did conſiſt; what was the condition of mankind thereon; what is the concernment of the holy God therein, on the account of the bleſſed properties of his nature; what way was ſuited unto our recovery, that God might be glorified in them all. Without a previous conſideration of theſe things, we can have no due conceptions of the wiſdom of God in this glorious work, which we enquire after. Wherefore I ſhall ſo far ſpeak of them, that if it be the will of God, the minds of thoſe who read and conſider them, may be opened and prepared to give admittance unto ſome rays of that divine wiſdom in this glorious work, the luſtre of whoſe full light we are not able in this world to behold. When there was a viſible pledge of the preſence of God in the *buſh that burned* and was not conſumed, *Moſes* ſaid, he *would turn aſide to ſee that great ſight*, Exod. iii. 3. And this great repreſentation of the glory of God being made and propoſed unto us, it is certainly our duty to divert from all other occaſions unto the contemplation of it. But as *Moſes* was then commanded to put *off his ſhoes*, *the place where on he ſtood being holy ground*; ſo it will be the wiſdom of him that writes, and of them that read, to diveſt themſelves of all carnal affections and imaginations, that they may draw nigh unto this great object of faith, with due reverence and fear.

The firſt thing we are to conſider in order unto the end propoſed, is, the nature of our Sin and apoſtaſy from God. For from thence we muſt learn the concernment of the divine excellencies of God in this work. And there are three things that were eminent therein.

1.) A reflection on the honour of the holineſs and wiſdom of God, in the rejection of his image. He had newly made man in his own image. And this work he ſo expreſſeth as to intimate a peculiar effect of divine wiſdom in it, whereby it was diſtinguiſhed from all other external works of creation whatever, *Gen.* i. 26, 27. *And God ſaid Let us make man in our own image, after our likeneſs*; *ſo God created man in his own image, in the image of God created he him.* No where is there ſuch an *emphaſis* of expreſſion concerning any work of God. And ſundry things are repreſented as peculiar therein.

(1. That the word of conſultation and that of execution are diſtinct. In all other works of creation, the word of determination and execution, was the ſame. When he created light which ſeems to be the beauty and glory of the whole creation, he only ſaid, *Let there be light, and there was light*, Gen. i. 3. So was it with all other things. But when he comes unto the creation of man, another *proceſs* is propoſed unto our faith. Theſe ſeveral words are diſtinct, not in time, but in nature. God ſaid, *Let us make man in our image and likeneſs*; and thereon it is added diſtinctly, as the execution of that antecedent counſel; *So God made man in his own image.* This puts a ſignal eminency on this work of God.

(2. A diſtinct peculiar concernment of all the perſons of the holy trinity in their conſultation and operation is in like manner propoſed unto us. *And God ſaid, Let us make man.* The truth hereof I have ſufficiently evinced elſewhere, and diſcovered the vanity of all other gloſſes and expoſitions. The properties of the divine nature principally and originally conſiderable in all external operations, (as we have newly obſerved) are goodneſs, wiſdom and power. In this great work divine goodneſs exerted it ſelf eminently and effectually in the *perſon of the Father*; the eternal fountain and ſpring, as of the divine nature, ſo of all divine operations. Divine wiſdom acted it ſelf peculiarly in the perſon of the Son, this being

the principal notion thereof, the eternal wiſdom of the Father. Divine power wrought effectually in the perſon of the holy Spirit; who is the immediate actor of all divine operations.

(3. The propoſition of the effecting this work being by way of conſultation, repreſents it a ſignal effect of infinite wiſdom. Theſe expreſſions are uſed to lead us unto the contemplation of that wiſdom.

Thus God made man in his *own image*, that is, in ſuch a rectitude of nature as repreſented his righteouſneſs and holineſs, in ſuch a ſtate and condition as had a reflection on it of his power and rule. The former was the ſubſtance of it, the latter a neceſſary conſequent thereof. This repreſentation, I ſay of God, in power and rule, was not that image of God wherein man was created, but a conſequent of it. So the words and their order declare. *Let us make man in our image and after our likeneſs and let them have dominion over the fiſh of the Sea*, &c. Becauſe he was made in the image of God, this dominion and rule were granted unto him. So fond is their imagination who would have the image of God to conſiſt ſolely in theſe things. Wherefore the loſs of the image of God was not originally the loſs of power and dominion, or a right thereunto. But man was deprived of that right, on the loſs of that image which it was granted unto: wherein it did conſiſt. See *Eccleſ.* vii. 29. *Epheſ.* iv. 24

Three things God deſigned in this communication of his image unto our nature, which were his principal ends in the creation of all things here below. And therefore was divine wiſdom more eminently exerted therein, than in all the other works of this inferiour creation.

1.] The firſt was, that he might therein make a repreſentation of his holineſs and righteouſneſs among his creatures. This was not done in any other of them. Characters they had on them of his goodneſs, wiſdom and power. In theſe things the *heavens declare the glory of God, and the firmament ſheweth his handy-work.* His *eternal power and Godhead* are manifeſt in the things that are made. But none of them, not the whole fabrick of heaven and earth, with all their glorious ornaments and endowments, were either fit or able to receive any impreſſions of his holineſs and righteouſneſs, of any of the moral perfections, or univerſal rectitude of his nature. Yet in the demonſtration and repreſentation of theſe things doth the glory of God principally conſiſt. Without them he could not be known and glorified as God. Wherefore he would have an image and repreſentation of them in the creation here below. And this he will always have ſo long as he will be worſhiped by any of his creatures. And therefore when it was loſt in *Adam*, it was renewed in *Chriſt*; as hath been declared.

2.] The ſecond was, that it might be a means of rendering actual glory unto him, from all other parts of the creation. Without this, which is as the animating life and form of the whole, the other creatures are but as a *dead thing*. They could not any way declare the glory of God, but paſſively and objectively. They were as an harmonious well tuned inſtrument, which gives no ſound, unleſs there be a ſkilful hand to move and act it. What is light if there be no eye to ſee it? or what is muſick if there be no ear to hear it? How glorious and beautiful ſoever any of the works of creation appear to be, from impreſſions of divine *power*, *wiſdom* and *goodneſs* on them, yet without this *image of God* in man, there was nothing here below to underſtand God in them, to glorify God by them. This alone is that whereby in a way of admiration, obedience and praiſe, we were enabled to render unto God all the glory which he deſigned from thoſe works of his power.

3.] The *third* was, that it might be a means to bring man unto that *eternal enjoyment* of himſelf, which he was fitted for, and deſigned unto. For this was to be done in a way of obedience: *Do this and live*, was that rule of it which the nature of God and man, with their mutual relation unto one another did require. But we were made *meet* for this obedience, and enabled unto it, only by virtue of this *image of God* implanted in our natures. It was morally a power to live unto God in obedience, that we might come to the enjoyment of him in glory. Evident it is, that theſe were the principal ends of God in the creation of all things. Wherefore this conſtitution of our nature, and the furniſhment of it with the image of God, was the moſt eminent effect of infinite wiſdom in all the outward works of the divine nature.

2. In the entrance of ſin, and by apoſtaſy from God, man voluntarily rejected and defaced this bleſſed repreſentation of the righteouſneſs and holineſs of God, this great effect of his goodneſs and wiſdom, in its tendency unto his eternal glory, and our enjoyment of him. No greater diſhonour could be done unto him, no endeavour could have been more pernicious in caſting contempt on his counſel. For as his holineſs which was repreſented in that image was deſpoiled, ſo we did what lay in us to defeat the contrivance of his wiſdom. This will be evident by reflecting on the ends of it now mentioned. For

1.) Hereon there remained nothing in all the creation here below, whereby any repreſentation might be made of God's holineſs and righteouſneſs, or any of the moral perfections of his nature. How could it be done this image being loſt out of the world? The brute inanimate part of the creation, however ſtupendiouſly great in its matter, and glorious in its outward form, was no way capable of it, The nature of man under the loſs of this image, fallen, depraved, polluted and corrupted, gives rather a repreſentation and image of ſatan, than of God. Hence inſtead of goodneſs, love, righteouſneſs, holineſs, peace, all virtues uſefully communicative and effective of the good of the whole race of mankind, which would have been effects of this image of God, and repreſentatives of his nature, the whole world from and by the nature of man, is filled with envy, malice, revenge, cruelty, oppreſſion, and all engines of promoting ſelf, whereunto man is wholly turned, as fallen off from God. He that would learn the divine nature, from the repreſentation that is made of it, in the preſent actings of the nature of man, will be gradually lead unto the devil inſtead of God. Wherefore no greater indignity could be offered unto divine wiſdom and holineſs, than there was in this rejection of the image of God wherein we were created.

2.) There was no way left whereby glory might redound unto God, from the remainder of the creation here below. For the nature of man alone was deſigned to be the way and means of it, by virtue of the *image of God* implanted on it. Wherefore man by ſin did not only draw off himſelf from that relation unto God wherein he was made, but drew off the whole creation here below with himſelf, into an uſeleſneſs unto his glory. And upon the entrance of ſin, before the cure of our apoſtaſy was actually accompliſhed, the generality of mankind divided the creatures into two ſorts; thoſe above, or the heavenly bodies, and thoſe here below. Thoſe of the firſt ſort they worſhiped as their Gods; and thoſe of the *other ſort* they *abuſed* unto their luſts. Wherefore God was every way diſhonoured in and by them all; nor was there any glory given him on their account. What ſome attempted to do of that nature, in a wiſdom of their own, ended in folly, and a renewed diſhonour of God, as the apoſtle declares, *Rom*. i. 18, 19,---21, 22, 3.) Man hereby loſt all power and ability of attaining that end for which he was made, namely, the eternal enjoyment of God. Upon the matter, and as much as in us lay, the whole end of God in the creation of all things here below, was utterly defeated. But that which was the malignity and poiſon of this ſin, was the contempt that was caſt on the holineſs of God, whoſe repreſentation, and all its expreſs characters were utterly deſpiſed and rejected therein. Herein then lay the concernment of the holineſs or righteouſneſs of God in this ſin of our nature, which we are enquiring after. Unleſs ſome reparation be made for the indignity caſt upon it in the rejection of the image and repreſentation of it, unleſs there be ſome way whereby it may be more eminently exalted in the nature of man, than it was debaſed and deſpiſed in the ſame nature; it was juſt, equal, righteous with God, that which becomes the rectitude and and purity of his nature, that mankind ſhould periſh eternally in that condition whereunto it was caſt by ſin. It was not therefore conſiſtent with the glory of God, that mankind ſhould be reſtored, that this nature of ours ſhould be brought unto the enjoyment of him, unleſs his holineſs be more exalted, be more conſpicuouſly repreſented in the ſame nature, than ever it was depreſſed or deſpiſed thereby. The demonſtration of its glory in any other nature, as in that of angels, would not ſerve unto this end, as we ſhall ſee afterwards.

We muſt now a little return unto what we before laid down. Wiſdom being the directive power of all divine operations, and the end of all thoſe operations, being the glory of God himſelf or the demonſtration of the excellencies of the holy properties of his nature, it was incumbent thereon to provide for the honour and glory of divine holineſs in an exaltation anſwerable unto the attempt for its debaſement. Without the conſideration hereof we can have no due proſpect of the actings of infinite wiſdom in this great work of our redemption and recovery by the incarnation of the Son of God.

3. Sin brought diſorder and diſturbance into the whole rule and government of God. It was neceſſary from the infinite wiſdom of God, that all things ſhould be made in perfect order and harmony, all in a direct ſubordination unto his glory. There could have been no original defect in the natural or moral order of things, but it muſt have proceeded from a defect in wiſdom. For the diſpoſal of all things into their proper order, belonged unto the contrivance thereof. And the harmony of all things among themſelves, with all their mutual relations and aſpects, in a regular tendency unto their proper and utmoſt end, whereby though every individual ſubſiſtence or being hath a peculiar end of its own, yet all their actings, and and all their ends tend directly unto one utmoſt common end of them all, is the principal effect of wiſdom. And thus was it at the beginning; when God himſelf beheld the univerſe, and lo it was exceeding good. All things being thus created and ſtated, it belonged unto the nature of God to be the rector and diſpoſer of them all. It was not a meer free act of his will, whereby God choſe to rule and govern the creation, according unto the law of the nature of all things, and their relation unto him; but it was neceſſary from his divine being and excellencies, that ſo he ſhould do. Wherefore it concerned both the wiſdom and righteouſneſs of God to take care that either all things ſhould be preſerved in the ſtate wherein they were created, and no diſorder be ſuffered to enter into the kingdom and rule of God, or that in a way ſuited unto them, his glory ſhould be retrieved and re-eſtabliſhed. For God *is not the God of confuſion,* neither the author nor approver of it, neither in his works, nor in his rule. But

ſin actually brought diſorder into the kingdom and rule of God. And this it did not in any one particular inſtance, but that which was univerſal as unto all things here below. For the original harmony and order of all things conſiſted in their ſubordination unto the glory of God. But this they all loſt, as was before declared. Hence he who looked on them in their firſt conſtitution, and to manifeſt his complacency in them, affirmed them to be exceeding good, immediately on the entrance of ſin, pronounced a curſe on the whole earth, and all things contained therein. To ſuffer this diſorder to continue unrectified, was not conſiſtent with the wiſdom and righteouſneſs of God. It would make the kingdom of God, to be like that of ſatan, full of darkneſs aud confuſion. Nothing is more neceſſary unto the good of the univerſe, and without which it were better it were annihilated, than the preſervation of the honour of God in his government. And this could no otherwiſe be done, but by the infliction of a puniſhment proportionable in juſtice unto the demerit of ſin. Some think this might be done by a free diſmiſſion of ſin, or a paſſing it over without that puniſhment at all. But what evidence ſhould we then have that good and evil were not a like, and almoſt equal unto God in his rule, that he doth not like ſin as well as uprightneſs? Nor would this ſuppoſition leave any grounds of exerciſing juſtice among men. For if God in his rule of all things diſmiſt the greateſt ſin without any penalty inflicted, what reaſon have we to judge that evils among our ſelves ſhould at all be puniſhed? That therefore be far from God, that the righteous ſhould be as the wicked, *Shall not the judge of all the world do right?* Wherefore the order of God's rule being broken, as it conſiſted in the regular obedience of the creature, and diſorder with confuſion being brought thereby into the kingdom and government of God; his righeouſneſs as it is the rectoral virtue and power of the divine nature, requireth that his glory ſhould be reſtored, by reducing the ſinning creature again into order by puniſhment. Juſtice therefore muſt be anſwered and complied withal herein, according unto its eternal and unanſwerable law, in a way ſuited unto the glory of God, or the ſinning creature muſt periſh eternally. Herein the righteouſneſs of God as the rectoral virtue of the divine nature, was concerned in the ſin and apoſtaſy of men. The vindication and glory of it, to provide, that in nothing it were eclipſed or diminiſhed, was incumbent on infinite wiſdom according unto the rule before laid down. That muſt direct and diſpoſe of all things a-new unto the glory of the righteouſneſs of God, or there is no recovery of mankind. And in our enquiry after the impreſſions of divine wiſdom, on the great and glorious means of our reſtoration under conſideration, this proviſion made thereby for the righteouſneſs of God in his rule and government of all, is greatly to be attended unto.

4. Man by ſin put himſelf into the power of the devil, God's greateſt adverſary. The devil had newly by rebellion and apoſtaſy from his firſt condition, caſt himſelf under the eternal diſpleaſure and wrath of God. God had righteouſly purpoſed in himſelf, not to ſpare him, nor contrive any way for his deliverance unto eternity. He on the other ſide was become obdurate in his malice and hatred of God, deſigning his diſhonour and the impeachment of his glory with the utmoſt of his remaining abilities. In this ſtate of things, man voluntarily leaves the rule and conduct of God with all his dependance upon him, and puts himſelf into the power of the devil. For he believed ſatan above God, that is, placed his faith and confidence in him, as unto the way of attaining bleſſedneſs and true happineſs. And in whom we place our truſt and confidence, them do we obey, whatever we profeſs. Herein did God's adverſary ſeem for a

ſeaſon to triumph againſt him, as if he had defeated the great deſign of his goodneſs, wiſdom and power. So he would have continued to do, if no way had been provided for his diſappointment. This therefore alſo belonged unto the care of divine wiſdom, namely that the glory of God in none of the holy properties of his nature did ſuffer any diminution hereby. All this, and inconceivably more than we are able to expreſs, being contained in the ſin of our apoſtaſy from God; it muſt needs follow that the condition of all mankind became thereby inexpreſſibly evil. As we had done all the moral evil which our nature was capable to act, ſo it was meet we ſhould receive all the pœnal evil which our nature was capable to undergo. And it all iſſued in death temporal and eternal inflicted from the wrath of God. This is the firſt thing to be conſidered in our tracing the footſtepts of divine wiſdom in our deliverance by the incarnation of the Son of God. Without due conceptions of the nature of this ſin and apoſtaſy, of the provocation given unto God thereby, of the injury attempted to be done unto the glory of all his properties, of his concernment in their reparation, with the unſpeakable miſery that mankind was fallen into, we cannot have the leaſt view of the glorious actings of divine wiſdom in our deliverance by Chriſt And therefore the moſt of thoſe who are inſenſible of theſe things, do wholly reject the principal inſtances of infinite wiſdom in our redemption, as we ſhall yet ſee farther afterwards. And the great reaſon why the glory of God in Chriſt, doth ſo little irradiate the minds of many, that it is ſo much neglected and deſpiſed, is becauſe they are not acquainted nor affected with the nature of our firſt ſin and apoſtaſy, neither in it ſelf, nor in its woful effects and conſequents.

But on the ſuppoſition of theſe things, a double enquiry ariſeth with reference unto the wiſdom of God, and the other holy properties of his nature immediately concerned in our ſin and apoſtaſy.

[1.] Whereas man by ſin had defaced the image of God, and loſt it, whereby there was no repreſentation of his holineſs and righteouſneſs left in the whole creation here below; no way of rendering any glory to him, in, for, or by any other of his works; no means to bring man unto the enjoyment of God for which he was made, And whereas he had brought confuſion and diſorder into the rule and kingdom of God, which according unto the law of creation and its ſanction could not be rectified but by the eternal ruine of the ſinner; and had moreover given up himſelf unto the rule and conduct of ſatan: whether I ſay hereon, it was meet with reſpect unto the holy properties of the divine nature, that all mankind ſhould be left eternally in this condition, without remedy or relief: or whether there were not a condecency and ſuitableneſs unto them, that at leaſt our nature in ſome portion of it ſhould be reſtored.

[2.] Upon a ſuppoſition that the granting of a recovery was ſuited unto the holy perfections of the divine nature, acting themſelves by infinite wiſdom, what rays of that wiſdom may we diſcern in the finding out and conſtitution of the way and means of that recovery.

The firſt of theſe I ſhall ſpeak but briefly unto in this place, becauſe I have treated more largely concerning it in another. For there are many things which argue a condecency unto the divine perfections herein; namely, that mankind ſhould not be left utterly remedileſs in that gulf of miſery whereinto it was plunged. I ſhall at preſent only inſiſt on one of them.

God had originally created two ſorts of intellectual creatures capable of the eternal enjoyment of himſelf; namely, angels and men: that he would ſo make either ſort or both, was a meer effect of his ſovereign wiſdom and pleaſure. But on a ſuppoſition that he would ſo make them, they muſt be made for his glory. Theſe two ſorts thus created, he placed in ſeveral habitations prepared for them, ſuitable unto their natures, and the preſent duties required of them ; the angels in heaven above, and men on earth below. Sin firſt invaded the nature of angels, and caſt innumerable multitudes of them out of their primitive condition. Hereby they loſt their capacity of, and right unto that enjoyment of God, which their nature was prepared and made meet for. Neither would God ever reſtore them thereunto. And in the inſtance of dealing with them, when he *ſpared them not, but ſhut them up in chains of everlaſting darkneſs unto the judgement of the great day*, he manifeſted how righteous it was to leave ſinning apoſtate creatures in everlaſting miſery. If any thing of relief be provided for any of them, it is a meer effect of ſovereign grace and wiſdom, whereunto God was no way obliged. Howbeit the whole angelical nature that was created in a capacity for the eternal enjoyment of God, periſhed not. Nor doth it ſeem conſiſtent with the wiſdom and goodneſs of God, that the whole entire ſpecies or kind of creatures made capable of glory in the eternal enjoyment of him, ſhould at once immediately be excluded from it. That ſuch a thing ſhould fall out as it were accidentally without divine proviſion and diſpoſal, would argue a defect in wiſdom, and a poſſibility of a ſurprizal into the loſs of the whole glory he deſigned in the creation of all things. And to have it a meer effect of divine ordination and diſpoſal, is as little conſiſtent with his goodneſs. Wherefore the ſame nature which ſinned and periſhed in the angels that fell, abideth in the enjoyment of God, in thoſe myriads of bleſſed ſpirits, which *left not their firſt habitation.*

The nature of man was in like manner made capable of the eternal enjoyment of God. This was the end for which it was created, unto the glory of him by whom it was made. For it became the divine wiſdom and goodneſs, to give unto every thing an operation and end ſuited unto its capacity. And theſe in this race of intellectual creatures, were to live unto God, and to come unto the eternal enjoyment of him. This operation and end their nature being capable of, they being ſuited unto it, unto them it was deſigned. But ſin entred them alſo; we alſo *ſinned and came ſhort of the glory of God.* The enquiry hereon is, Whether it became the divine goodneſs and wiſdom that this whole nature in all that were partakers of it ſhould fail and come *ſhort of that end* for which alone it was made of God. For whereas the angels ſtood in their primitive condition every one in his own individual perſon, the ſin of ſome did not prejudice others, who did not ſin actually themſelves. But the whole race of mankind ſtood all in one common head and ſtate; from whom they were to be educed and derived by natural generation. The ſin and apoſtaſy of that one perſon was the ſin and apoſtaſy of us all. In him all ſinned and died. Wherefore unleſs there be a *recovery* made of them, or of *ſome from among them*, that whole *ſpecies of intellectual nature*, the whole kind of it, in all its individuals, which was made capable of doing the will of God, ſo as to come unto the eternal fruition of him, muſt be eternally loſt and excluded from it. This we may ſay *became not the wiſdom and goodneſs* of God, no more than it would have done to have ſuffered the whole angelical nature in all its individuals to have periſhed for ever. No created underſtanding could have been able to diſcern the glory of God in ſuch a diſpenſation, whereby it would have had no glory. That the whole nature in all the individuals of it, which was framed by the power of God out of nothing, and made what it was for this very end, that it might glorify him, and come unto the enjoyment of him, ſhould eternally periſh, if any way of relief for any portion of it were poſſible unto infinite wiſdom, doth not give an amiable repreſentation of the divine excellencies unto us.

It was therefore left on the proviſion of infinite wiſdom, that this great effect of recovering a portion of fallen mankind out of this miſerable eſtate, wherein there was a ſuitableneſs, a condecency unto the divine excellencies, ſhould be produced. Only it was to be done on and by a free act of the will of God; for otherwiſe there was no obligation on him from any of his properties ſo to do.

But it may be yet ſaid on the other ſide, that the nature of man was ſo defiled, ſo depraved, ſo corrupted, ſo alienated and ſeparated from God, ſo obnoxious unto the curſe by its ſin and apoſtaſy, that it was not reparable to the glory of God; and therefore it would not argue any defect in divine power, nor any unſuitableneſs unto divine wiſdom and goodneſs, if it were not actually repaired and reſtored. I anſwer two things

1.) The horrible nature of the firſt ſin, and the heinouſneſs of our apoſtaſy from God therein, were ſuch and ſo great, as that God thereon might righteouſly and ſuitably unto all the holy properties of his nature, leave mankind to periſh eternally in that condition whereinto they had caſt themſelves. And if he had utterly forſaken the whole race of mankind in that condition, and left them all as remedileſs as the fallen angels, there could have been no reflection on his goodneſs, and an evident ſuitableneſs unto his juſtice and holineſs. Wherefore wherever there is any mention in the ſcripture of the redemption or reſtoration of mankind, it is conſtantly propoſed as an effect of *meer ſovereign grace and mercy*. See *Epheſ.* i. 3, 4, 5, 6, 7, 8, 9, 10, 11. And thoſe who pretend a great difficulty at preſent in the reconciliation of the eternal periſhing of the greateſt part of mankind with thoſe notions we have of the divine goodneſs, ſeem not to have ſufficiently conſidered what was contained in our original apoſtaſy from God; nor the righteouſneſs of God in dealing with the angels that ſinned. For, when man had voluntarily broken all the relation of love and moral good between God and him, had defaced his image, the only repreſentation of his holineſs and righteouſneſs in this lower world, and deprived him of all his glory from the works of his hands, and had put himſelf into the ſociety, and under the conduct of the devil; what diſhonour could it have been unto God, what diminution would there have been in his glory, if he had left him unto his own choice, to *eat for ever of the fruit of his own ways*, and to be filled with his own devices unto eternity? It is only infinite wiſdom that could find out a way for the ſalvation of any one of the whole race of mankind, ſo as that it might be reconciled unto the glory of his holineſs, righteouſneſs and rule. Wherefore as we ought always to admire ſovereign grace in the few that ſhall be ſaved; ſo we have no ground to reflect on divine goodneſs in the multitudes that periſh, eſpecially conſidering that they all voluntarily continue in their ſin and apoſtaſy.

2.) I grant the nature of man was not reparable nor recoverable, by any ſuch actings of the properties of God as he had exerted in the creation and rule of all things. Were there not other properties of the divine nature than what were diſcovered and revealed in the creation of all; were not ſome of them ſo declared capable of an exerciſe in another way or in higher degrees than what had as yet been inſtanced in, it muſt be acknowledged that the reparation of mankind could not be conceived compliant with the divine excellencies, nor to be effected by them. I ſhall give one inſtance in each ſort, namely, firſt in properties of another kind than any which had been manifeſted in the works of creation, and then the actings of ſome of them ſo manifeſted, in another way, or farther degree than what they were before exerted in or by.

(1. Of the firſt ſort, are love, grace and mercy, which I refer unto one head, their nature being the ſame, as they have reſpect unto ſinners. For although theſe were none of them manifeſted in the works of creation, yet are they no leſs eſſential properties of the divine nature, than either power, goodneſs or wiſdom. With theſe it was that the reparation of our nature was compliant, unto them it had a condecency, and the glory of them infinite wiſdom deſigned therein. That wiſdom on which it is incumbent to provide for the manifeſtation of all the other properties of God's nature, contrived this work unto the glory of his love, mercy and grace, as in the goſpel it is every where declared.

(2. Of the ſecond ſort is divine goodneſs. This as the communicative property of the divine nature, had exerted it ſelf in the creation of all things. Howbeit it had not done ſo perfectly, it had not done ſo to the uttermoſt. But the nature of goodneſs being communicative, it belongs unto its perfection, to act it ſelf unto the uttermoſt. This it had not yet done in the creation. Therein God made man, and acted his goodneſs in the communication of our being unto us, with all its endowments. But there yet remained another effect of it, which was That God ſhould be made man, as the way unto and the means of our recovery.

Theſe things being premiſed, we proceed to enquire more particularly by what way and means the recovery of mankind might be wrought, ſo as that God might be glorified thereby.

If fallen man be reſtored and reinſtated in his primitive condition, or brought into a better, it muſt either be by himſelf, or by ſome other undertaking for him. For it muſt be done by ſome means or other. So great an alteration in the whole ſtate of things was made by the entrance of ſin, that it was not conſiſtent with the glory of any of the divine excellencies, that reſtoration of all things ſhould be made by a meer act of power, without the uſe of any means for the removal of the cauſe of that alteration. That man himſelf could not be this means, that is, that he could not reſtore himſelf, is openly evident. Two ways there were whereby he might attempt it, and neither joyntly nor ſeverally could he do any thing in them.

1.] He might do it by returning unto obedience unto God on his own accord. He fell off from God on his own accord by diſobedience through the ſuggeſtion of ſatan. Wherefore a voluntary return unto his former obedience would ſeem to reduce all things unto their firſt eſtate. But this way was both impoſſible, and upon a ſuppoſition of it, would have been inſufficient unto the end deſigned. For,

[1. This he could not do: he had by his ſin and fall loſt that power whereby he was able to yield any acceptable obedience unto God. And a return unto obedience is an act of greater power than a perſiſtency in the way and courſe of it, and more is required thereunto. But all man's original power of obedience conſiſted in the image of God. This he had defaced in himſelf, and deprived himſelf of. Having therefore loſt that power which ſhould have enabled him to live unto God in his primitive condition, he could not retain a greater power in the ſame kind to return thereunto. This indeed was that which ſatan deceived and deluded him withal; namely, that by his diſobedience he ſhould acquire new light and power, which he had not yet received; he ſhould be like unto God. But he was ſo far from any advantage by his apoſtaſy, that one part of his miſery conſiſted in the loſs of all power or ability to live to God. This is the folly of that Pelagian hereſy, which is now a third time attempting to impoſe it ſelf on the chriſtian world. It ſuppoſeth that men have a power of their own to return unto God, after they had loſt the power they had of abiding with him. It is not indeed as yet pretended by many, that the firſt ſin was a meer tranſient act, that no way vitiated our nature, or impaired the power, faculty or principle of obedience in us. A wound they ſay, a diſeaſe, a weakneſs it brought upon us, and rendered us legally obnoxious unto death temporal, which we were naturally liable unto before. Wherefore it is not ſaid, that men can return unto that perfect obedience, which the law required; but that they can comply with, and perform that which the goſpel requireth in the room thereof. For they ſeem to ſuppoſe that the goſpel is not much more but an accommodation of the rule of obedience unto our preſent reaſon and abilities, with ſome motives unto it, and an example for it in the perſonal obedience and ſuffering of Chriſt. For whereas man forſook the law of obedience firſt preſcribed unto him, and fell into various incapacities of obſerving it, God did not, as they ſuppoſe, in and by the goſpel provide a righteouſneſs whereby the law might be fulfilled, and effectual grace to raiſe up the nature of man unto the performance of acceptabe obedience; but only brings down the law and the rule of it into a compliance unto our weakned, diſeaſed, depraved nature; than which if any thing can be ſpoken more diſhonourably of the goſpel, I know it not. However this pretended power of returning unto ſome kind of obedience, but not that which was required of us in our primitive condition, is no way ſufficient unto our reſtoration, as is evident unto all.

[2. As man *could not* effect his own recovery, ſo he would not attempt it. For he was fallen into that condition wherein, in the principles of all his moral operations, he was at *enmity againſt* God; and whatever did befall him, he would chuſe to continue in his ſtate of apoſtaſy. For he was wholly *alienated from the life of God.* He likes it not, as that which is incompliant with his diſpoſitions, inclinations and deſires, as inconſiſtent with every thing wherein he placeth his intereſt. And hence as he cannot do what he ſhould through impotency, he will not do even what he can through obſtinacy. It may be we know not diſtinctly what to aſcribe unto man's impotency, and what unto his obſtinacy: But between both, he neither *can* nor *will* return unto God. And his power unto good, though not ſufficient to bring him again unto God, yet is it not ſo ſmall but that he always chuſeth not to make uſe of it unto that end. In brief, there was left in man a fear of divine power, a fear of God becauſe of his greatneſs, which makes him do many things which otherwiſe he would not do; but there is not left in him any love unto divine goodneſs, without which he cannot chuſe to return unto God.

[3. But let us leave theſe things which men will diſpute about, though in preſs contradiction unto the ſcripture and the experience of them that are wrought upon to believe; and let us make an impoſſible ſuppoſition, that man could and would return unto his primitive obedience, yet no reparation of the glory of God ſuffering in the loſs of the former ſtate of all things would thereon enſue. What ſatisfaction would be hereby made for the injury offered unto the holineſs, righteouſneſs and wiſdom of God, whoſe violation in their bleſſed effects was the principal evil of ſin? Notwithſtanding ſuch a ſuppoſition, all the diſorder that was brought into the rule and government of God by ſin, with the reflection of diſhonour upon him, in the rejection of his image, would ſtill continue. And ſuch a reſtitution of things, wherein no proviſion is made for the reparation of the glory of God, is not to be admitted. The notion of it may poſſibly pleaſe men in their apoſtate condition, wherein they are wholly turned off from God, and into ſelf; not caring what becomes of his glory, ſo it may go well with themſelves. But it is highly contradictory unto all equity, juſtice, and the whole reaſon of things, wherein the glory of God is the principal and centre of all. Practically things are otherwiſe among many. The moſt profligate ſinners in the world that have a conviction of an eternal condition would be ſaved. Tell them it is inconſiſtent with the glory of the holineſs, righteouſneſs and truth of God, to ſave unbelieving impenitent ſinners, they are not concerned in it. Let them be ſaved, that is, eternally delivered from the evil they fear, and let God look unto his own glory; they take no care about it. A ſoul that is ſpiritually ingenious, would not be ſaved in any way but that whereby God may be glorified. Indeed to be ſaved, and not unto the glory of God, implies a contradiction. For our ſalvation is eternal bleſſedneſs, in a participation of the glory of God.

2. It followeth therefore, that man muſt make ſatisfaction unto the juſtice of God, and thereby a reparation of his glory that he may be ſaved. This added unto a compleat return unto obedience, would effect a reſtitution of all things; it would do ſo as unto what was paſt, though it would make no new addition of glory unto God. But this became not the nature and efficacy of divine wiſdom. It became it not meerly to retrive what was paſt, without a new manifeſtation and exaltation of the divine excellencies. And therefore in our reſtitution by Chriſt, there is ſuch a manifeſtation and exaltation of the divine properties, as incomparably exceeds whatever could have enſued on, or been effected by the law of creation, had man continued in his original obedience. But at preſent it is granted that this addition of ſatisfaction unto a return unto obedience would reſtore all things unto their firſt condition. But as that return was impoſſible unto man, ſo was this ſatisfaction for the injury done by ſin much more. For ſuppoſe a meer creature, ſuch as man is, ſuch as all men are, in what condition you pleaſe, and under all advantagious circumſtances, yet whatever he can do towards God, is antecedently and abſolutely due from him in that inſtant wherein he doth it, and that in the manner wherein it is done. They muſt all ſay when they have done all that they can do, *We are unprofitable ſervants, we have done what was our duty.* Wherefore it is impoſſible that by any thing a man can do well, he ſhould make ſatisfaction for any thing he hath done ill. For what he doth is due in and for it ſelf. And to ſuppoſe that ſatisfaction will be made for a former fault, by that whoſe omiſſion would have been another, had the former never been committed, is madneſs. An old debt cannot be diſcharged with ready money for new commodities; nor can paſt injuries be compenſated by preſent duties, which we are anew obliged unto. Wherefore mankind being indiſpenſibly and eternally obliged unto the preſent performance of all duties of obedience unto God, according to the utmoſt of their capacity and ability, ſo as that the non-performance of them in their ſeaſon, both as unto their matter and manner would be their ſin, it is utterly impoſſible that by any thing, or all that they can do, they ſhould make the leaſt ſatisfaction unto God for any thing they have done againſt him; much leſs for the horrible apoſtaſy whereof we treat. And to attempt the ſame end by any way which God hath not appointed, which he hath not made their duty, is a new provocation of the higheſt nature. See *Micah.* vi. 6, 7, 8.

It is therefore evident on all theſe conſiderations that all mankind as unto any endeavours of their own, any thing that can be fancied as poſſible for them to deſign or do, muſt be left irreparable in a condition of eternal miſery. And unleſs we have a full conviction hereof, we can neither admire nor entertain the myſtery of the wiſdom of God in our reparation. And therefore it hath been the deſign of ſatan in all ages, to contrive preſumptuous notions of mens ſpiritual abilities, to divert their minds from the contemplation of the glory of divine wiſdom and grace, as alone exalted in our recovery.

We are proceeding on this ſuppoſition, that there was a condecency unto the holy perfection of the divine nature, that mankind ſhould be reſtored, or ſome portion of it recovered unto the enjoyment of himſelf; ſo angelical nature was preſerved unto the ſame end in thoſe that did not ſin. And we have ſhewed the general grounds whereon it is impoſſible that fallen man ſhould reſtore or recover himſelf. Wherefore we muſt in the next place enquire what is neceſſary unto ſuch a reſtoration, on the account of that concernment of the divine excellencies in the ſin and apoſtaſy of man, which we have ſtated before. For hereby we may obtain light, and an inſight into the glory of that wiſdom whereby it was contrived and effected. And the things following among others may be obſerved unto that end.

1.) It was required that there ſhould be an obedience yielded unto God, bringing more glory unto him, than diſhonour did ariſe and accrew from the diſobedience of man. This was due unto the glory of divine holineſs in giving of the law. Until this was done, the excellency of the law as becoming the holineſs of God, and as an effect thereof could not be made manifeſt. For if it were never kept in any inſtance, never fulfilled by any one perſon in the world, how ſhould the glory of it be declared? how ſhould the holineſs of God be repreſented by it? how ſhould it be evident that the tranſgreſſion of it was not rather from ſome defect in the law it ſelf, than from any evil in them that ſhould have yielded obedience unto it? The obedience yielded by the angels that ſtood and ſinned not, made it manifeſt that the tranſgreſſion of it by them that fell and ſinned, was from their own wills, and not from any unſuitableneſs unto their nature and ſtate in the law it ſelf. But if the law given unto man ſhould never be complied withal in perfect obedience by any one whatever, it might be thought that the law it ſelf was unſuited unto our nature, and impoſſible to be complied withal. Nor did it become infinite wiſdom to give a law, whoſe equity, righteouſneſs and holineſs ſhould never be exemplified in obedience; ſhould never be made to appear, but in the puniſhment inflicted on its tranſgreſſors. Wherefore the original law of perſonal righteouſneſs was not given ſolely nor primarily that men might ſuffer juſtly for its tranſgreſſion, but that God might be glorified in its accompliſhment. If this be not done, it is impoſſible that men ſhould be reſtored unto the glory of God. If the law be not fulfilled by obedience, man muſt ſuffer evermore for his diſobedience, or God muſt loſe the manifeſtation of his holineſs therein. Beſides, God had repreſented his holineſs in that image of it, which was implanted on our nature, and which was the principle enabling us unto obedience. This alſo was rejected by ſin, and therein the holineſs of God deſpiſed. If this be not reſtored in our nature, and that with advantages above what it had in its firſt communication, we cannot be recovered unto the glory of God.

2.) It was neceſſary that the diſorder brought into the rule and government of God by ſin and rebellion ſhould be rectified. This could no otherwiſe be done but by the infliction of that puniſhment, which in the unalterable rule and ſtandard of divine juſtice was due thereunto. The diſmiſſion of ſin on any other terms, would leave the rule of God under unſpeakable diſhonour and confuſion. For where is the righteouſneſs of government, if the higheſt ſin and provocation that our nature was capable of, and which brought confuſion on the whole creation below, ſhould for ever go unpuniſhed? The firſt expreſs intimation that God gave of his righteouſneſs in the government of mankind, was his threatning a puniſhment equal unto the demerit of diſobedience, if man ſhould fall into it. *In the day thou eateſt thereof thou ſhalt die.* If he revoke and diſanul this ſentence, how ſhall the glory of his righteouſneſs in the rule of all be made known? But how this puniſhment ſhould be undergon, which conſiſted in man's eternal ruin, and yet man be eternally ſaved, was a work for divine wiſdom to contrive. This therefore was neceſſary unto the honour of God's righteouſneſs, as he is the ſupream governour and judge of all the earth.

3.) It was neceſſary that ſatan ſhould be juſtly deſpoiled of his advantage and power over mankind unto the glory of God. For he was not to be left to triumph in his ſucceſs. And inaſmuch as man was on his part rightfully given up unto him, his deliverance was not to be wrought by an act of abſolute dominion and power, but in a way of juſtice and lawful judgment; which things ſhall be afterwards ſpoken unto. Without theſe things the recovery of mankind into the favour and unto the enjoyment of God was utterly impoſſible on the account of the concernment of the glory of his divine perfections in our ſin and apoſtaſy.

How all this might be effected; how the glory of the holineſs and righteouſneſs of God in his law and rule, and in the primitive conſtitution of our nature might be repaired; how his goodneſs, love, grace and mercy might be manifeſted and exalted in this work of the reparation of mankind, was left unto the care and contrivance of infinite wiſdom. From the eternal ſprings thereof muſt this work ariſe, or ceaſe for ever. To trace ſome of the footſteps of divine wiſdom herein, in and from the revelation of it by its effects, is that which lieth before us, And ſundry things appear to have been neceſſary hereunto. As

1. That all the things required unto our reſtoration, the whole work wherein they conſiſt muſt be wrought in our own nature, in the nature that had ſinned, and which was to be reſtored and brought unto glory. On ſuppoſition I ſay, of the ſalvation of our nature, no ſatisfaction can be made unto the glory of God for the ſin of that nature, but in the nature it ſelf that ſinned and is to be ſaved. For whereas God gave the law unto man as an effect of his wiſdom and holineſs, which he tranſgreſſed in his diſobedience, wherein could the glory of them or either of them be exalted if the ſame law were complied withal and fulfilled in and by a nature of another kind, ſuppoſe that of angels? For notwithſtanding any ſuch obedience, yet the law might be unſuited unto the nature of man whereunto it was originally preſcribed. Wherefore there would be a vail drawn over the glory of God, in giving the law unto man, if it were not fulfilled by obedience in the ſame nature. Nor can there be any ſuch relation between the obedience and ſufferings of one nature, in the ſtead and for the diſobedience of another, as that glory might enſue unto the wiſdom holineſs and juſtice of God, in the deliverance of that other nature thereon. The ſcripture abounds in the declaration of the neceſſity hereof, with its condecency unto divine wiſdom. Speaking of the way of our relief and recovery; *verily*, ſaith the apoſtle, *he took not on him the nature of angels*, Heb. ii. 16. Had it been the recovery of angels which he deſigned, he would have taken their nature on him. But this would have been

no relief at all unto us, no more than the aſſuming of our nature is of advantage unto the fallen angels; the obedience and ſufferings of Chriſt therein, extended not at all unto them, nor was it juſt or equal that they ſhould be relieved thereby. What then was required unto our deliverance? why ſaith he, *Foraſmuch as the children were partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame*, ver. 14. It was humane nature (here expreſſed by *fleſh and blood*) that was to be delivered, and therefore it was humane nature wherein this deliverance was to be wrought. This the ſame apoſtle diſputes at large, *Rom.* v. *ver.* 12, 13, 14, 15, 16, 17, 18, 19. The ſumm is, that as *by one man's diſobedience many were made ſinners*, ſo by *the obedience of one* (of one man Chriſt Jeſus, *ver.* 15.) *are many made righteous*. The ſame nature that ſinned muſt work out the reparation and recovery from ſin. So he affirms again, 1 *Cor.* xv. 21. *For ſince by man came death, by man came alſo the reſurrection from the dead.* No otherwiſe could our ruine be retrieved, nor our deliverance from ſin with all the conſequents of it be effected which came by man, which were committed and deſerved in and by our nature, but by man, by one of the ſame nature with us. This therefore in the firſt place became the wiſdom of God, that the work of deliverance ſhould be wrought in our own nature, in the nature that had ſinned.

2. That part of humane nature, wherein or whereby this work was to be effected as unto the eſſence or ſubſtance of it was to be derived from the common root or ſtock of the ſame nature, in our firſt parents. It would not ſuffice hereunto, that God ſhould create a man out of the *duſt of the earth*, or out of nothing of the ſame nature in general with our ſelves. For there would be no cognation or alliance between him and us, ſo as that we ſhould be any way concerned in what he did or ſuffered. For this alliance depends ſolely hereon, *That God hath of one blood made all nations of men*, Acts xvii. 26. Hence it is that the genealogy of Chriſt is given us in the goſpel, not only from *Abraham*, to declare the faithfulneſs of God in the promiſe that he ſhould be of his ſeed, but from *Adam* alſo, to manifeſt his relation unto the common ſtock of our nature, and unto all mankind therein. The firſt diſcovery of the wiſdom of God herein, was in that primitive revelation, that the deliverer ſhould be of *the ſeed of the woman*, Gen. iii. 15. No other but he who was ſo, could *break the ſerpent's head*, or *deſtroy the work of the devil*, ſo as that we might be delivered and reſtored. He was not only to be partaker of our nature, but he was ſo to be, by being *the ſeed of the woman*, Gal. iv. 4. He was not to be created out of nothing, nor to be made of the duſt of the earth, but ſo made of a woman, as that thereby he might receive our nature from the common root and ſpring of it. Thus he *who ſanctifieth and they who are ſanctified are all of one*, Heb. ii. 11. ἐξ ἑνὸς, that is, φυράματος, of the *ſame maſs, of one nature and blood*; whence he is not aſhamed to call them Brethren. This alſo was to be brought forth from the treaſures of infinite wiſdom.

3. This nature of ours, wherein the work of our recovery and ſalvation is to be wrought and performed, was not to be ſo derived from the original ſtock of our kind or race, as to bring along with it the ſame taint of ſin, and the ſame liableneſs unto guilt upon its own account, as accompany every other individual perſon in the world. For as the apoſtle ſpeaks, *ſuch an high prieſt became us*, (and as an high prieſt was he to accompliſh this work) *as was holy, harmleſs, undefiled, ſeparate from ſinners.* For if this nature in him were ſo defiled as it is in us; if it were under a deprivation of the image of God, as it is in our perſons before our renovation, it could do nothing that ſhould be acceptable unto him. And if it

were ſubject unto guilt on its own account, it could make no ſatisfaction for the ſin of others. Here therefore again occurs *Nodus vindiee dignus*, a difficulty which nothing but divine wiſdom could expedite.

To take a little farther view hereof, we muſt conſider on what grounds theſe things (ſpiritual defilement and guilt) do adhere unto our nature as they are in all our individual perſons. And the firſt of theſe, is, that our entire nature as unto our participation of it was in *Adam* as our head and repreſentative. Hence his ſin became the ſin of us all, is juſtly imputed unto us, and charged on us. *In him we all ſinned*; all did ſo who were in him as their common repreſentative when he ſinned. Hereby we became the natural children of wrath, or liable unto the wrath of God for the common ſin of our nature, in the natural and legal head or ſpring of it. And the other is, that we derive our nature from *Adam* by the way of natural generation. By that means alone is the nature of our firſt parents as defiled communicated unto us. For by this means do we become to appertain unto the ſtock, as it was degenerate and corrupt. Wherefore that part of our nature wherein and whereby this great work was to be wrought, muſt as unto its eſſence and ſubſtance be derived from our firſt parents, yet ſo as never to have been in *Adam* as a common repreſentative; nor be derived from him by natural generation. The bringing forth of our nature in ſuch an inſtance, wherein it ſhould relate no leſs really and truly unto the firſt *adam* than we do our ſelves, whereby there is the ſtricteſt alliance of nature between him ſo partaker of it, and us, yet ſo, as not in the leaſt to participate of the guilt of the firſt ſin, nor of the defilement of our nature thereby, muſt be an effect of infinite wiſdom, beyond the conceptions of any created underſtanding. And this, as we know, was done in the perſon of Chriſt. For his humane nature was never in *Adam* as his repreſentative, nor was he comprized in the covenant wherein he ſtood. For he derived it legally, only from and after the firſt promiſe, when *Adam* ceaſed to be a common perſon. Nor did it proceed from him by natural generation, the only means of the derivation of its depravation and pollution. For it was an holy thing created in the womb of the virgin by the power of the moſt high. *O the depths of the wiſdom and knowledge of God!*

It was neceſſary therefore on all theſe conſiderations, it was ſo unto the glory of the holy properties of the divine nature, and the reparation of the honour of his holineſs and righteouſneſs, that he by whom the work of our recovery was to be wrought, ſhould be a man partaker of the nature that ſinned, yet free from all ſin, and all the conſequents of it. And this did divine wiſdom contrive and accompliſh in the humane nature of Jeſus Chriſt.

But yet in the ſecond place on all the conſiderations before mentioned it is no leſs evident that this work could not be wrought or effected by him who was no more than a meer man, who had no nature but ours, who was an humane perſon and no more. There was no one act which he was to perform in order unto our deliverance, but did require a divine power to render it efficacious. But herein lies that great myſtery of godlineſs, whereunto a continual oppoſition hath been made by the gates of hell, as we manifeſted in the entrance of this diſcourſe. But whereas it belongs unto the foundation of our faith, we muſt enquire into it, and confirm the truth of it with ſuch demonſtrations, as divine revelation doth accommodate us withal. And three things are to be ſpoken unto.

Firſt, We are to give in rational evidences, that the recovery of mankind was not to be effected, by any one who was a meer man and no more, though it were abſolutely neceſſary that a man he ſhould be; he muſt be God alſo. *Secondly*, we muſt enquire into the ſuitableneſs or condecency unto divine wiſdom, in the redemption and ſalvation of the church by Jeſus Chriſt, who was God and man in one perſon. And thereon give a deſcription of the perſon of Chriſt and its conſtitution, which ſuiteth all the ends of infinite wiſdom in this glorious work. The firſt of theſe falls under ſundry plain demonſtrations.

1.) That humane nature might be reſtored, or any portion of mankind be eternally ſaved unto the glory of God, it was neceſſary, as we proved before, that an obedience ſhould be yielded unto God and his law, which ſhould give and bring more glory and honour unto his holineſs, than there was diſhonour reflected on it, by the diſobedience of us all. Thoſe who are otherwiſe minded, care not what becomes of the glory of God, ſo that wicked ſinful man may be ſaved one way or other. But theſe thoughts ſpring out of our apoſtaſy, and belong not unto that eſtate wherein we loved God above all, and preferred his glory above all, as it was with us at the firſt in the original conſtitution of our nature. But ſuch an obedience could never be yielded unto God by any meer creature whatever; not by any one who was only a man, however dignified and exalted in ſtate and condition above all others. For to ſupoſe that God ſhould be pleaſed and glorified with the obedience of any one man, more than he was diſpleaſed and diſhonoured by the diſobedience of *Adam* and all his poſterity, is to fancy things that have no gound in reaſon or juſtice, or any way ſuitable unto divine wiſdom and holineſs. He who undertaketh this work muſt have ſomewhat that is divine and infinite to put an infinite value on his obedience; that is, he muſt be God.

2.) The obedience of ſuch an one, of a meer man, could have no influence at all on the recovery of mankind, nor the ſalvation of the church. For whatever it were, it would be all due from him for himſelf, and ſo could only profit or benefit himſelf. For what is due from any on his own account, connot redound or be reckoned unto the advantage of another. But there is no meer creature, nor can there be any ſuch, but he is obliged for himſelf unto all the obedience unto God, that he is capable of the performance of in this world, as we have before declared. Yea univerſal obedience in all poſſible inſtances is ſo abſolutely neceſſary unto him, as a creature made in dependance on God, and for the enjoyment of him, that the voluntary omiſſion of it in any one inſtance, would be a criminal diſobedience, ruinous unto his own ſoul. Wherefore no ſuch obedience could be accepted as any kind of compenſation for the diſobedience of others, or in their ſtead. He then that performs this obedience muſt be one who was not originally obliged thereunto on his own account or for himſelf. And this muſt be a divine perſon and none other; for every meer creature is ſo obliged. And there is nothing more fundamental in goſpel principles, than that the Lord Chriſt in his divine perſon was above the law, and for himſelf owed no obedience thereunto. But by his own condeſcenſion as he was *made of a woman* for us, ſo he was *made under the law* for us. And therefore thoſe by whom the divine perſon of Chriſt is denied, do all of them contend that he yielded obedience unto God for himſelf, and not for us. But herein they bid defiance unto the principal effect of divine wiſdom, wherein God will be eternally glorified.

3.) The people to be freed, redeemed, and brought unto glory, were great and innumerable; *a great multitude which no man can number*, Rev. vii. 9. The ſins which they were to be delivered, ranſomed and juſtified from, for which a propitiation was to be made, were next unto abſolutely infinite. They wholly ſurpaſs the comprehenſion of any created underſtand ſtanding, or the compaſs of imagination. And in every one of them there was ſomething reductively infinite, as committed againſt an infinite Majeſty. The miſeries which hereon all theſe perſons were obnoxious unto, were infinite, becauſe eternal; or all that evil which our nature is capable to ſuffer, was by them all eternally to be undergone. By all theſe perſons, in all theſe ſins, there was an inrode made on the rule and government of God, an affront given unto his juſtice in the violation of his law. Nor can any of them be delivered from the conſequents hereof in eternal miſery without a compenſation and ſatisfaction made unto the juſtice of God. To aſſert the contrary, is to ſuppoſe that upon the matter, it is all one to him whether he be obeyed or diſobeyed, whether he be honoured or diſhonoured in and by his creatures. And this is all one as to deny his very being; ſeeing it oppoſeth the glory of his eſſential properties. Now to to ſuppoſe that a meer man by his temporary ſuffering of external pains, ſhould make ſatisfaction unto the juſtice of God for all the ſins of all theſe perſons ſo as it ſhould be right and juſt with him, not only to ſave and deliver them from all the evils they were liable unto, but alſo to bring them unto life and glory, is to conſtitute a mediation between God and man that ſhould conſiſt in appearance and oſtentation, and not be an effect of divine wiſdom, righteouſneſs and holineſs, nor have its foundation in the nature and equity of things themſelves. For the things ſuppoſed will not be reduced unto any rules of juſtice or proportion, that one of them ſhould be conceived in any ſenſe to anſwer unto the other; that is, there is nothing which anſwers any rule, notions or conceptions of juſtice; nothing that might be exemplary unto men in the puniſhment of crimes, that the ſins of an infinite number of men, deſerving every one of them eternal death, ſhould be expiated by the temporary ſufferings of one meer man, ſo as to demonſtrate the righteouſneſs of God in the puniſhment of ſin. But God doth not do theſe things for ſhew or appearance, but according unto the real exigence of the holy properties of his nature. And on that ſuppoſition there muſt be a proportion between the things themſelves, namely, the ſufferings of one, and the deliverance of all. Nor could the faith of man ever find a ſtable foundation to fix upon on the ſuppoſition before mentioned. No faith is able to conflict with this objection, that the ſufferings of one meer man ſhould be accepted with God as a juſt compenſation for the ſins of the whole church. Men who in things of this nature ſatisfy themſelves with notions and fancies may digeſt ſuch ſuppoſitions. But thoſe who make uſe of faith for their own delivery from under a coviction of ſin, the nature and demerit of it, with a ſenſe of the wrath of God, and the curſe of the law againſt it, can find no relief in ſuch notions or apprehenſions. But it became the wiſdom of God, in the diſpenſation of himſelf herein unto the church, ſo to order things, as that faith might have an immoveable rock to build upon. This alone it hath in the perſon of Chriſt, God and man, his obedience and ſufferings. Wherefore thoſe by whom the divine nature of the Lord Chriſt is denied, do all of them abſolutely deny alſo that he made any ſatisfaction unto divine juſtice for ſin. They will rather ſwallow all the abſurdities which the abſolute diſmiſſion of ſin without ſatisfaction or puniſhment doth bring along with it, than grant that a meer man could make any ſuch ſatisfaction by his temporary ſufferings for the ſins of the world. And on the other hand, whoever doth truly and ſincerely believe the divine perſon of Chriſt, namely, that he was God and man in one perſon, and as ſuch a perſon acted in the whole work of mediation, he cannot ſhut his eyes againſt the glorious light of this truth, that what he did and ſuffered in that work, muſt have an intrinſick worth and excellency in it, out

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ballanceing all the evil in the ſins of mankind; that more honour and glory accrewed unto the holineſs and law of God by his obedience, than diſhonour was caſt on them by the diſobedience of *Adam* and all his poſterity.

4.) The way whereby the church was to be recovered and ſaved was by ſuch works and actings, as one ſhould take on himſelf to perform in the way of an office committed unto him for that end. For whereas man could not recover, ranſom, nor ſave himſelf, as we have proved, the whole muſt be wrought for him by another. The undertaking hereof by another, muſt depend on the infinite wiſdom, counſel and pleaſure of God, with the will and conſent of him who was to undertake it. So alſo did the conſtitution of the way and means in particular whereby this deliverance was to be wrought. Hereon it became his office to do the things which were required unto that end. But we have before proved apart by it ſelf that no office unto this purpoſe could be diſcharged towards God, or the whole church, by any one who was a man only. I ſhall not therefore here farther inſiſt upon it, although there be good argument in it unto our preſent purpoſe.

5.) If man be recovered, he muſt be reſtored into the ſame ſtate, condition and dignity wherein he was placed before the fall. To reſtore him with any diminution of honour and bleſſedneſs, was not ſuited unto divine wiſdom and bounty. Yea ſeeing it was the infinite grace, goodneſs and mercy of God to reſtore him, it ſeems agreeable unto the glory of divine excellencies in their operations, that he ſhould be brought into a better and more honourable condition than that which he had loſt. But before the fall man was not ſubject nor obedient unto any but unto God alone, ſomewhat leſs he was in dignity than the angels, howbeit he owed them no obedience, they were his fellow-ſervants. And as for all other things here below, they were made *ſubject unto him, and put under his feet*, he himſelf being in ſubjection unto God alone. But if he were redeemed and reſtored by one who was a meer creature, he could not be reſtored unto this ſtate and dignity. For on all grounds of right and equity, he muſt ow all ſervice and obedience unto him by whom he was redeemed, reſtored and recovered, as the author of the ſtate wherein he is. For when we are *bought with a price, we are not our own*, as the apoſtle affirms, 1 *Cor*. ix. 19, 20. We are *therefore his who hath bought us.* and him are we bound to ſerve in our ſouls and bodies which are his. Accordingly in the purchaſe of us, the Lord Chriſt became our abſolute Lord, unto whom we owe all religious ſubjection of ſoul and conſcience, *Rom.* xiv. 7, 8, 9. It would follow therefore that if we were redeemed and recovered by the interpoſition of a meer creature, if ſuch an one were our redeemer, Saviour and deliverer, into the ſervice of a meer creature, that is religious ſervice and obedience, we ſhould be recovered. And ſo they believe who affirm the Lord Chriſt to be a man and no more. But on this ſuppoſition we are ſo far from an advancement in ſtate and dignity by our reſtoration, that we do not recover what we were firſt enſtated in. For it belonged thereunto, that we ſhould owe religious ſervice and obedience unto him alone who was God by nature over all bleſſed for ever. And they bring all confuſion into chriſtian religion, who make a meer creature the object of our faith, love, adoration, invocation and all ſacred worſhip. But in our preſent reſtoration we are made ſubject anew as unto religious ſervice only unto God alone. Therefore the holy angels, the head of the creation, do openly diſclaim any ſuch ſervice and veneration from us, becauſe they are only the fellow ſervants of them that have the teſtimony of Jeſus, *Rev.* xix. 10. Nor hath God put the world to come, the goſpel ſtate of the church into ſubjection unto angels or any other creature, but only unto the Son, who is Lord over his own houſe, even he that made all things, who is God, *Heb.* iii. 4, 5, 6, Wherefore we are reſtored into our primitive condition to be in ſpiritual ſubjection unto God alone. He therefore by whom we are reſtored, unto whom we owe all obedience and religious ſervice, is, and ought to be God alſo. And as they utterly overthrow the goſpel who affirm that all the obedience of it is due unto him who is a man and no more, as do all by whom the divine nature of Chriſt is denied; ſo they debaſe themſelves beneath the dignity of the ſtate of redemption, and caſt diſhonour on the mediation of Chriſt, who ſubject themſelves in any religious ſervice to ſaints and angels or any other creatures whatever.

On theſe ſuppoſitions which are full of light and evidence, infinite wiſdom did interpoſe it ſelf, to glorify all the other concerned excellencies of the glory of God, in ſuch a way as might ſolve all difficulties, and ſatisfy all the ends of God's glory, in the recovery and redemption of mankind. The caſe before it was as followeth.

Man by ſin had caſt the moſt inconceiveable diſhonour on the righteouſneſs, holineſs, goodneſs and rule of God, and himſelf into the guilt of eternal ruin. In this ſtate it became the wiſdom and goodneſs of God, neither to ſuffer the whole race of mankind to come ſhort eternally of that enjoyment of himſelf for which it was created, nor yet to deliver any one of them, without a retriving of the eternal honour of his righteouſneſs, holineſs and rule from the diminution and waſte that was made of it by ſin. As this could no way be done, but by a full ſatisfaction unto juſtice and and an obedience unto the law, bringing and yielding more honour unto the holineſs and righteouſneſs of God, than they could any way looſe by the ſin and diſobedience of man; ſo this ſatisfaction muſt be made, and this obedience be yielded in and by the ſame nature that ſinned or diſobeyed, whereby alone the reſidue of mankind may be intereſted in the benefits and effects of that obedience, and ſatisfaction. Yet was it neceſſary hereunto, that the nature wherein all this was to be performed, though derived from the ſame common ſtock with that whereof in all our perſons we are partakers, ſhould be abſolutely free from the contagion and guilt which with it, and by it are communicated unto our perſons, from the common ſtock. Unleſs it were ſo there could be no undertaking in it for others, it would not be able to anſwer for it ſelf. But yet on all theſe ſuppoſitions, no undertaking, no performance of duty of humane nature could poſſibly yield that obedience unto God, or make that ſatisfaction for ſin, whereon the deliverance of others might enſue, unto the glory of the holineſs, righteouſneſs and rule of God.

In this ſtate of things did infinite wiſdom interpoſe it ſelf, in that glorious ineffable contrivance of the perſon of Chriſt, or the divine nature the eternal Son of God, and of ours in the ſame individual perſon. Other ways this work could not be accompliſhed; at leaſt all other ways are hidden from the eyes of all living, no created underſtanding being able to apprehend any other way whereby it might ſo have been unto the eternal glory of God. This therefore is ſuch an effect of divine wiſdom, as will be the object of holy adoration and admiration unto eternity; as unto this life, how little a portion is it we know of its excellency?

CHAP. XVII.

Other Evidences of Divine Wiſdom in the contrivance of the work of Redemption in and by the Perſon of CHRIST, *in Effects evidencing a condecency thereunto.*

THAT which remains of our preſent enquiry, is concerning thoſe evidences of divine condecency or ſuitableneſs unto infinite wiſdom and goodneſs, which we may gather from the nature of this work, and its effects, as expreſſed in divine revelation. Some few inſtances hereof I ſhall chuſe out from amongſt many that might be inſiſted on.

1. Man was made to ſerve God in all things. In his perſon, in his ſoul and body, in all his faculties, powers and ſenſes, in all that was given unto him or entruſted with him, he was not his own, but every way a ſervant, in all that he was, in all that he had, in all that he did or was to do. This he was made for, this ſtate and condition was neceſſary unto him as a creature. It could be no otherwiſe with any that was ſo, it was ſo with the angels who were greater in dignity and power than man. The very name of creature includes the condition of univerſal ſubjection and ſervice unto the creator. This condition in and by his ſin, *Adam* deſigned to deſert, and to free himſelf from. He would exalt himſelf out of the ſtate of ſervice, and obedience, abſolute and univerſal, into a condition of ſelf ſufficiency, of domination and rule. He would be as God, like unto God, that is, ſubject no more to him, be in no more dependance on him, but advance his own will above the will of God. And there is ſomewhat of this in every ſin; the ſinner would advance his own will in oppoſition unto, and above the will of God. But what was the event hereof? Man by endeavouring to free himſelf from abſolute ſubjection and univerſal ſervice, to invade abſolute dominion, fell into abſolute and eternal ruine. For our recovery out of this ſtate and condition, conſidering how we caſt our ſelves into it, the way inſiſted on was found out by divine wiſdom, namely, the incarnation of the Son of God. For he was Lord of all, had abſolute dominion over all, owed no ſervice, no obedience for himſelf, being in the form of God, and equal unto him. From this ſtate of abſolute dominion, he deſcended into a condition of abſolute ſervice. As *Adam* ſinned and fell by leaving that ſtate of abſolute ſervice which was due unto him, proper unto his nature, inſeparable from it, to attempt a ſtate of abſolute dominion, which was not his own, not due unto him, not conſiſtent with his nature; ſo the Son of God being made the ſecond *Adam*, relieved us by deſcending from a ſtate of abſolute dominion, which was his own. due unto his nature, to take on him a ſtate of abſolute ſervice, which was not his own, nor due unto him. And this being inconſiſtent with his

own divine nature, he performed it, by taking our nature on him, making it his own. He deſcended as much beneath himſelf in his ſelf humiliation, as *Adam* deſigned to aſcend above himſelf in his pride and ſelf exaltation. The conſideration of the divine grace and wiſdom herein the apoſtle propoſeth unto us, *Phil.* ii. 6, 7, 8. *Who being in the form of God, thought it no robbery to be equal with God. But made himſelf of no reputation, and took upon him the form of a ſervant, and was made in the likeneſs of man; and being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the croſs.* *Adam* being in the *form*, that is, the ſtate and condition of a ſervant, did by *robbery* attempt to take upon him the *form of God*, or to make himſelf equal unto him. The Lord Chriſt being in the *form of God*, that is, his eſſential form of the ſame nature with him, accounted it *no robbery* to be in the ſtate and condition of God, to be *equal to him*. But being made in the faſhion of a man, taking on him our nature, he alſo ſubmitted unto the form or the ſtate and condition of a ſervant therein. He had dominion over all, owed ſervice and obedience unto none, being in the *form of God*, and equal unto him, the condition which *Adam* aſpired unto. But he condeſcended unto a ſtate of abſolute ſubjection and ſervice for our recovery. This did no more belong unto him on his own account, than it belonged unto *Adam* to be like unto God, or equal to him. Wherefore it is ſaid that he *humbled himſelf* unto it, as *Adam* would have exalted himſelf unto a ſtate of dignity which was not his due. This ſubmiſſion of the Son of God unto an eſtate of abſolute and univerſal ſervice, is declared by the apoſtle, *Heb.* x. 5. For thoſe words of the *Pſalmiſt*, *Mine ears haſt thou digged* or *bored*, Pſal. xl. 6. he renders, *a body haſt thou prepared me*. There is an alluſion in the words of the prophecy unto him under the law, who gave up himſelf in abſolute and perpetual ſervice; in ſign whereof his *ears were bored with an awl*. So the body of Chriſt was prepared for him, that therein he might be in a ſtate of abſolute ſervice unto God. So he became to have nothing of his own, the original ſtate that *Adam* would have forſaken; no not his life, he was obedient unto the death. This way did divine wiſdom find out and contrive, whereby more glory did ariſe unto the holineſs and righteouſneſs of God, from his condeſcenſion unto univerſal ſervice and obedience, who was over all God bleſſed for ever; than diſhonour was caſt upon them by the ſelf exaltation of him, who being in all things a ſervant, deſigned to be like unto God.

2. *Adam* was poor in himſelf as a creature muſt be. What riches he had in his hand or power, they were none of his own, they were only truſted with him for eſpecial ſervice. In this ſtate of poverty he commits the robbery of attempting to be like unto God. Being poor he would make himſelf rich by the rapine of an equality with God. This brought on him and us all, as it was meet it ſhould, the loſs of all that we were entruſted with. Hereby we loſt the image of God, loſt our right unto the creatures here below, loſt our ſelves and our ſouls. This was the iſſue of his attempt, to be rich when he was poor. In this ſtate infinite wiſdom hath provided for our relief unto the glory of God. *For the Lord Jeſus Chriſt being rich in himſelf, for our ſakes he became poor, that we through his poverty might be rich*, 2 Cor. viii. 9. He was rich in that riches which *Adam* deſigned by robbery. For he was in the *form of God*, and accounted it no robbery to be equal with God. But he made himſelf poor for our ſakes, with poverty which *Adam* would have relinquiſhed; yea to that degree that he had *no where to lay his head*, he had nothing. Hereby he made a compenſation for what he never made ſpoil of, or paid what he never took. In this condeſcenſion of his, out of grace

and love to mankind, was God more glorified, than he was diſhonoured in the ſinful exaltation of *Adam* out of pride and ſelf-love.

3. The ſin of man conſiſted formally in diſobedience, and it was the diſobedience of him who was every way and in all things obliged unto obedience. For man by all that he was, by all that he had received, by all that he expected or was farther capable of, by the conſtitution of his own nature, by the nature and authority of God with his relation thereunto, was indiſpenſibly obliged unto univerſal obedience. His ſin therefore was the diſobedience of him who was abſolutely obliged unto obedience by the very conſtitution of his being and neceſſary relation unto God. This was that which rendered it ſo exceeding ſinful, and the conſequents of it eternally miſerable. And from this obligation his ſin in any one inſtance was a total renunciation of all obedience unto God. The recompence with reſpect unto the glory of God, for diſobedience muſt be by obedience, as hath been before declared. And if there be not a full obedience yielded unto the law of God in that nature that ſinned, man cannot be ſaved without an eternal violation of the glory of God therein. But the diſobedience of him who was every way obliged unto obedience, could not be compenſated but by his obedience, who was no way obliged thereunto. And this could be only the obedience of him that is God, (for all his creatures are obliged to obedience for themſelves) and it could be performed only by him who was man. Wherefore for the accompliſhment of this obedience, he who in his own perſon, as God, was above the law, was in his humane nature, in his own perſon, as man, *madeo unde the law.* Had he not been *made under the law*, what he did could not have been obedience; and had he not been in himſelf above the law, his obedience could not have been beneficial unto us. The ſin of *Adam* (and the ſame is in the nature of every ſin) conſiſted in this, that he who was naturally every way under the law, and ſubject unto it, would be every way above the law, and no way obliged by it. Wherefore it was taken away unto the glory of God, by his obedience, who being in himſelf above the law, no way ſubject unto it, yet ſubmitted, humbled himſelf, to be *made under the law*, to be every way obliged by it, ſee *Gal.* iii. 13. *Chap.* iv. 4. This is the ſubject of the diſcourſe of the apoſtle, *Rom.* v. from *ver.* 12. to the end of the chapter. Unto the glory of God in all theſe ends the perſon of Chriſt as an effect of infinite wiſdon was meet and able to be a mediator and undertaker between God and man. In the union of both our natures in the ſame perſon, he was ſo meet by his relation unto both; unto God by filiation or ſonſhip, unto us by brotherhood or nearneſs of kindred, *Heb.* ii. 14. And he was able from the dignity of his perſon. For the temporary ſufferings of him who was eternal, was a full compenſation for the eternal ſufferings of them who were temporary.

4. God made man the Lord of all things here below. He was as it were the heir of God, as unto the inheritance of this world in preſent, and as unto a bleſſed ſtate in eternal glory. But he loſt all right and title hereunto by ſin. He made forfeiture of the whole, by the law of the tenure whereby he held it, and God took the forfeiture. Wherefore he deſigns a new heir of all, and veſts the whole inheritance of heaven and earth in him, even in his Son. He *appointed him the heir of all things*, Heb. i. 3. This tranſlation of God's inheritance the apoſtle declares, *Heb.* ii, 6, 7, 8, 9. For the words which he cites from *Pſal.* viii. 4, 5, 6. *What is man that thou art mindful of him, and the Son of man that thou viſiteſt him? For thou haſt made him a little lower than the angels, and haſt crowned him with glory and honour: thou madeſt him to have dominion over the works of thy hands: thou haſt put all things under his feet*; do declare the

original condition of mankind in general. But man forfeited the dominion and inheritance that he was entruſted withal; and God ſetleth it anew, ſolely in the man Chriſt Jeſus. So the apoſtle adds, *We ſee not all things put under him, but we ſee it all* accompliſhed in *Jeſus*, ver. 9. But as all other inheritances do deſcend with theirs, ſo did this unto him with its burden. There was a great debt upon it, the debt of ſin. This he was to undergo, to make payment of, or ſatisfaction for, or he could not rightly enter upon the inheritance. This could no otherwiſe be done but by his ſuffering in our nature, as hath been declared. He who was the heir of all, was in himſelf to purge our ſins. Herein did the infinite wiſdom of God manifeſt it ſelf, in that he conveyed the inheritance of all things unto him, who was meet and able ſo to enter upon it, ſo to enjoy and poſſeſs it, as that no detriment or damage might ariſe unto the riches, the revenue, the glory of God, from the waſte made by the former poſſeſſor.

5. Mankind was to be recovered unto faith and truſt in God, as alſo unto the love of him above all. All theſe things had utterly forſaken our nature; and the reduction of them into it, is a work of the greateſt difficulty. We had ſo provoked God, he had given ſuch evidences of his wrath and diſpleaſure againſt us, and our minds thereon were ſo alienated from him, as we ſtood in need of the ſtrongeſt motives, and higheſt encouragements once to attempt to return unto him, ſo as to place all our faith and truſt in him, and all our love upon him. Sinners generally live in a neglect and contempt of God, in an enmity againſt him. But whenever they are convinced of a neceſſity to endeavour a return unto him, the firſt thing they have to conflict withal, is fear. Beginning to underſtand who and what he is, as alſo how things ſtand between him and them, they are afraid to have any thing to do with him, and judge it impoſſible that they ſhould find acceptance with him. This was the ſenſe that *Adam* himſelf had upon his ſin, when he was afraid and hid himſelf. And the ſenſe of other ſinners is frequently expreſſed unto the ſame purpoſe in the ſcripture. See *Iſa.* xxxiii. 14. *Mach.* vi. 6, 7.

All theſe diſcouragements are abſolutely provided againſt in that way of our recovery which infinite wiſdom hath found out. It were thing delightful to dwell on the ſecurities given us therein, as unto our acceptance in all thoſe principles, acts and duties wherein the renovation of the image of God doth conſiſt. I muſt contract my meditations, and ſhall therefore inſtance in ſome few things only unto that purpoſe.

1.) Faith is not capable of greater encouragement or confirmation than lyeth in this one conſideration, that what we are to believe unto this end, is delivered unto us by God himſelf in our nature. What could confirm our faith and hope in God, what could encourage us to expect acceptance with God, like this ineffable teſtimony of his good will unto us. The nature of things is not capable of greater aſſurance, ſeeing the divine nature is capable of no greater condeſcenſion. This the ſcripture propoſeth as that which gives a juſt expectation, that againſt all fears and oppoſitions we ſhould cloſe with divine calls and invitations to return unto God. *Laſt of all he ſent unto them his Son, ſaying, They will reverence my Son*, Matth. xxi. 37. they will believe the meſſage which I ſend by him. *He hath ſpoken unto us by his Son who is the brightneſs of his glory, and the expreſs image of his perſon*, Heb. i. 1, 2, 3. The conſideration hereof is ſufficient to diſpel all that darkneſs and confuſion, which fear, dread and guilt do bring on the minds of men when they are invited to return unto God. That, that God againſt whom we have ſinned, ſhould ſpeak unto us and treat with us in our own nature, about a return unto himſelf, is the utmoſt that divine excellencies

cellencies could condeſcend unto. And as this was needful for us, (though proud men and ſenſleſs of ſin underſtand it not,) ſo if it be refuſed it will be attended with the ſoreſt deſtruction, *Heb.* xii. 25.

2.) This treaty principally conſiſts in a divine declaration, that all the cauſes of fear and dread upon the account of ſin, are removed and taken away. This is the ſubſtance of the goſpel, as it is declared by the apoſtle, 2 *Cor.* v. 18, 19, 20, 21. Wherefore if hereon we refuſe to return unto God, to make him the object of our faith, truſt, love and delight, it is not by reaſon of any old or former ſin, not of that of our original apoſtaſy from God, nor of the effects of it againſt the law, by the means of a new ſin, outdoing them all in guilt and contempt of God. Such is final unbelief againſt the propoſal of the goſpel. It hath more malignity in it, than all other ſins whatever. But by this way of our recovery, all cauſe of fear and dread is taken away, all pretences of a diſtruſt of the love and good will of God are defeated; ſo that if men will not hereon be recovered unto him, it is from their hatred of him, and enmity unto him, the fruits whereof they muſt feed on to eternity.

3.) Whereas if we will return unto God by faith, we are alſo to return unto him in love, what greater motive can there be unto it, than that infinite love of the Father and the Son unto us, which is glorioufly diſplayed in this way of our recovery. See 1 *John* iv. 9, 10. *Si amare pigebit, ſaltem redamare ne pigeat.*

4.) The whole race of mankind falling into ſin againſt God, and apoſtaſy from him, there was no example left unto them to manifeſt how excellent, how glorious and comely a thing it is to live unto God, to believe and truſt in him, to cleave unto him unchangeably by love. For they were utter ſtrangers unto what is done by angels above, nor could be affected with their example. But without a pattern of theſe things, manifeſting their excellency and reward, they could not earneſtly endeavour to attain unto them. This is given us moſt conſpicuouſly in the humane nature of Chriſt. See *Heb.* xii. 13. Hereby therefore every thing needful for our encouragement to return unto God is in infinite wiſdom provided for, and propoſed unto us.

6. Divine wiſdom in the way of our recovery by Jeſus Chriſt, God manifeſt in the fleſh, deſigned to glorify a ſtate of obedience unto God, and to caſt the reproach of the moſt inexpreſſible folly on the relinquiſhment of that ſtate by ſin. For as God would recover and reſtore us, ſo he would do it in a way of obedience on our part, of that obedience which we had forſaken. The deſign of man which was impoſed on him by the craft of ſatan, was to become wiſe like unto God, knowing good and evil. The folly of this endeavour was quickly diſcovered in its effects. Senſe of nakedneſs with ſhame, miſery and death immediately enſued thereon. But divine wiſdom thought meet to aggravate the reproach of this folly. He would let us ſee wherein the true knowledge of good and evil did conſiſt, and how fooliſhly we had aſpired unto it by a relinquiſhment of that ſtate of obedience wherein we were created. *Job* the 28th. from *ver.* 12. unto the end of the chapter, there is an enquiry after wiſdom and the place of its habitation. All creatures give an account that it is not in them, that it is hid from them, only they have *heard the fame thereof.* All the context is to evince, that it is eſſentially and originally only in God himſelf. But if we cannot comprehend it in it ſelf, yet may we not know what is *wiſdom unto us,* and what is required thereunto? Yes ſaith he; *For unto man he ſaid, behold the the fear of the Lord is wiſdom, and to depart from evil that is underſtanding,* ver. 28. Man on the other hand by the ſuggeſtion

of ſatan thought, and now of himſelf continues to think otherwiſe, namely, that the way to be wiſe is to relinquiſh theſe things. The world will not be perſuaded that *the fear of the Lord is wiſdom, and to depart from evil is underſtanding.* Yea there is nothing that the moſt of men do more deſpiſe and ſcorn, than thoughts that true wiſdom doth conſiſt in faith, love, fear and obedience unto God, ſee *Pſal.* xiv. 6. Whatever elſe may be pleaded to be in it, yet ſure enough they are, that thoſe who count it wiſdom, are but fools. To caſt an everlaſting reproach of folly on this contrivance of the divel and man, and uncontroulably to evince wherein alone true wiſdom doth conſiſt, God would glorify a ſtate of obedience. He would render it incomparably more amiable, deſirable and excellent than ever it could have appeared to have been in the obedience of all the angels in heaven, and men on earth, had they continued therein. This he did in this way of our recovery; in that his own eternal Son entred into a ſtate of obedience, and took upon him the form or condition of a ſervant unto God. What more evident conviction could there be of the folly of mankind in hearkning unto the ſuggeſtion of ſatan, to ſeek after wiſdom in another condition? how could that great maxim, which he laid down in oppoſition unto all vain thoughts of man, be more eminently exemplified; that the *fear of the Lord that is wiſdom, and to depart from evil that is underſtanding?* What greater evidence could be given, that the nature of man is not capable of a better condition than that of ſervice and univerſal obedience unto God? How could any ſtate be repreſented more amiable, deſireable and bleſſed? In the obedience of Chriſt, of the Son of God in our nature, apoſtate ſinners are upbraided with their folly in relinquiſhing that ſtate, which by his ſuſception of it, is rendered ſo glorious. What have we attained by leaving that condition, which the eternal Son of God delighted in? *I delight,* ſaith he, *to do thy will, O my God, yea thy law is in the midſt of my bowels,* Pſal. xl. 8. It is the higheſt demonſtration, that our nature is not capable of more order, more beauty, more glory, than conſiſts in obedience unto God. And that ſtate which we fell into upon our forſaking of it, we now know to be all darkneſs, confuſion and miſery. Wherefore ſeeing God in infinite grace and mercy would recover us unto himſelf; and in his righteouſneſs and holineſs would do this in a way of obedience, of that obedience which we had forſaken; it hath an eminent impreſſion of divine wiſdom upon it, that in this myſtery of God manifeſt in the fleſh, the only means of our recovery, he would caſt the reproach of the moſt inexpreſſible folly on our apoſtaſy from a ſtate of it, and render it amiable and deſireable unto all who are to return unto him. To bear the ſhame of this folly, to be deeply ſenſible of it; and to live in a conſtant proſpect and view of the glory of obedience in the perſon of Chriſt, with a ſedulous endeavour for conformity thereunto, is the higheſt attainment of our wiſdom in this world; and whoſoever is otherwiſe minded, is ſo at his own utmoſt peril.

7. God in infinite wiſdom hath by this means ſecured the whole inheritance of this life, and that which is to come from a ſecond forfeiture. Whatever God will beſtowed on the children of men, he grants it unto them in the way of an inheritance. So the land of *Canaan,* choſen out for a repreſentative of ſpiritual and eternal things, was granted unto *Abraham* and his ſeed for an inheritance. And his intereſt in the promiſe is expreſſed by being heir of the world. All the things of this life that are really good and uſeful unto us, do belong unto this inheritance. So they did when it was veſted in *Adam.* All things of grace and glory do ſo alſo. And the whole of the priviledge of believers is, that they are *heirs of ſalvation.*

Hence *Godlineſs hath the promiſe of the life that now is, and of that which is to come*, 1 Tim. iv. 8. And the promiſe is only of the *inheritance*. This inheritance, as was before intimated was loſt in *Adam*, and forfeited into the hand of the great Lord, the great poſſeſſor of heaven and earth. In his ſovereign grace and goodneſs he was pleaſed again to reſtore it, as unto all the benefits of it unto the former tenants, and that with an addition of grace, and a more exceeding weight of glory. But withal, infinite wiſdom provides that a ſecond forfeiture ſhall not be made of it. Wherefore the grant of it is not made immediately unto any of thoſe for whoſe uſe and benefit it is prepared and granted. They had been once tried and failed in their truſt unto their own eternal beggary and ruin, had not infinite grace interpoſed for their relief. And it did not become the wiſdom of God to make a ſecond grant of it, which might be fruſtrate in like manner. Wherefore he would not commit it again unto any meer creature whatever; nor could it ſafely have been ſo done with ſecurity unto his glory. For,

1.) It was too great a truſt, even the whole inheritance of heaven and earth, all the riches of grace and glory to be committed unto any one of them. God would not give this glory unto any one creature. If it be ſaid, It was firſt committed unto *Adam*, and therefore to have it again, is not an honour above the capacity of a creature; I ſay that the nature of the inheritance is greatly changed. The whole of what was entruſted with *Adam*, comes exceedingly ſhort of what God hath now prepared as the inheritance of the church. There is grace in it, and glory added unto it, which *Adam* neither had, nor could have right unto. It is now of that nature, as could neither be entruſted with, nor communicated by any meer creature. Beſides, he that hath it is the object of the faith and truſt of the church, nor can any be intereſted in any part of this inheritance, without the exerciſe of thoſe and all other graces on him, whoſe the inheritance is. And ſo to be the object of our faith, is the prerogative of the divine nature alone.

2.) No meer creature could ſecure this inheritance that it ſhould be loſt no more; and yet if it were ſo, it would be highly derogatory unto the glory of God. For two things were required hereunto. *Firſt*, That he in whom this truſt is veſted, ſhould be in himſelf uncapable of any ſuch failure, as through which by the immutable eternal law of obedience unto God, a forfeiture of it ſhould be made. *Secondly*, That he undertake for them all who ſhall be *heirs of ſalvation*, who ſhall enjoy this inheritance, that none of them ſhould loſe or forfeit their own perſonal intereſt in it, or the terms whereon it is conveyed and communicated unto them. But no meer creature was ſufficient unto theſe ends. For no one of them in and by himſelf, in the conſtitution of his nature, is abſolutely free from falling from God. They may receive, the angels in heaven, and the glorified ſaints have received ſuch a confirmation in and by grace, as that they ſhall never actually apoſtatize or fall from God. But this they have not from themſelves, nor the principles of their own nature, which is neceſſary unto him that ſhall receive this Truſt. For ſo, when it was firſt veſted in *Adam*, he was left to preſerve it by the innate con-created abilities of his own nature. And as unto the latter, all the angels in heaven cannot undertake to ſecure the obedience of any one man, ſo as that the conveyance of the inheritance may be ſure unto him. Wherefore with reſpect hereunto, thoſe angels themſelves, though the moſt holy and glorious of all the creatures of God, have no greater truſt or intereſt, than to *be miniſtring ſpirits, ſent forth to miniſter for them who ſhall be heirs of ſalvation*, Heb. i. 14. So unmeet are they to have the whole inheritance veſted in any of them.

But all this infinite wiſdom hath provided for in the great *myſtery of Godlineſs, God manifeſt in the fleſh*. God herein makes his only Son the *heir of all things*, and veſts the whole inheritance abſolutely in him. For the promiſe, which is the court-roll of heaven, the only external means and record of its conveyance, was originally made unto Chriſt only. God *ſaid not, And unto thy ſeeds, as of many, but as of one, and to thy ſeed, which ſeed is Chriſt*, Gal. iii. 16. And we become again *heirs of God*, only as we are *joynt-heirs* with Chriſt, *Rom.* viii. 17. that is, by being taken into a participation of that inheritance which is veſted in him alone. For many may be partakers of the benefits of that, whoſe right and title is in one alone, when it is conveyed unto him for their uſe.

And hereby the ends before mentioned are fully provided for. For,

1. He who is thus made the *heir of all* is meet to be entruſted with the glory of it. For where this grant is ſolemnly expreſſed, it is declared that he is the *brightneſs of the Father's glory, and the expreſs image of his perſon*, Heb. i. 2, 3. And that by him *the worlds were made*. He alone was meet to be this *heir*, who is partaker of the divine nature, and by whom all things were created. For ſuch things belong unto it, as cannot appertain unto any other. The reader may conſult if he pleaſe our expoſition of that place of the apoſtle.

(2. Any failure in his own perſon was abſolutely impoſſible. The ſubſiſtence of the humane nature in the perſon of the Son of God, rendred the leaſt ſin utterly impoſſible unto him. For all the moral operations of that nature are the acts of the perſon of the Son of God. And hereby not only is the inheritance ſecured, but alſo an aſſurance that it is ſo, is given unto all them that do believe. This is the life and ſoul of all goſpel comforts, that the whole inheritance of grace and glory is veſted in Chriſt, where it can never ſuffer loſs or dammage. When we are ſenſible of the want of grace, ſhould we go unto God, and ſay, *Father, give us the portion of goods that falls unto us*, as the prodigal did, we ſhould quickly conſume it, and bring our ſelves unto the utmoſt miſery as he did alſo. But in Chriſt the whole inheritance is ſecured for evermore.

(3. He is able to preſerve all thoſe who ſhall be *heirs of this inheritance*, that they forfeit not their own perſonal intereſt therein, according unto the terms of the covenant, whereby it is made over to them. He can and will by the power of his grace preſerve them all unto the full enjoyment of the purchaſed inheritance. We hold our title by the rod, at the will of the Lord. And many failures we are liable unto whereon we are *in miſericordia Domini*, and are ſubject unto amercement. But yet the whole inheritance being granted unto Chriſt, is eternally ſecured for us, and we are by his grace preſerved from ſuch offences againſt the ſupream Lord, or committing any ſuch waſts, as ſhould caſt us out of our poſſeſſion. See *Pſal.* lxxxix. 27, 28, 29, 30, 31, 32. Thus in all things infinite wiſdom hath provided, that no ſecond forfeiture ſhould be made of the inheritance of grace and glory, which as it would have been eternally ruinous unto mankind, ſo it was inconſiſtent with the glory and honour of God.

8. The wiſdom of God was glorioſly exalted in the righteous deſtruction of ſatan and his intereſt, by the incarnation and mediation of the Son of God. He had prevailed againſt the firſt way of the manifeſtation of divine glory; and therein both pleaſed and prided himſelf. Nothing could ever give ſuch ſatisfaction unto the malicious murderer, as the breach he had occaſioned between God and man, with his hopes and apprehenſions that it would be eternal. He had no other thoughts, but that the whole race of mankind which God had deſigned unto the enjoyment of himſelf, ſhould be everlaſtingly ruined. So he had ſatisfied his envy againſt man

in his eternal deſtruction with himſelf, and his malice againſt God in depriving him of his glory. Hereon upon the diſtance that he had made between God and man, he interpoſed himſelf, and boaſted himſelf for a long ſeaſon, *as the God of this world*, who had all power over it and in it. It belonged unto the honour of the wiſdom of God, that he ſhould be defeated in this triumph. Neither was it meet that this ſhould be done by a meer act of *ſovereign, omnipotent power*. For he would yet glory in his craft and the ſucceſs of it, that there was no way to diſappoint him, but by cruſhing him with power, without reſpect unto righteouſneſs, or demonſtration of wiſdom. Wherefore it muſt be done in ſuch a way, as wherein he might ſee unto his eternal ſhame and confuſion, all his arts and ſubtilties defeated by infinite wiſdom, and his enterprize overthrown in a way of right and equity. The remark that the Holy Ghoſt puts on the ſerpent which was his inſtrument in drawing man unto apoſtaſy from God, namely, that he was *ſubtle above all the beaſts of the field*, is only to intimate wherein ſatan deſigned his attempt, and from whence he hoped for his ſucceſs. It was not an act of power or rage, but of craft, counſel, ſubtilty and deceit. Herein he gloried and prided himſelf; wherefore the way to diſappoint him with ſhame, muſt be a contrivance of infinite wiſdom, turning all his artifices into meer folly.

This work of God with reſpect unto him is expreſſed in the ſcripture two ways.

1.] It is called the *ſpoiling of him*, as unto his power, and the prey that he had taken. The *ſtrong man armed* was to be bound, and his goods ſpoiled. The Lord Chriſt by death *deſtroyed him that had the power of death*, that is, the devil. He *lead captivity captive*, ſpoiling principalities and powers, triumphing over them in his croſs. So *Abraham* when he ſmote the Kings, not only delivered *Lot* who was their captive, but alſo took *all their ſpoils*.

2.] It is expreſſed by the *deſtruction of his works*. *For this cauſe was the Son of God manifeſted, that he might deſtroy the works of the devil.* The *ſpoils* which he had in his own power were taken from him, and the *works* which he had erected in the minds of men were demoliſhed. The web which he had wove to clothe himſelf withal as *the God of this world*, was unravelled to the laſt thread. And although all this ſeems to repreſent a work of power, yet was it indeed an effect of wiſdom and righteouſneſs paincipally.

For the power which ſatan had over mankind was in it ſelf unjuſt.

For *Firſt*, he obtained it by fraud and deceit. *The ſerpent beguiled Eve.*

Secondly, He poſſeſſed it with injuſtice, with reſpect unto God, being an invader of his right and poſſeſſion.

Thirdly, He uſed and exerciſed it with malice, tyranny and rage; ſo as that it was every way unjuſt both in its foundation and execution. With reſpect hereunto he was juſtly deſtroyed by omnipotent power, which puts forth its ſelf in his eternal puniſhment. But on the other ſide, mankind did ſuffer juſtly under his power, being given up unto it in the righteous judgment of God. For one may ſuffer juſtly what another doth unjuſtly inflict. As when one cauſleſly ſtrikes an innocent man, if he ſtrikes him again, he who did the firſt injury ſuffereth juſtly, but the other doth unjuſtly in revenging himſelf. Wherefore as man was given up unto him in a way of puniſhment, he was a lawful captive, and was not to be delivered but in a way of juſtice. And this was done in a way that ſatan never thought of, For by the obedience and ſufferings of the Son of God incarnate, there was full ſatisfaction made unto the juſtice of God for the ſins of man, a reparation of his glory, and an exaltation of the honour of his holineſs, with all the other properties of his nature, as alſo of his law, outballancing all the diminution of it by the firſt apoſtaſy of mankind, as hath been declared. Immediately hereon all the charms of ſatan were diſſolved, all his chains looſed, his darkneſs that he had brought on the creation diſpelled, his whole plot and deſign defeated; whereon he ſaw himſelf, and was expoſed unto all the holy angels of heaven, in all the counſels, craft and power he had boaſted of, to be nothing but a congeries, a maſs of darkneſs, malice, folly, impotency and rage. Hereon did ſatan make an entrance into one of the principal parts of his eternal torments, in that furious ſelf-maceration which he is given up unto on the conſideration of his defeat and diſappointment. Abſolute power he always feared, and what it would produce; for he *believes that, and trembles.* But againſt any other way he thought he had ſecured himſelf. It lyeth plain to every underſtanding, what ſhame, confuſion, and ſelf revenge, the proud apoſtate was caſt into upon his holy righteous diſappointment of his deſign; whereas he had always promiſed himſelf to carry his cauſe, or at leaſt to put God to act in the deſtruction of his dominion, by meer omnipotent power, without regard unto any other properties of his nature. To find that which he contrived for the deſtruction of the glory of God, the diſappointment of his ends in the creation of all things, and the eternal ruine of mankind, to iſſue in a more glorious exaltation of the holy properties of the divine nature, and an unſpeakable augmentation of bleſſedneſs unto mankind it ſelf, is the higheſt aggravation of his eternal torments. This was a work every way becoming the infinite wiſdom of God.

9. Whereas there are three diſtinct perſons in the Holy Trinity, it became the wiſdom of God, that the Son, the ſecond perſon, ſhould undertake this work, and be incarnate. I ſhall but ſparingly touch on this glorious myſtery. For as unto the reaſon of it, it is abſolutely reſolved into the infinite wiſdom and ſovereign counſel of the divine will. And all ſuch things are the objects of an holy admiration, not curiouſly to be enquired into. To intrude ourſelves into the things *which we have not ſeen*, that is, which are not revealed in thoſe concernments of them which are not revealed, is not unto the advantage of faith in our edification. But as unto what is declared of them, either immediately and directly, or by their relation unto other known truths, we may meditate on them unto the improvement of faith and love towards God.

And ſome things are thus evident unto us in this myſtery.

1. We had by ſin loſt the image of God, and thereby all gracious acceptance with him, all intereſt in his love and favour. In our recovery, as we have declared, this image is again to be reſtored unto us, or we are to be renewed *into the likeneſs of God.* And there was a condecency unto divine wiſdom, that this work ſhould in a peculiar manner be effected by him who is the eſſential image of God, that is, the Father. This as we have formerly ſhewed, was the perſon of the Son. Receiving his perſonal ſubſiſtence, and therewithal, the divine nature with all its eſſential properties from the Father by eternal generation, he was thereon the *expreſs image of his perſon*, and the brightneſs of his glory. Whatever is in the perſon of the Father, is in the perſon of the Son, and being all received from the Father, he is his eſſential image. And one end of his incarnation was that he might be the repreſentative image of God unto us. Whereas therefore in the work of our recovery, the image of God ſhould be reſtored in us, there was a condecency that it ſhould be done by him who was the eſſential image of God. For it conſiſts in the communication

tion of the effects and likeneſs of the ſame image unto us, which was eſſentially in himſelf.

[2. We were by nature the Sons of God. We ſtood in relation of Sons unto him by virtue of our creation, the communication of his image and likeneſs, with the preparation of an inheritance for us. On the ſame accounts the angels are frequently called the *Sons of God:* This title, this relation unto God, we utterly loſt by ſin, becoming *aliens from him,* and enemies unto him. Without a recovery into this eſtate we cannot be reſtored, nor brought unto the enjoyment of God. And this cannot be done but by adoption. Now it ſeems convenient unto divine wiſdom, that he ſhould recover our Sonſhip by adoption, who was himſelf the *eſſential* and *eternal Son of God.*

[3. The ſumm of what we can comprehend in this great myſtery, ariſeth from the conſideration of the order of the holy perſons of the bleſſed Trinity in their operations. For their order herein doth follow that of their ſubſiſtence. Unto this great work there are peculiarly required, authority, love and power, all directed by infinite wiſdom. Theſe originally reſide in the perſon of the Father, and the acting of them in this matter is conſtantly aſcribed unto him. He ſent the Son, as he gives the ſpirit, by an act of ſovereign authority. And he ſent the Son from his eternal love; he loved the world, and ſent his Son to die. This is conſtantly aſſigned to be the effect of the love and grace of the father. And he wrought in Chriſt, and he works in us, with reſpect unto the end of this myſtery, with the *exceeding greatneſs of his power,* Epheſ. i. 18. The Son who is the ſecond perſon in the order of ſubſiſtence, in the order of operation, puts the whole authority, love and power of the Father in execution. This order of ſubſiſtence and operation thereon, is expreſly declared by the apoſtle, 1 *Cor.* viii. 6. *Unto us there is but one God the Father, of whom are all things, and we in him; and one Lord Jeſus Chriſt by whom are all things, and we by him.* The Father is the original fountain and ſpring, ἐξ οὗ *from whom,* whoſe original authority, love, goodneſs, and power, *are all theſe things.* That expreſſion *from him,* peculiarly denotes the eternal original of all things. But how are this authority, goodneſs love and power in the Father, whence all theſe things ſpring and ariſe, made effectual, how are their effects wrought out and accompliſhed? *There is one Lord, even Jeſus Chriſt,* a diſtinct perſon from the Father, δι' οὗ, *by whom* are all things. He works in the order of his ſubſiſtence, to execute, work and accompliſh all that originally proceedeth from the Father. By the Holy Spirit, who is the third perſon in order of ſubſiſtence, there is made a perfecting application of the whole unto all its proper ends.

Wherefore this work of our redemption and recovery, being the eſpecial effect of the authority, love and power of the Father, it was to be executed in and by the perſon of the Son; as the application of it unto us is made by the Holy Ghoſt. Hence it became not the perſon of the Father to aſſume our nature; it belonged not thereunto in the order of ſubſiſtence and operation in the bleſſed Trinity. The authority, love and power whence the whole work proceeded, were his in a peculiar manner. But the execution of what infinite wiſdom deſigned in them and by them, belonged unto another. Nor did this belong unto the perſon of the Holy Spirit, who in order of divine operation following that of his ſubſiſtence, was to perfect the whole work, in making application of it unto the church when it was wrought. Wherefore it was every way ſuited unto divne wiſdom, unto the order of the holy perſons in their ſubſiſtence and operation, that this work ſhould be undertaken and accompliſhed in the perſon of the Son. What is farther muſt be referred unto another world.

Theſe are ſome few of thoſe things wherein the infinite wiſdom of God in this holy contrivance giveth forth ſome rays of it ſelf into enlightened minds, and truly humbled ſouls. But how little a portion of it is heard by us? How weak, how low are our conceptions about it? We cannot herein find out the almighty unto perfection. No ſmall part of the glory of heaven will conſiſt in that comprehenſion which we ſhall have of the myſtery of the wiſdom, love and grace of God herein. Howbeit we are with all diligence to enquire into it whilſt we are here in the way. It is the very centre of all glorious evangelical truth; not one of them can be underſtood, believed, or improved as they ought, without a due comprehenſion of their relation hereunto; as we have ſhewed before. This is that which the prophets of old enquired into and after with all diligence, even the myſtery of God manifeſt in the fleſh, with the glory that enſued thereon, 1 *Pet.* i. 11. Yet had they not that light to diſcern it by, which we have. The *leaſt in the Kingdom of God*, as to the knowledge of this myſtery may be above the greateſt of them. And ought we not to fear leſt our ſloth under the beams of the Sun ſhould be condemned by their diligence in the twilight? This the angels bow down to look into, although their concerns therein were not equal to ours. But angels are angels, and prophets were prophets; we are a generation of poor ſinful men, who are little concerned in the glory of God or our own duty.

Is it not much to be lamented that many chriſtians content themſelves with a very ſuperficiary knowledge of theſe things? How are the ſtudies, the abilities, the time and diligence of many excellent perſons engaged in, and laid out about the works of nature, and the effects of divine wiſdom and power in them, by whom any endeavour to enquire into this glorious myſtery is neglected, if not deſpiſed? Alas, the light of divine wiſdom in the greateſt works of nature, holds not the proportion of the meaneſt ſtar unto the ſun in its full ſtrength, unto that glory of it which ſhines in this myſtery of God manifeſt in the fleſh, and the work accompliſhed thereby. A little time ſhall put an end unto the whole ſubject of their enquiries, with all the concernment of God and man in them for evermore. This alone is that which fills up eternity, and which although it be now with ſome as nothing, yet it will ſhortly be all. Is it not much more to be lamented, that many who are called chriſtians do even deſpiſe theſe myſteries? Some oppoſe them directly with pernicious hereſies about the perſon of Chriſt, denying his divine nature, or the perſonal union of his two natures, whereby the whole myſtery of infinite wiſdom is evacuated and rejected. And ſome there are who though they do not deny the truth of this myſtery, yet they both deſpiſe and reproach ſuch as with any diligence endeavour to enquire into it. I ſhall add the words uſed on a like occaſion unto them who ſincerely believe the myſteries of the goſpel. *But ye, beloved building up your ſelves in your moſt holy faith, praying in the Holy Ghoſt, keep your ſelves in the love of God, looking for the mercy of our Lord Jeſus Chriſt, unto eternal life.*

And the due contemplation of this myſtery will certainly be attended with many ſpiritual advantages.

1.) It will bring in ſtedfaſtneſs in believing as unto the eſpecial concerns of our own ſouls; ſo as to give unto God the glory that is his due thereon. This is the work, theſe are the ends of faith *Rom.* v. 1, 2, 3, 4, 5. We ſee how many chriſtians who are ſincere believers, yet fluctuate in their minds with greater uncertainties as unto their own ſtate and condition. The principal reaſon of it, is becauſe they are *unskilful in the word of righteouſneſs,*

neſs, and ſo are babes in a weak condition, as the apoſtle ſpeaks, *Heb.* v. 13. This is the way of ſpiritual peace. When the ſoul of a believer is able to take a view of the glory of the wiſdom of God, exalting all the other holy properties of his nature in this great myſtery unto our ſalvation, it will obviate all fears, remove all objections, and be a means of bringing in of aſſured peace into the mind; which the without a due comprehenſion of it, will never be attained.

2.) The acting of faith hereon, is that which is accompanied with its great power to *change and transform the ſoul* into the image and likeneſs of Chriſt. So it is expreſſed by the apoſtle, 2 *Cor.* iii. 18. *We all with open face beholding as in a glaſs the glory of the Lord, are changed into the ſame image from glory to glory, even as by the ſpirit of the Lord.* We all beholding; κατοπτριζόμενοι, not taking a tranſient glance of theſe things, but diligently inſpecting them, as thoſe do who through a glaſs deſign a ſteady view of things at a diſtance. That which we are thus to behold by the continued actings of faith in holy contemplation, is the *glory of the Lord in the face of Jeſus Chriſt*, as it is expreſſed, *chap.* iv. *v.* 6. which is nothing but that *myſtery of godlineſs*, in whoſe explanation we have been engaged. And what is the effect of the ſteady contemplation of this myſtery by faith? Μεταμορφούμεθα, we are *changed*, made quite other creatures than we were, caſt into the form, figure, and image of Jeſus Chriſt, the great deſign of all believers in this world. Would we then be like unto Chriſt? would we bear the image of the heavenly, as we have born the image of the earthly? Is nothing ſo deteſtable unto us as the deformed image of the old man, in all the luſts of the mind and of the fleſh? Is nothing ſo amiable and deſirable as the image of Chriſt and the repreſentation of God in him? This is the way, this is the means of attaining the end which we aim at.

3.) Abounding in this duty is the moſt effectual means of freeing us in particular from the ſhame and bane of profeſſion in earthly mindedneſs. There is nothing ſo unbecoming a chriſtian, as to have his mind always exerciſed about, always filled with thoughts of earthly things. And according as mens thoughts are exerciſed about them, their affections are encreaſed and enflamed towards them. Theſe things mutually promote one another, and there is a kind of circulation in them. Multiplied thoughts enflame affections, and enflamed affections encreaſe the number of thoughts concerning them. Nothing is more repugnant unto the whole life of faith, nothing more obſtructive unto the exerciſe of all grace, than a prevalency of this frame of mind. And at this ſeaſon in an eſpecial manner it is viſibly preying on the vitals of religion. To abound in the contemplation of this myſtery, and in the exerciſe of faith about it, as it is diametrically oppoſed unto this frame, ſo it will gradually caſt it out of the ſoul. And without this we ſhall labour in the fire for deliverance from this pernicious evil.

4.) And hereby are we prepared for the enjoyment of glory above. No ſmall part of that glory conſiſts in the eternal contemplation and adoration of the wiſdom, goodneſs, love and power of God, in this myſtery and the effects of it, as ſhall faterwards be declared. And how can we better or otherwiſe be prepared for it, but by the implanting a ſenſe of it on our minds by ſedulous contemplation whilſt we are in this world. God will not take us into heaven, into the viſion and poſſeſſion of heavenly glory, with our heads and hearts reaking with the thoughts and affections of earthly things. He hath appointed means to make us *meet for the inheritance of the ſaints in light*, before he will bring us unto the enjoyment of it. And this is the principal way whereby he doth it. For hereby it is that we are *changed into the image of Chriſt from glory to glory*, and make the neareſt approaches unto the eternal fulneſs of it.

CHAP. XVIII.

The Nature of the Perſon of CHRIST, and the Hypoſtatical Union of his Natures declared.

THE nature or conſtitution of the perſon of Chriſt hath been commonly ſpoken unto, and treated of in the writings both of the antient and modern divines. It is not my purpoſe in this diſcourſe to handle any thing that hath been ſo fully already declared by others. Howbeit to ſpeak ſomething of it in this place, is neceſſary unto the preſent work; and I ſhall do it in anſwer unto a double end or deſign.

Firſt, To help thoſe that believe, in the regulation of their thoughts about this divine perſon, ſo far as the ſcripture goeth before us. It is of great importance unto our ſouls, that we have right conceptions concerning him; not only in general, and in oppoſition unto the pernicious hereſies of them by whom his divine perſon, or either of his natures are denied; but alſo in thoſe eſpecial inſtances wherein it is the moſt ineffable effect of divine wiſdom and grace. For although the knowledge of him mentioned in the goſpel, be not confined meerly unto his perſon in the conſtitution thereof, but extends it ſelf unto the whole work of his mediation, with the deſign of God's love and grace therein, and our own duty thereon; yet is this knowledge of his perſon the foundation of all the reſt, wherein if we miſtake or fail, our whole building in the other parts of the knowledge of him will fall unto the ground. And although the ſaving knowledge of him is not to be obtained without eſpecial divine revelation, *Matth.* xvi. 17. or ſaving illumination, 1 *John.* v. 20. nor can we know him perfectly, until we come where he is, to behold his glory, 1 *John* xvii. 24. yet are inſtructions from the ſcripture of uſe to lead us into thoſe farther degrees of the knowledge of him, which are attainable in this life.

Secondly, To manifeſt in particular how ineffably diſtinct the relation between the Son of God and the man Chriſt Jeſus, is, from all that relation and union which may be between God and believers, or between God and any other creature. The want of a true underſtanding hereof, is the fundamental errour of many in our days. We ſhall manifeſt thereupon how *it pleaſed the Father that in him ſhould all fulneſs dwell*, ſo that in all things *he might have the preeminence*, Col. i. 18, 19. And I ſhall herein wholly avoid the curious enquiries, bold conjectures, and unwarrantable determinations of the Schoolmen and ſome others. For many of them deſigning to explicate this myſtery, by exceeding the bounds of ſcripture light and ſacred ſobriety, have obſcured it. Endeavouring to render all things plain unto reaſon, they have expreſſed many things unſound as unto faith, and fallen into manifold contradictions among themſelves. Hence *Aquinas* affirms, that three of the ways of declaring the hypoſtatical union which are propoſed by the *maſter of the ſentences*, are ſo far from probable opinions, as they are downright hereſies. I ſhall therefore confine my ſelf in the explication of this myſtery unto the propoſitions of divine revelation, with the juſt and neceſſary expoſitions of them.

What the ſcripture repreſents of the wiſdom of God in this great work, may be reduced unto theſe four heads.

(1.) The aſſumption of our nature into perſonal ſubſiſtence with the Son of God.

(2.) The union of the two natures in that ſingle perſon which is conſequential thereon.

(3.) The mutual communication of thoſe diſtinct natures, the divine and humane, by virtue of that union.

(4.) The enuntiations or predications concerning the perſon of Chriſt, which follow on that union and communication.

(1.) The firſt thing in the divine conſtitution of the perſon of Chriſt as God and man, is aſſumption. That ineffable divine act I intend, whereby the perſon of the Son of God, aſſumed our nature, or took it into a perſonal ſubſiſtence with himſelf. This the ſcripture expreſſeth ſometimes actively with reſpect unto the divine nature acting in the perſon of the Son, the nature aſſuming; ſometimes paſſively with reſpect unto the humane nature, the nature aſſumed. The firſt it doth, *Heb.* ii. 14,—16. *Foraſmuch as the children are partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame. For verily he took not on him the nature of angels, but he took on him the ſeed of* Abraham, *Phil.* ii. 6, 7. *Being in the form of God, he took on him the form of a ſervant*; and in ſundry other places. The aſſumption, the taking of our humane nature to be his own, by an ineffable act of his power and grace, is here clearly expreſſed. And to take it to be his own, his own nature, can be no otherwiſe but by giving it a ſubſiſtence in his own perſon; otherwiſe his own nature it is not, nor can be. Hence God is ſaid to *purchaſe his church with his own blood*, Acts xx. 28. That relation and denomination of *his own* is from the ſingle perſon of him whoſe it is. The latter is declared, *John* i. 14. *The word was made fleſh*, Rom. viii. 3. *God ſent his own Son in the likeneſs of ſinful fleſh*, Gal. iv. 4. *made of a woman made under the law*, Rom. i. 3. *made of the ſeed of* David *according to the fleſh*. The eternal word, the Son of God, was not *made fleſh*, not made of a woman, nor of the ſeed of *David*, by the converſion of his ſubſtance or nature into fleſh, which implies a contradiction, and beſides is abſolutely deſtructive of the divine nature. He could no otherwiſe therefore be *made fleſh*, or *made of a woman*, but in that our nature was made his, by his aſſuming of it to be his own. The ſame perſon who before was not fleſh, was not man, was made fleſh as man, in that he took our humane nature to be his own.

1.) This ineffable act, is the foundation of the divine relation between the Son of God, and the man Chriſt Jeſus. We can only adore the myſterious nature of it; *Great is this myſtery of godlineſs*. Yet may we obſerve ſundry things to direct us in that duty.

[1.] As unto original efficiency, it was the act of divine nature, and ſo conſequently of the Father, Son and Spirit. For ſo are all outward acts of God, the divine nature being the immediate principle of all ſuch operations. The wiſdom, power, grace and goodneſs exerted therein are eſſential properties of the divine nature. Wherefore the acting of them originally belongs equally unto each perſon, equally participant of that nature.

[2.] As unto authoritative deſignation, it was the act of the Father. Hence is he ſaid to *ſend his Son in the likeneſs of ſinful fleſh*, Rom. viii. 3. Gal. iv. 4.

[3.] As unto the formation of the humane nature, it was the peculiar act of the ſpirit, *Luke* i. 35.

[4.] As unto the term of the aſſumption, or the taking of our nature unto himſelf, it was the peculiar act of the perſon of the Son. Herein as *Damaſcen* obſerves, the other perſons had no concurrence, but only κατ̓ βούλησιν ϗ εὐδοκίαν, by *counſel and approbation*.

2.) This aſſumption was the only immediate act of the divine nature on the humane in the perſon of the Son. All thoſe that follow in ſubſiſtence, ſuſtentation, with all others that are communicative, do enſue thereon.

3.) This aſſumption and the hypoſtatical union are diſtinct and different in the formal reaſon of them. *Firſt*, Aſſumption is the immediate act of the divine nature in the perſon of the Son on the humane; union is mediate by virtue of that aſſumption. *Secondly*, Aſſumption is unto perſonality; it is that act whereby the Son of God and our nature became one perſon. Union is an act or relation of the natures ſubſiſting in that one perſon. *Thirdly*, Aſſumption reſpects the acting of the divine, and the paſſion of the humane nature, the one aſſumeth, the other is aſſumed. Union reſpects the mutual relation of the natures unto each other. Hence the divine nature may be ſaid to be united unto the humane, as well as the humane unto the divine; but the divine nature cannot be ſaid to be aſſumed, as the humane is. Wherefore aſſumption denotes the acting of the one nature, and the paſſion of the other, union the mutual relation that is between them both.

Theſe things may be ſafely affirmed, and ought to be firmly believed, as the ſenſe of the Holy Ghoſt in thoſe expreſſions; *He took on him the ſeed of* Abraham; *he took on him the form of a ſervant*; and the like. And who can conceive the condeſcenſion of divine goodneſs, or the actings of divine wiſdom and power therein?

(2.) That which followeth thereon is the union of the two natures in the ſame perſon, or the hypoſtatical union. This is included and aſſerted in a multitude of divine teſtimonies, *Iſa.* vii. 14. *Behold a virgin ſhall conceive and bear a Son, and ſhall call his name Immanuel*, as Matth. i. 23. He who was conceived and born of the virgin was *Immanuel*, or God with us; that is, God manifeſt in the fleſh, by the union of his natures in the ſame perſon, *Iſa.* ix. 6. *To us a child is born, to us a Son is given, and his name ſhall be called wonderful, counſellour, the mighty God, the everlaſting Father, the prince of peace.* That the ſame perſon ſhould be the *mighty God*, and a *child born*, is neither conceiveable, nor poſſible, nor can be true, but by the union of the divine and humane natures in the ſame perſon. So he ſaid of himſelf, *Before Abraham was, I am*, John viii. 58. That he, the ſame perſon who then ſpake unto the *Jews*, and as a man was little more than thirty years of age, ſhould alſo be before *Abraham*, undeniably confirms the union of another nature in the ſame perſon with that wherein he ſpake thoſe words, and without which they could not be true. He had not only another nature which did exiſt before *Abraham*, but the ſame individual perſon who then ſpake in the humane nature, did then exiſt. See to the ſame purpoſe, *John* i. 14. *Acts* xx. 28. *Rom.* ix. 5. *Col.* ii. 9. 1 *John* iii. 16.

This union the antient church affirmed to be made ἀτρέπτως *without any change* in the perſon of the Son of God, which [the divine nature is not ſubject unto; ἀδιαιρέτως, with a diſtinction of natures, but without any diviſion of them by ſeparate ſubſiſtence; ἀσυγχύτως *without mixture* or confuſion; ἀχωρίστως, without *ſeparation* or diſtance. And οὐσιωδῶς *ſubſtantially*, becauſe it was of two ſubſtances or eſſences in the ſame perſon, in oppoſition unto all accidental union, as the *fulneſs of the Godhead dwelt in him bodily*.

Theſe expreſſions were found out and uſed by the antient church, to prevent the fraud of thoſe who corrupted the doctrine of the perſon of Chriſt, and (as all of that ſort ever did, and yet continue ſo to do) obſcured their pernicious ſentiments under ambiguous expreſſions. And they alſo made uſe of ſundry terms which they judged ſignificant of this great myſtery, or the incarnation of the Son of God. Such are ἐνσάρκωσις, *incarnation*, ἐνσωμάτωσις *imbodying*, ἐνάνθρωπησις *inhumanation* ἡ δεσποτικὴ ἐπιδημία, καὶ παρουσία ἡ οἰκονομία, to the ſame purpoſe, ἡ διὰ σαρκὸς ὁμιλία, *his converſation* in or by the fleſh, ἡ διὰ ἀνθρωπότητος φανέρωσις, his *manifeſtation by humanity*, ἡ ἔλευσις, the *advent*, ἡ κένωσις, the *exinanition*, or humiliation, ἡ τοῦ Χριστοῦ ἐπιφάνεια, the *apperance* or manifeſtation of Chriſt, ἡ συγκατάβασις, the *condeſcenſion*. Moſt of theſe expreſſions are taken from the ſcripture, and are uſed therein with reſpect unto this myſtery, or ſome concernments of it. Wherefore as our faith is not confined unto any one of theſe words or terms, ſo as that we ſhould be obliged to believe not only the things intended, but alſo the manner of its expreſſion in them, ſo, ſo far as they explain the thing intended according unto the mind of the Holy Ghoſt in the ſcripture, and obviate the ſenſes of men of corrupt minds, they are to be embraced and defended as uſeful helps in teaching the truth.

That whereby it is moſt uſeally declared in the writings of the antients, is χάρις ἑνώσεως, *gratia unionis*, the *grace of union*; which form of words ſome manifeſting themſelves ſtrangers unto, do declare how little converſant they are in their writings. Now it is not any habitual inherent grace reſiding ſubjectively in the perſon or humane nature of Chriſt that is intended, but things of another nature.

(1. The cauſe of this union is expreſſed in it. This is the free grace and favour of God towards the man Chriſt Jeſus, predeſtinating, deſigning, and taking him into actual union with the perſon of the Son, without reſpect unto or foreſight of any precedent dignity or merit in him, 1 *Pet*. i. 20. Hence is that of *Auſtin*, *Ea gratia fit ab initio fidei ſuæ homo quicunque chriſtianus, qua gratia homo ille ab initio factus eſt Chriſtus. De prædeſt. Sanct. cap*. 15. For whereas all the inherent grace of the humane nature of Chriſt, and all the holy obedience which proceeds from it, was conſequent in order of nature unto this union, and an effect of it, they could in no ſenſe be the meritorious or procuring cauſes of it; it was of grace.

(2. It is uſed alſo by many and deſigned to expreſs the peculiar dignity of the humane nature of Chriſt. This is that wherein no creature is participant, nor ever ſhall be unto eternity. This is the fundamental privilege of the humane nature of Chriſt, which all others, even unto his eternal glory, proceed from, and are reſolved into.

(3. The glorious meetneſs and ability of the perſon of Chriſt, for and unto all the acts and duties of his mediatory office. For they are all reſolved into the union of his natures in the ſame perſon, without which not one of them could be performed unto the benefit of the church. And this is that grace of our Lord Jeſus Chriſt, which renders him ſo glorious and amiable unto believers. *Unto them that believe he is precious.*

The common prevalent expreſſion of it at preſent in the church is the hypoſtatical union; that is, the union of the divine and humane nature in the perſon of the Son of God, the humane nature having no perſonality nor ſubſiſtence of its own. With reſpect unto this union, the name of Chriſt is called wonderful, as that which hath the preheminence in all the effects of divine wiſdom. And it is a ſingular effect thereof. There is no other union in things divine or humane, in things ſpiritual or natural, whether ſubſtantial or accidental, that is of the ſame kind with it, it differs ſpecifically from them all.

1.) The moſt glorious union is that of the divine perſons in the ſame being or nature; the Father in the Son, the Son in the Father, the Holy Spirit in them both, and both in him. But this is an union of diſtinct perſons in the unity of the ſame ſingle nature. And this I confeſs is more glorious than that whereof we treat. For it is in God abſolutely, it is eternal, of his nature and being. But this union we ſpeak of, is not God, it is a creature, an effect of divine wiſdom and power. And it is different from it herein; inaſmuch as that is of *many diſtinct perſons* in the ſame nature, this is of *diſtinct natures* in the ſame perſon. That union is natural, ſubſtantial, eſſential, in the ſame nature; this as it is not accidental, as we ſhall ſhew, ſo it is not properly ſubſtantial, becauſe it is not of the ſame nature, but of divers in the ſame perſon, remaining diſtinct in their eſſence and ſubſtance, and is therefore peculiarly hypoſtatical or perſonal. Hence *Auſtin* feared not to ſay, that *Homo potius eſt in filio dei, quam filius in patre, De Trin.* lib. 1. chap. 10. But that is true only in this one reſpect, that the Son is not ſo in the Father as to become one perſon with him. In all other reſpects it muſt be granted that the *In-being* of the Son in the Father, the union between them, which is natural, eſſential and eternal, doth exceed this in glory, which was a temporary, external act of divine wiſdom and grace.

2.) The moſt eminent ſubſtantial union in things natural, is that of the ſoul and body conſtituting an individual perſon. There is, I confeſs ſome kind of ſimilitude between this union, and that of the different natures in the perſon of Chriſt; but it is not of the ſame kind or nature. And the diſſimilitudes that are between them, are more and of greater importance, than thoſe things wherein there ſeems to be an agreement between them. For, *Firſt*, The ſoul and body are ſo united, as to conſtitute one entire nature. The ſoul is not humane nature, nor is the body, but it is the conſequent of their union. Soul and body are eſſential parts of humane nature, but compleat humane nature they are not but by virtue of their union. But the union of the natures in the perſon of Chriſt, doth not conſtitute a new nature that either was not, or was not compleat before. Each nature remains the ſame perfect compleat nature after this union. *Secondly*, The union of the ſoul and body doth conſtitute that nature which is made eſſentially compleat thereby, a new individual perſon, with a ſubſiſtence of its own, which neither of them was, nor had before that union. But although the perſon of Chriſt as God and man be conſtituted by this union, yet his perſon abſolutely and his individual ſubſiſtence was perfect, abſolutely antecedent unto that union. He did not become a new perſon, another perſon than he was before, by virtue of that union; only that perſon aſſumed humane nature to it ſelf to be its own, into perſonal ſubſiſtence. *Thirdly*, Soul and body are united by an external efficient cauſe, or the power of God; and not by the act of one of them upon another. But this union is effected by that act of the divine nature towards the humane, which we have before deſcribed. *Fourthly*, Neither ſoul nor body have any perſonal ſubſiſtence before their union. But the ſole foundation of this union was in this, that the Son of God was a ſelf-ſubſiſting perſon from eternity.

3.) There are other unions in things natural which are by mixture or compoſition. Hereon ſomething is produced, compoſed of various parts, which is not what any of them are. And there is a converſion of things, when one thing is ſubſtantially changed into another, as the water in the miracle that Chriſt wrought was turned into wine. But this union hath no reſemblance unto any of them. There is not a *κρᾶσις*, a *mixture*, a contemporation of the divine and humane natures into one third nature, or the converſion of one into another. Such notions of theſe things ſome fancied of old. *Eutyches* ſuppoſed ſuch a compoſition and mixture of the two natures in the perſon of Chriſt, as that the humane nature at leaſt ſhould loſe all its eſſential properties, and have neither underſtanding nor will of its own. And ſome of the *Arians* fancied a ſubſtantial change of that created divine nature which they acknowledged, into the humane. But theſe imaginations inſtead of profeſſing Chriſt to be God and man, would leave him indeed neither God nor man; and have been ſufficiently confuted. Wherefore the union we treat of hath no ſimilitude unto any ſuch natural union as is the effect of compoſition or mutation.

4.) There is an artificial union wherewith ſome have illuſtrated this myſtery; as that of fire and iron in the ſame ſword. The ſword is one; the nature of fire and that of iron different; and the acts of them diſtinct; the iron cuts, the fire burns; and the effects diſtinct; cuting and burning; yet is the agent or inſtrument but one ſword. Something of this nature may be allowed to be ſpoken in way of alluſion; but it is a weak and imperfect repreſentation of this myſtery on many accounts. For the heat in iron is rather an accident than a ſubſtance, is ſeparable from it; and in ſundry other things diverts the mind from due apprehenſions of this myſtery.

5.) There is a ſpiritual union, namely, of Chriſt and believers; or of God in Chriſt and believers, which is excellent and myſterious, ſuch as all other unions in nature are made uſe of in the ſcripture to illuſtrate and repreſent. This ſome among us do judge to be of the ſame kind with that of the Son of God and the man Chriſt Jeſus. Only they ſay they differ in degrees. The eternal word was ſo united unto the man Chriſt Jeſus, as that thereby he was exalted inconceiveably above all other men, though never ſo holy; and had greater communications from God than any of them. Wherefore he was on many accounts the Son of God in a peculiar manner, and by a communication of names is called God alſo. This being the opinion of *Neſtorius* revived again in the days wherein we live, I ſhall declare wherein he placed the conjunction or union of the two natures of Chriſt, whereby he conſtituted two diſtinct perſons of the Son of God, and the Son of man, as theſe now do, and briefly detect the vanity of it. For the whole of it conſiſted in the conceſſion of ſundry things that were true in particular, making uſe of the pretence of them, unto the denial of that wherein alone the true union of the perſon of Chriſt did conſiſt.

Neſtorius allowed the preſence of the Son of God with the man Chriſt Jeſus, to conſiſt in five things.

1.] He ſaid he was ſo preſent with him *κατὰ παράστασιν*, or by *inhabitation*, as a man dwells in an houſe or a ſhip to rule it. He dwelt in him as his temple. So he dwells in all that believe, but in him in a more eſpecial manner. And this is true with reſpect unto that fulneſs of the ſpirit whereby God was with him and in him; as he is with and in all believers, according unto the meaſures wherein they are made partakers of him. But this anſwers not that divine teſtimony; *that in him dwelt all the*

the fulneſs of the Godhead bodily, Col. ii. 9. *The fulneſs of the Godhead* is the entire divine nature. This nature is conſidered in the perſon of the Son, or eternal word, for it was the word that was made fleſh. And this could no otherwiſe dwell in him bodily, really, ſubſtantially, but in the aſſumption of that nature to be his own. And no ſenſe can be given unto this aſſertion to preſerve it from blaſphemy; that the *fulneſs of the Godhead dwelleth in any of the ſaints bodily.*

2.] He allowed an eſpecial preſence, κατὰ χέσιν, as ſome call it, that is, by ſuch an *union of affections* as is between intimate friends. The ſoul of God reſted always in that man; in him was he well pleaſed, and he was wholly given up in his affections unto God. This alſo is true; but there is that which is no leſs true that renders it uſeleſs unto the pretentions of *Neſtorius.* For he allowed the divine perſon of the Son of God. But whatever is ſpoken of this nature concerning the love of God unto the man Chriſt Jeſus, and of his love to God, it is the perſon of the Father that is intended therein; nor can any one inſtance be given where it is capable of another interpretation. For it is ſtill ſpoken of with reference unto the work that he was ſent of the Father to accompliſh, and his own delight therein.

3.] He allowed it to be κατὰ ἀξίαν, *by way of dignity and honour.* For this conjunction is ſuch, as that whatever honour is given unto the Son of God, is alſo to be given unto the Son of man. But herein to recompence his ſacriledge in taking away the *hypoſtatical union* from the church, he would introduce idolatry into it. For the honour that is due unto the Son of God, is divine, religious, or the owning of all eſſential divine properties in him, with a due ſubjection of ſoul unto him thereon. But to give this honour unto the man Chriſt Jeſus, without a ſuppoſition of the ſubſiſtence of his humane nature in the perſon of the Son of God and ſolely on that account, is highly Idolatrous.

4.] He aſſerted it to be κατὰ ταυτοβουλίαν, or on the *account of the conſent and agreement* that was between the will of God, and the will of the man Chriſt Jeſus. But no other union will thence enſue, but what is between God and the angels in heaven; in whom there is a perfect compliance with the will of God in all things. Wherefore if this be the foundation of this union, he might be ſaid to take on him the *nature of angels*, as well as the *ſeed of* Abraham, which is expreſly denied by the apoſtle, *Heb.* ii. 16, 17.

5.] Καθ' ὁμωνυμίαν, by an *æquivocal denomination*, the name of the one perſon, namely, of the Son of God, being accommodated unto the other, namely, the Son of man. So they were called Gods unto whom the word of God came. But this no way anſwers any one divine teſtimony, wherein the name of God is aſſigned unto the Lord Chriſt, as thoſe wherein *God* is ſaid *to lay down his life for us*, and to *purchaſe his church with his own blood*, to come and be *manifeſt in the fleſh*, wherein no *Homonymy* or æquivocation can take place. By all theſe ways he conſtituted a ſeparable accidental union, wherein nothing in kind but in degree only was peculiar unto the man Chriſt Jeſus.

But all theſe things ſo fa ras they are true, belong unto the third thing to be conſidered in his perſon, namely, the communion, or mutual communication of the diſtinct natures therein. But his *perſonal union* conſiſts not in any of them, nor in all of them together. Nor do they anſwer any of the multiplied teſtimonies given by the Holy Ghoſt unto this *glorious myſtery.* Some few of them may be mentioned.

The word was made fleſh, John i. 14. There can be but two ſenſes of theſe words. *Firſt*, That the word ceaſed to be what it was, and was ſubſtantially *turned into fleſh*. *Secondly*, That continuing to be what it was, it was made to be alſo what before it was not. The firſt ſenſe is deſtructive of the divine being, and all its eſſential properties. The other can be verified only herein, that the *word took that fleſh*, that is, our humane nature to be his *own*, his own nature wherein he was made fleſh, which is that we plead for. For this aſſertion that the perſon of the Son took our nature to be his own, is the ſame with that of the aſſumption of the humane nature into perſonal ſubſiſtence with himſelf. And the ways of the preſence of the Son of God with the man Chriſt Jeſus before mentioned, do expreſs nothing in anſwer unto this divine teſtimony, that *the word was made fleſh*.

Being in the form of God he took on him the form of a ſervant, and became obedient, Phil. ii. 7, 8. That by his being *in the form of God*, his participation in and of the ſame divine nature with the Father is intended, theſe men grant. And that herein he was a perſon diſtinct from him *Neſtorius* of old acknowledged, though it be by ours denied. But they can fancy no diſtinction that ſhall bear the denomination and relation of Father and Son, but all is inevitably included in it, which we plead for under that name. This perſon *took on him the form of a ſervant*; that is, the nature of man in the condition of a ſervant. For it is the ſame with his being made of a woman, made under the law; or taking on him the ſeed of *Abraham*. And this perſon became obedient. It was in the humane nature, in the form of a ſervant wherein he was obedient. Wherefore that humane nature was the nature of that perſon, a nature which he took on him and made his own, wherein he would be obedient, and that the humane nature is the nature of the perſon of him who was in the form of God, is that hypoſtatical union which we believe and plead for.

To us a Son is given, to us a child is born, and he ſhall be called the mighty God, Iſa. ix. 6. The child and the mighty God are the ſame perſon, or he that is *born a child* cannot be rightly called *the mighty God*. And the truth of many other expreſſions in the ſcripture hath its ſole foundation in this *hypoſtatical union*. So the Son of God took on him the ſeed of *Abraham*, was *made of a woman*, did *partake of fleſh and blood*, was *manifeſt in the fleſh*, that he who was born of the bleſſed virgin, was *before Abraham*, that he was made of the *ſeed of David* according to the fleſh, whereby God purchaſed the *church with his own blood*, are all ſpoken of one and the ſame perſon, and are not true but on the account of the union of the two natures therein. And all thoſe who plead for the accidental *metaphorical* union, conſiſting in the inſtances before mentioned, do know well enough that the true Deity of our Lord Jeſus Chriſt is oppoſed by them.

(3.) Concurrent with and in part conſequent unto this *union* is the *communion of the diſtinct natures of Chriſt hypoſtatically* united. And herein we may conſider. 1.) What is peculiar unto the divine nature: 2.) What is common unto both.

1.) There is a threefold communication of the divine nature unto the humane in this *hypoſtatical union*.

(1. Immediate in the perſon of the Son. This is ſubſiſtence. In it ſelf it is ἀνυπόστατος, that which hath not a *ſubſiſtence* of its own, which ſhould give it *individuation* and diſtinction from the ſame nature in any other perſon. But it hath its ſubſiſtence in the perſon of the Son, which thereby is its own. The divine nature as in that perſon is its *ſuppoſitum*.

(2. By the Holy Spirit he filled that nature with an all-fulneſs of habitual grace, which I have at large explained elſewere.

(3. In all the acts of his office, by the divine nature he communicated worth and dignity unto what was acted in and by the humane nature.

For that which ſome have for a long ſeaſon troubled the church withal, about ſuch a *real communication of the properties of the divine nature unto the humane, which ſhould* neither be a *transfuſion* of them into it, ſo as to render it the ſubject of them; nor yet conſiſt in a *reciprocal denomination* from their mutual in-being in the ſame ſubject, it is that which neither themſelves do, nor can any other well underſtand.

2.) Wherefore concerning the communion of the natures in this perſonal union, three things are to be obſerved, which the ſcripture, reaſon, and the antient church do all concur in.

(1. Each nature doth preſerve its own natural, eſſential properties entirely unto and in it ſelf; without mixture, without compoſition or confuſion, without ſuch a real communication of the one unto the other, ſo as that the one ſhould become the ſubject of the properties of the other. The deity in the abſtract is not made the humanity, not on the contray. The divine nature is not made temporary, finite, limited, ſubject to paſſion or alteration by this union; nor is the humane nature rendered immenſe, infinite, omnipotent. Unleſs this be granted, there will not be two natures in Chriſt, a divine and an humane; nor indeed either of them, but ſomewhat elſe, compoſed of both.

(2. Each nature operates in him according unto its eſſential properties. The divine nature knows all things, upholds all things, rules all things, acts by its preſence every where; the humane nature was *born*, yielded obedience, died and roſe again. But it is the ſame perſon, the ſame Chriſt that acts all theſe things, the one nature being his, no leſſe than the other. Wherefore,

(3. The perfect compleat work of Chriſt in every act of his mediatory office, in all that he did as the King, Prieſt and Prophet of the church, in all that he did or ſuffered, in all that he continueth to do for us, in or by virtue of whether nature ſoever it be done or wrought, is not to be conſidered as the act of this or that nature in him alone, but it is the act and the work of the whole perſon, of him that is both God and man in one perſon. And this gives occaſion,

(4.) Unto that variety of enuntiations which is uſed in the ſcripture concerning him, which I ſhall name only and conclude.

1.) Some things are ſpoken of the perſon of Chriſt, wherein the enuntiation is verified with reſpect unto one nature only. As the *word was with God, and the word was God*, John i. 1. *Before* Abraham *was I am*, John viii. 58. *Upholding all things by the word of his power*, Heb. i. 3. Theſe things are all ſpoken of the perſon of Chriſt; but belong unto it on account of his divine nature. So it is ſaid of him: *To us a child is born, to us a Son is given*, Iſa. ix. 6. *A man of ſorrows and acquainted with grief*, Iſal. liii. 3. They are ſpoken of the *perſon of Chriſt*, but are verified in humane nature only, and the perſon on the account thereof.

2.) Sometimes that is ſpoken of the perſon, which belongs not diſtinctly and originally unto either nature, but doth belong unto him on the account of their union in him, which are the moſt direct enuntiations concerning the perſon of Chriſt. So is he ſaid to be *the head, the King, prieſt and prophet of the church*; all which offices he bears and performs the act of them, not on the ſingular account of this or that nature, but of the *hypoſtatical union* of them both.

3.) Sometimes his perſon being denominated from one nature, the properties and acts of the other are aſſigned unto it. So they *crucified the Lord of glory*. He is the Lord of glory on the account of his divine nature only; thence is his perſon denominated, when he is ſaid to be crucified, which was in the humane nature only. *So God purchaſed his church with his own blood*, Acts xx. 28. The denomination of the perſon is from the divine nature only; he is God; but the act aſcribed unto it, or what he did by his own blood, was of the humane nature only. But the purchaſe that was made thereby, was the work of the perſon, as both God and man. So on the other ſide; *The Son of man who is in heaven*, John iii. 13 The denomination of the perſon is from the humane nature only; *the Son of man*. That aſcribed unto it was with reſpect unto the divine nature only; *who is in heaven*.

4.) Sometimes the perſon being denominated from one nature, that is aſcribed unto it which is common unto both; or elſe being denominated from both, that which is proper unto one only is aſcribed unto him. See *Rom.* ix. 4. *Matth.* xx. 42.

Theſe kinds of enuntiations the ancients expreſſed by ἐναλλαγὴ, *alteration*, ἀλλαίωσις, *permutation*, κοινότης, *communion*, τρόπος ἀντιδόσεως, *the manner of mutual poſition*, κοινωνία ἰδιωμάτων, *the communication of properties*, and other the like expreſſions.

Theſe things I have only mentioned, becauſe they are commonly handled by others in their didactical and polemical diſcourſes concerning the perſon of Chriſt; and could not well be here utterly omitted.

CHAP. XIX.

The Exaltation of CHRIST; *with his preſent State and Condition in Glory, during the continuation of his Mediatory Office.*

THE apoſtle deſcribing the great myſtery of godlineſs, *God manifeſt in the fleſh*; by ſeveral degrees of aſcent, he carrieth it within the vail, and leaves it there in glory, ἀνελήφθη ἐν δόξῃ, 1 *Tim.* iii. 16. God was manifeſt in the fleſh, and *received up into glory*. This aſſumption of our Lord Jeſus Chriſt into glory, or his glorious reception in heaven, with his ſtate and condition therein, is a principal article of the faith of the church, the great foundation of its hope and conſolation in this world. This alſo we muſt therefore conſider in our meditations on the perſon of Chriſt, and the uſe of it in our religion.

That which I eſpecially intend herein, is his preſent ſtate in heaven in the diſcharge of his mediatory office before the conſummation of all things. Hereon doth the glory of God and the eſpecial concernment of the church at preſent depend. For at the end of this diſpenſation he ſhall give up the kingdom unto God, even the Father, or ceaſe from the adminiſtration of his mediatory office and power, as the apoſtle declares, 1 *Cor.* xv. 24, 25, 26, 27. *Then cometh the end when he ſhall have delivered up the kingdom unto God, even the Father, when he ſhall have put down all rule, and all authority and power. For he muſt reign until he hath put all enemies under his feet. The laſt enemy that ſhall be deſtroyed is death. For he hath put all things under his feet. But when he ſaith All things are put under him; it is manifeſt that he is excepted who did put all things under him. And when all things ſhall be ſubdued unto him, then ſhall the Son alſo himſelf be ſubject unto him that put all things under him, that God may be all in all.*

All things fell by ſin into an enmity unto the glory of God, and the ſalvation of the church. The removal of this enmity, and the deſtruction of all enemies, is the work that God committed unto his Son, in his incarnation and mediation, *Epheſ.* i. 10. this he was variouſly to accompliſh in the adminiſtration of all his offices. The enmity between God and us immediately, he removed by the *blood of his croſs*, whereby he made *peace*, *Epheſ.* ii. 14, 15, 16. Which peace he continues and preſerves by interceſſion, *Heb.* vii. 26. 1 *John* ii. 2. The enemies themſelves of the church's eternal welfare, namely, ſin, death, the world, ſatan and hell, he ſubdues by his power. In the gradual accompliſhment of this work; according as the church of the elect is brought forth in ſucceſſive generations (in every one whereof the ſame work is to be performed) he is to continue unto the end and conſummation of all things. Until then, the whole church will not be ſaved, and therefore his work not be finiſhed. He will not ceaſe his work whilſt there is one of his elect to be ſaved, or one enemy to to be ſubdued. He ſhall not faint nor give over until he hath ſent forth *judgment unto victory*.

For the diſcharge of this work, he hath a ſovereign power over all things in heaven and earth committed unto him. Herein he doth and muſt reign. And ſo abſolutely is it veſted in him, that upon the ceaſing of the exerciſe of it, *He himſelf* is ſaid to be made *ſubject unto* God. It is true, that the Lord Chriſt in his humane nature is always leſs than, or inferiour unto God, even the Father. In that ſenſe he is in ſubjection unto him now in heaven. But yet he hath an actual exerciſe of divine power, wherein he is abſolute and ſupreme. When this ceaſeth, he ſhall be *ſubject unto the Father* in that nature, and *only* ſo. Wherefore when this work is perfectly fulfilled and ended, then ſhall all the mediatory actings of Chriſt ceaſe for evermore. For God will then have compleatly finiſhed the whole deſign of his wiſdom and grace, in the conſtitution of his perſon and offices, and have raiſed up and finiſhed the whole fabrick of eternal glory. Then will God *be all in all*. In his own immenſe nature and bleſſedneſs he ſhall not only be *all* eſſentially and cauſally, but *in all* alſo; he ſhall *immediately be all* in and unto us.

This ſtate of things, when God ſhall *immediately be all in all*, we can have no juſt comprehenſion of in this life. Some refreſhing notions of it may be framed in our minds, from thoſe apprehenſions of the divine perfections which reaſon can attain unto; and their ſuitableneſs to yield eternal reſt, ſatisfaction and bleſſedneſs in that enjoyment of them, whereof our nature is capable. Howbeit of theſe things in particular, the ſcripture is ſilent; however it teſtifies our eternal reward and bleſſedneſs to conſiſt alone in the enjoyment of God.

But there is ſome what elſe propoſed as the immediate object of the faith of the ſaints at preſent, as unto what they ſhall enjoy upon their departure out of this world. And ſcripture revelations extend unto the ſtate of things unto the end of the world, and no longer.

Wherefore heaven is now principally repreſented unto us as the place of the reſidence and glory of Jeſus Chriſt in the adminiſtration of his office; and our bleſſedneſs to conſiſt in a participation thereof, and communion with him therein. So he prayes for all them who are given him of his Father, *that they may be where he is, to behold his glory*, John xvii. 24. It is not the eſſential glory of his divine perſon that he intends, which is abſolutely the ſame with that of the Father: But it is a glory that is peculiarly his own; a glory which the Father hath *given him*, becauſe he loved him. *My glory which thou gaveſt me, for thou lovedſt me.* Nor is it meerly the glorified ſtate of his humane nature that he intendeth; as was before declared in the conſideration of the fifth verſe of this chapter, where he prayeth for this glory. However this is not excluded. For unto all thoſe that love him, it will be no ſmall portion of their bleſſed refreſhment, to behold that individual nature wherein he ſuffered for them, undergoing all ſorts of reproaches, contempts and miſeries, now unchangeably ſtated in incomprehenſible glory. But the *glory which God gives unto Chriſt*, in the phraſe of the ſcripture, principally is the glory of his exaltation in his mediatory office. It is the *all power* that is given him in heaven and earth; the *name that he hath above every name*, as he ſits on the right hand of the majeſty on high. In the beholding and contemplation hereof, with holy joy and delight, conſiſts no ſmall part of that bleſſedneſs and glory which the ſaints above at preſent enjoy, and which all others of them ſhall ſo do who depart this life before the conſummation of all things. And in the due conſideration hereof conſiſts a great part of the exerciſe of that faith, which is the *evidence of things not ſeen*, and which by making them *preſent* unto us ſupplies the room of ſight. This is the ground whereon our hope doth anchor; namely, the things *within the vail*, Heb. vi. 19. which direct us unto the temple adminiſtration of the mediatory office of Chriſt. And it is for the ſtrengthening of our faith and hope in God through him; that we do, and that we ought to enquire into theſe things.

The conſideration of the preſent ſtate of Chriſt in heaven, may be reduced unto three heads.

1. The glorification of his humane nature; what it hath in common with, and wherein it differs in kind from the glory of all ſaints whatever.

2. His mediatory exaltation; or the eſpecial glory of his perſon as mediator.

3. The exerciſe and diſcharge of his office in this ſtate of things; which is what at preſent I ſhall principally enquire into. I ſhall not ſpeak at all of the glorified bodies, nor of any thing that is common unto the humane nature of Chriſt, and the ſame nature in glorified ſaints; but only what is peculiar unto himſelf.

And hereunto I ſhall premiſe one general obſervation.

Obſerv. All perfections whereof humane nature is capable, abiding what it was in both the eſſential parts of it, ſoul and body, do belong unto the Lord Chriſt in his glorified ſtate.

To aſcribe unto it what is inconſiſtent with its eſſence, is not an aſſignation of glory unto its ſtate and condition, but a deſtruction of its being. To affix unto the humane nature, divine properties, as ubiquity or immenſity, is to deprive it of its own. The eſſence of his body is no more changed, than that of his ſoul. It is a fundamental article of faith, that he is in the ſame body in heaven, wherein he converſed here on earth; as well as the faculties of his rational ſoul are continued the ſame in him. This is that *holy thing* which was framed immediately by the Holy Ghoſt in the *womb of the virgin*. This is that *holy one* which when it was in the grave ſaw no corruption. This is *that body* which was offered for us, wherein he bare our ſins on the tree. To fancy any ſuch change in or of this body by its glorification, as that it ſhould not continue eſſentially and ſubſtantially the ſame that it was, is to overthrow the faith of the church, in a principal article of it. We believe that the very ſame body wherein he ſuffered for us, without any alteration as unto its ſubſtance, eſſence, or integral parts, and not another body of an ætherial, heavenly ſtructure, wherein is nothing of fleſh, blood or bones, by which he ſo frequently teſtified the faithfulneſs of God in his incarnation, is ſtill that temple wherein God dwells, and wherein he adminiſters in the holy place not made with hands. The body which was pierced is that which all eyes ſhall ſee and no other.

On this foundation I willingly allow all perfections in the glorified humane nature of Chriſt, which are conſiſtent with its real form and eſſence; I ſhall therefore only in ſome inſtances enquire into the preſent glory of the humane nature of Chriſt, wherein it differs either in kind or degree from the glory of all other ſaints whatever. For even among them I freely allow different degrees in the glory, which the eternal order of things, that is, the will of God in the diſpoſal of all things unto his own glory, doth require.

(1.) There is that wherein the preſent glory of the humane nature of Chriſt, differeth in kind and nature from that which any other of the ſaints are partakers of, or ſhall be ſo after the reſurrection. And this is;

1.) The eternal ſubſiſtence of that nature of his, in the perſon of the Son of God. As this belongs unto its dignity and honour, ſo it doth alſo unto its inherent glory. This is and ſhall be eternally peculiar unto him, in diſtinction from, and exaltation above the whole creation of God, angels and men. Thoſe by whom this is denied, inſtead of the glorious name whereby God doth call him *wonderful*, *counſellour*, *the mighty God*, &c. do call him *Icabod*, where is the glory, or there is none that is peculiar unto him. But the myſtery hereof according unto our meaſure, and in anſwer unto our deſign we have aready declared. And this glory he had indeed in this world, from the firſt inſtant of his incarnation or conception in the womb. But as unto the demonſtration of it, *he emptied himſelf*, and made himſelf of no reputation under the form of a ſervant. But now the glory of it is illuſtriouſly diſplayed in the ſight of all his holy ones. Some enquire whether the ſaints in heaven do perfectly comprehend the myſtery of the incarnation of the Son of God. I do not well underſtand what is ment by perfectly comprehend. But this is certain, that what is now by faith, we ſhall have there by ſight. For as we live now by faith, ſo ſhall we there by ſight. No finite creature can have an abſolute comprehenſion of that which is infinite. We ſhall never ſearch out the almighty to perfection in any of his works of infinite wiſdom. Wherefore this only I ſhall ſay; there is ſuch a ſatisfactory evidence in heaven, not only of the truth, but alſo of the *nature of this myſtery*, as that the glory of Chriſt therein is manifeſt as an eternal object of divine adoration and honour. The enjoyment of heaven is uſually called the beatifical viſion: that is, ſuch an intellectual preſent view, apprehenſion and ſight of God and his glory, eſpecially as manifeſted in Chriſt, as will make us bleſſed unto eternity. Wherefore in the contemplation of this myſtery doth a great part of our bleſſedneſs conſiſt. And farther our thoughts cannot attain. This is that wherein the glory of the humane nature of Chriſt, doth eſſentially excel and differ from that of any other bleſſed creature whatever. And hereon other things do depend. For,

2.) Hence the union of the humane nature of Chriſt unto God, and the communications of God unto it, are of another kind, than thoſe of the bleſſed

ſed ſaints. In theſe things, namely, our union with God, and his communications unto us, doth our bleſſedneſs and glory conſiſt.

In this world believers are united unto God by faith. It is by faith that they cleave unto him with purpoſe of heart. In heaven it ſhall be by love. Ardent love with delight, complacency and joy, from a clear apprehenſion of God's infinite goodneſs and beauty now made preſent unto us, now enjoyed by us, ſhall be the principle of our eternal adherence unto him and union with him. His communications unto us here, are by an external efficiency of power. He communicates of himſelf unto us in the effects of his goodneſs, grace and mercy, by the operations of his ſpirit in us. Of the ſame kind will all the communications of the divine nature be unto us unto all eternity. It will be by what he worketh in us by his ſpirit and power. There is no other way of the emanation of virtue from God unto any creature. But theſe things in Chriſt are of another nature. This union of his humane nature unto God, is immediate in the perſon of the Son; ours is mediate by the Son as cloathed with our nature. The way of the communications of divine nature unto the humane in his perſon, is what we cannot comprehend; we have no notion of it; nothing whereby it may be illuſtrated. There is nothing equal to it, nothing like it in all the works of God. As it is a creature it muſt ſubſiſt in eternal dependence on God; neither hath it any thing but what it receives from him. For this belongs eſſentially unto the divine nature, to be the only independent eternal ſpring and fountain of all being and goodneſs. Nor can omnipotency it ſelf exalt a creature into any ſuch condition, as that it ſhould not always and in all things depend abſolutely on the divine being. But as unto the way of the communications between the divine and humane nature in the perſonal union, we know it not. But whether they be of life, power, light or glory, they are of another kind, than that whereby we do or ſhall receive all things. For all things are given unto us, are wrought in us, as was ſaid, by an external efficiency of power. The glorious immediate emanations of virtue from the divine unto the humane nature of Chriſt, we underſtand not. Indeed the actings of natures of different kinds, where both are finite in the ſame perſon one towards the other, is of a difficult apprehenſion. Who knows how directive power and efficacy proceeds from the ſoul, and is communicated unto the body, unto every the leaſt minute action, in every member of it; ſo as that there is no diſtance between the direction and the action, or the accompliſhment of it; or how on the other hand the ſoul is affected with ſorrow or trouble in the moment wherein the body feeleth pain, ſo as that no diſtinction can be made between the body's ſufferings, and the ſoul's ſorrow? How much more is this mutual communication in the ſame perſon of divers natures above our comprehenſion, where one of them is abſolutely infinite? Somewhat will be ſpoken to it afterwards. And herein doth this eternal glory differ from that of all other glorified creatures whatever. And

3.) Hence the humane nature of Chriſt, in his divine perſon, and together with it, is the object of all divine adoration and worſhip, *Rev.* v. 13. All creatures whatever do for ever aſcribe *bleſſing*, *honour*, *glory and power*, *unto the lamb*, in the ſame manner as unto him who ſits on the throne. This we have declared before. But no other creature either is, or ever can be exalted into ſuch a condition of glory, as to the object of any divine worſhip, from the meaneſt creature which is capable of the performance of it. Thoſe who aſcribe divine or religious honour unto the ſaints or angels, as is done in the church of *Rome*, do both rob Chriſt of the principal flower of his imperial crown, and ſacrilegiouſly attempt to adorn others with it, which they abhor.

4.) The glory that God deſigned to accompliſh in and by him, is now made evident unto all the holy ones that are about the throne. The great deſign of the wiſdom and grace of God from eternity, was to declare and manifeſt all the holy glorious properties of his nature, in and by Jeſus Chriſt. And this is that wherein he will acquieſce, with which he is well pleaſed. When this is fully accompliſhed, he will uſe no other way or means for the manifeſtation of his glory. Herein is the end and bleſſedneſs of all.

Wherefore the principal work of faith whilſt we are in this world, is to behold this glory of God, as ſo repreſented unto us in Chriſt. In the exerciſe of faith herein, is our conformity unto him carried on unto perfection, 2 *Cor.* iii. 18. And unto this end, or that we may do ſo, he powerfully communicates unto our minds a ſaving internal light, without which we can neither behold his glory, nor give glory unto him. *He who commanded light to ſhine out of darkneſs, ſhines into our hearts to give us the light of the knowledge of his glory in the face of Jeſus Chriſt*, 2 Cor. iv. 6. The end I ſay why God communicates a ſpiritual ſupernatural light unto the minds of believers, is that they may be able to diſcern the manifeſtation and revelation of his glory in Chriſt; which is hid from the world, *Epheſ.* i. 17, 18, 19. *Col.* ii. 2. Howbeit, whilſt we are here, we ſee it but darkly as in a glaſs; it is not evident unto us in its own luſter and beauty. Yea the remainder of our darkneſs herein, is the cauſe of all our weakneſs, fears and diſconſolations. Want of a ſteady view of this glory of God, is that which expoſeth us unto impreſſions from all our temptations. And the light of our minds therein, is that whereby we are changed and transformed into the likeneſs of Chriſt.

But in heaven this is conſpicuouſly and gloriouſly manifeſt unto all the bleſſed ones that are before the throne of God. They do not behold it by faith in various degrees of light, as we do here below. They have not apprehenſions of ſome impreſſions of divine glory on the perſon of Chriſt and the humane nature therein, with the work which he did perform, which is the utmoſt of our attainment. But they behold openly and plainly the whole glory of God, all the characters of it, illuſtriouſly manifeſting themſelves in him, in what he is, in what he hath done, in what he doth. Divine wiſdom, grace, goodneſs, love, power, do all ſhine forth in him unto the contemplation of all his ſaints, in whom he is admired. And in the viſion hereof conſiſts no ſmall part of our eternal bleſſedneſs. For what can be more ſatisfactory, more full of glory unto the ſouls of believers, than clearly to comprehend the myſtery of the wiſdom, grace, and love of God in Chriſt? This is that which the prophets at a great diſtance enquired diligently into; that which the angels bow down to look towards; that whoſe declaration is the life and glory of the goſpel. To behold in one view the reality, the ſubſtance of all that was typified and repreſented by the beautiful fabrick of the tabernacle and temple which ſucceeded in the room thereof; of all the utenſils of them, and ſervices performed in them; all that the promiſes of the Old Teſtament did contain, or the declarations of the New; as it is the moſt ſatisfactory, bleſſed and glorious ſtate that by the preſent light of faith we can deſire or long for, ſo it evidenceth a glory in Chriſt of another kind and nature, than what any creature can be participant in. I ſhall therefore ſtate it unto our conſideration with ſome few obſervations concerning it.

(1. Every believer ſeeth here in this life, an excellency, a glory in the myſtery of God in Chriſt. They do ſo in various degrees, unleſs it be in

times of temptation, when any of them walk in darkneſs, and have no light. The view and proſpect hereinto is far more clear, and accompanied with more evidence in ſome than in others, according unto the various degrees of their faith and light. The ſpiritual ſight of ſome is very weak, and their views of the glory of God in Chriſt are much obſcured with inevidence, darkneſs and inſtability. This in many is occaſioned by the weakneſs of their natural ability, in more by ſpiritual ſloth and negligence, in that they have not *habitually exerciſed their ſenſes to diſcern good and evil*, as the apoſtle ſpeaks, *Heb.* v. 14. Some want inſtruction, and ſome have their minds corrupted by falſe opinions. Hewbeit, all true believers have the eyes of their underſtanding opened, to diſcern in ſome meaſure the glory of God as repreſented to them in the goſpel. Unto others it is fooliſhneſs; or they think there is that darkneſs in it whereunto they cannot approach. But all the darkneſs is in themſelves. This is the diſtinguiſhing property and character of ſaving faith; it beholds the glory of God in the face of Jeſus Chriſt; it makes us to diſcern the manifeſtation of the glory of God in Chriſt, as declared in the goſpel.

(2. Our apprehenſion of this glory is the ſpring of all our obedience, conſolation and hope in this world. Faith diſcovering this manifeſtation of the glory of God in Chriſt, engageth the ſoul unto univerſal obedience, as finding therein abundant reaſon for it, and encouragement unto it. Then is obedience truly evangelical, when it ariſeth from this acting of faith, and is thereon accompanied with liberty and gratitude. And herein is laid all the foundation of our conſolations for the preſent, and hope for the future. For the whole ſecurity of our preſent and future condition depends on the actings of God towards us, according as he hath manifeſted himſelf in Chriſt.

(3. From the exerciſe of faith herein, doth divine love, love unto God proceed; therein alone is it enlivened and enflamed. On theſe apprehenſions doth a believing ſoul cry out, *How great is his goodneſs? how great is his beauty?* God in Chriſt reconciling the world unto himſelf, is the only object of divine love. Under that repreſentation of him alone, can the ſoul cleave unto him with ardent love, conſtant delight, and intenſe affections. All other notions of love unto God in ſinners, as we are all, are empty fancies. Wherefore,

(4. All believers are, or ſhould be converſant in their minds about theſe things, with longings, expectations and deſires after nearer approaches unto them, and enjoyments of them. And if we are not ſo, we are earthly, carnal and unſpiritual. Yea the want of this frame, the neglect of this duty, is the ſole cauſe why many profeſſors are ſo carnal in their minds and ſo worldly in their converſations. But this is the ſtate of them who live in the due exerciſe of faith. This they pant and breath after; namely, that they may be delivered from all darkneſs, unſtable thoughts, and imperfect apprehenſions of the glory of God in Chriſt. After theſe things do thoſe who have received the *firſt fruits of the ſpirit*, groan within themſelves. This glory they would *behold with open face*, not as at preſent in a glaſs, but in its own beauty. What do we want? what would we be at? what do our ſouls deſire? Is it not that we might have a more full, clear, ſtable comprehenſion of the wiſdom, love, grace, goodneſs, holineſs, righteouſneſs and power of God, as declared and exalted in Chriſt unto our redemption and eternal ſalvation? To ſee the glory of God in Chriſt, to underſtand his love unto him, and valuation of him, to comprehend his nearneſs unto God, all evidenced in his *mediation*, is that which he hath promiſed unto us, and which we are preſſing after. See *Joh.* xvii. 23, 24.

(5. Heaven will ſatisfy all thoſe deſires and expectations. To have them fully ſatisfied, is heaven and eternal bleſſedneſs. This fills the ſouls of them who are already departed in the faith, with admiration, joy and praiſes. See *Rev.* v. 9, 10, 11. Herein is the glory of Chriſt abſolutely of another kind and nature, than that of any other creature whatever. And from hence it is, that our glory ſhall principally conſiſt in beholding his glory, becauſe the whole glory of God is manifeſted in him.

And by the way, we may ſee hence the vanity as well as the idolatry of them who would repreſent Chriſt in glory, as the object of our adoration in pictures and images. They faſhion wood or ſtone into the likeneſs of a man. They adorn it with colours and flouriſhes of art, to ſet it forth unto the ſenſes and fancies of ſuperſtitious perſons, as haveing a reſemblance of glory. And when they have done, they *laviſh gold out of the bag*, as the prophet ſpeaks in various ſorts of ſuppoſed ornaments; ſuch as are ſo only to the vaineſt ſort of mankind; and ſo propoſe it as an image or reſemblance of Chriſt in glory. But what is there in it that hath the leaſt reſpect thereunto, the leaſt likeneſs of it? Nay, is it not the moſt effectual means that can be deviſed to divert the minds of men from true and real apprehenſions of it? Doth it teach any thing of the ſubſiſtence of the humane nature of Chriſt in the perſon of the Son of God? Nay, doth it not obliterate all thoughts of it? What is repreſented thereby of the union of it unto God, and the immediate communications of God unto it? Doth it declare the manifeſtation of all the glorious properties of the divine nature in him? One thing indeed they aſcribe unto it that is proper unto Chriſt, namely, that it is to be adored and worſhiped, whereby they add idolatry unto their folly. Perſons who know not what it is to live by faith, whoſe minds are never raiſed by ſpiritual, heavenly contemplations, who have no deſign in religion but to gratify their inward ſuperſtition by their outward ſenſes, may be pleaſed for a time, and ruined for ever by theſe deluſions. Thoſe who have real faith in Chriſt, and love unto him, have a moſt glorious object for their exerciſe.

And we may hereby examine both our own notions of the ſtate of glory, and our preparations for it, and whether we are in any meaſure *made meet for the inheritance of the ſaints of light*. More grounds of this trial will be afterwards ſuggeſted, theſe laid down may not be paſſed by. Various are the thoughts of men about the future ſtate, the things *which are not ſeen*, which are eternal. Some riſe no higher, but unto hopes of eſcaping hell, or everlaſting miſeries when they die. Yet the heathen had their *Elliſian fieds*, and *Mahomet* his ſenſual parydiſe. Others have apprehenſions of I know not what *gliſtering glory* that will pleaſe and ſatisfy them they know not how, when they can be here no longer. But this ſtate is quite of another nature, and the bleſſedneſs of it is ſpiritual and intellectual. Take an inſtance in one of the things before laid down. The glory of heaven conſiſts in the full manifeſtation of the divine wiſdom, goodneſs grace, holineſs of all the properties of the nature of God in Chriſt. In the clear perception and conſtant contemplation hereof conſiſts no ſmall part of eternal bleſſedneſs. What then are our preſent thoughts of theſe things? What joy, what ſatisfaction have we in the ſight of them which we have by faith through divine revelation? What is our deſire to come unto the perfect comprehenſion of them? How do we like this heaven? What do we find in our ſelves that will be eternally ſatisfied hereby? According as our deſires are after them, ſuch and no other are our deſires of the true heaven, of the reſidence of bleſſedneſs and glory. Neither will God bring us unto heaven whether we will or no. If through the ignorance and darkneſs of our minds, if through the earthlineſs and ſenſuality of our affections, if through a fulneſs of the world, and the occaſions of it, if by the love of life, and our preſent enjoyments, we are ſtrangers unto theſe things, we are not converſant about them, we long not after them; we are not in the way towards their enjoyment. The preſent ſatisfaction we receive in them by faith, is the beſt evidence we have of an indefeaſible intereſt in them. How fooliſh is it to loſe the firſt fruits of theſe things in our own ſouls, thoſe entrances into bleſſedneſs, which the contemplation of them through faith would open unto us; and hazard our everlaſting enjoyment of them, by an eager-purſuit of an intereſt in periſhing things here below. This, this is that which ruines the ſouls of moſt, and keeps the faith of many at ſo low an ebb, that it is hard to diſcover any genuine working of it.

(2.) The glory of the humane nature of Chriſt differs from that of the ſaints after the reſurrection, in things which concern the degrees of it. For,

1.) The glory of his body is the example and pattern of what they ſhall be conformed unto, *Phil.* iii. 21. *Who ſhall change our vile body, that it may be faſhioned like unto his glorious body, according to the working whereby he is able even to ſubdue all things unto himſelf.* Our bodies were made *vile* by the entrance of ſin. Thence they became brothers to the worms, and ſiſters unto corruption. To death and the grave with rottenneſe and corruption therein, they are deſigned. At the reſurrection they ſhall be new framed, faſhioned and moulded. Not only all the detriment and diſadvantage they received by the entrance of ſin ſhall be removed, but many additions of glorious qualifications which they had not in their primitive and natural conſtitution ſhall be added unto them. And this ſhall be done by the *almighty power of Chriſt*; that working or exerciſe of it, whereby he is able to ſubdue all things unto himſelf. But of this ſtate whereinto we ſhall be changed by the power of Chriſt, his own body is a pattern and example. A ſimilitude of it is all that we ſhall attain unto. And that which is the *idea* and exemplar in any ſtate, is the rule and ſtandard unto all others. Such is the glory of Chriſt; ours conſiſts in conformity thereunto; which gives him the preheminence.

2.) As the ſtate of his body is more glorious than ours ſhall be, ſo will that of his ſoul in it ſelf be made appear to be more excellent than what we are capable of. For that fulneſs of the ſpirit without meaſure, and of all grace which his nature was capacitated for by virtue of the hypoſtatical union, doth ſhine forth in all excellency and glory. The grace that was in Chriſt in this world, is the ſame with that which is in him now in heaven. The nature of it was not changed, when he ceaſed to be *viator*, but is only brought into a more glorious exerciſe now he is *comprehenſor*. And all his graces are now made manifeſt, the vail being taken from them, and light communicated to diſcern them. As in this world, he had unto the moſt neither form nor comelineſs for which he ſhould be deſired, partly from the vail which was caſt on his inward beauty from his outward condition, but principally from the darkneſs which was on their minds, whereby they were diſenabled to diſcern the glory of ſpiritual things; notwithſtanding which, ſome then in the light of faith *ſaw his glory, as the glory of the only begotten of the Father, full of grace and truth:* So now the vail is removed, and the darkneſs wholly taken away from the minds of the ſaints; he is in the glory of his graces altogether lovely and deſirable. And although the grace which is in believers, be of the ſame nature with that which is in Chriſt Jeſus, and ſhall be changed into glory, after the likeneſs of his, yet is it, and always ſhall be incomprehenſibly ſhort of what dwells in him.

And herein alſo doth his glory gradually excell that of all other creatures whatever.

But we muſt here draw a vail over what yet remains. For it doth not *yet appear* what we our ſelves ſhall be. Much leſs is it evident what are, and what will be the glories of the head above all the members; even then when we ſhall *be made like unto him.* But it muſt be remembred, that whereas at the entrance of this diſcourſe we ſo propoſed the conſideration of the preſent ſtate of the Lord Chriſt in heaven, as that which ſhould have an *end at the conſummation of all things*: what hath been ſpoken concerning the glory of his humane nature in it ſelf, is not of that kind, but what abideth unto eternity. All the things mentioned abide in him and unto him for evermore.

2. The ſecond thing to be conſidered in the preſent ſtate and condition of Chriſt, is his mediatory exaltation. And two things with reſpect thereunto may be enquired into. 1.) The way of his entrance into that ſtate above. 2.) The ſtate it ſelf, with the glory of it.

1.) The way of the entrance into the exerciſe of his mediatory office in heaven is expreſſed, 1 *Tim.* iii. 16. *He was received into glory*, or rather *glorioufly*. And he *entred into glory*, Luke xxiv. 26. This aſſumption and entrance into glory was upon his aſcenſion deſcribed, *Acts* i. 9,–11. He was taken up into heaven, ἀνελήφθη ἐν δόξῃ, by an act of divine power; and he *went* into heaven, εἰσῆλθεν εἰς δόξαν, in his own choice and will, as that which he was exalted unto. And this aſcenſion of Chriſt in his *humane nature* into heaven is a fundamental article of the faith of the church.

And it falls under a double conſideration.

[1.] As it was triumphant, as he was a *King*.

[2.] As it was gracious, as he was a prieſt. His aſcenſion as unto change of place, from earth to heaven, and as unto the outward manner of it, was one and the ſame, and at once accompliſhed. But as unto the end of it, which is the exerciſe of all his offices, it had various reſpects, various prefigurations, and is diſtinctly propoſed unto us, with reference unto them.

[1.] In his aſcenſion as it was triumphant, three things may be conſidered.

1.] The manner of it, with its repreſentation of old.

2.] The place whereinto he aſcended.

3.] The end of it, or what was the work which he had to do thereon.

1.] As unto the manner of it, it was openly triumphant and glorious. So is it deſcribed, *Epheſ.* iv. 8. He *aſcended up on high*; *he lead captivity captive, and gave gifts unto men.* And reſpect is had unto the prefiguration of it, at the giving of the law, *Pſal.* lxviii. 17, 18. where the glory of it is more fully expreſſed. *The chariots of God are twenty thouſand, even thouſands of angels*; *the Lord is among them as in* Sinai, *in the holy place. Thou haſt aſcended on high, thou haſt lead captiviy captive*, &c. The moſt glorious appearance of God upon the earth under the Old Teſtament, was that on mount *Sinai*, in the giving of the law. And as his preſence was there attended with all his glorious angels; ſo when upon the finiſhing of that work he returned or aſcended into heaven, it was in the way of triumph with all that royal attendance. And this prefigured the aſcent of Chriſt into heaven upon his fulfilling of the law, all that was required in it, or ſignified by it. He aſcended triumphantly after he had *given* the law, as a figure of his trimphant aſcent after he had fulfilled it. Having then *ſpoiled principalities and powers*, *he made a ſhew of them openly*, *triumphing over them*, Col. ii. 15. So he lead captivity captive;

or all the adverſe powers of the ſalvation of the church in triumph at his chariot wheels. I deny not but that his leading *captivity captive*, principally reſpects his ſpiritual conqueſt over ſatan, and the deſtruction of his power. Yet whereas he is alſo ſaid to *ſpoil principalities and powers, making a ſhew of them openly*, and triumphing over them, I no way doubt but *ſatan* the head of the apoſtacy, and the chief princes of darkneſs were lead openly in ſight of all the holy angels, as conquered captives. The *ſeed of the woman* having now broken the *head of the ſerpent*. This is that which is ſo emphatically expreſſed, *Pſalm* xlvii. throughout. The ground and cauſe of all triumphant rejoycing of the church therein declared, is that God was *gone up with a ſhout, the Lord with the ſound of a trumpet*, v. 5. which is nothing but the glorious aſcent of Chriſt into heaven, ſaid to be accompanied with ſhouts, and the ſound of a trumpet, the expreſſions of triumphant rejoycing, becauſe of the glorious acclamations that were made thereon by all the attendants of the throne of God.

2.] The place whither he thus aſcended, is *on high*. *He aſcended upon high*, Epheſ. iv. 8. That is, heaven. He went into *heaven*, Acts i. 11. And the *heavens muſt receive him*. v. 3,—21. Not theſe aſpectable heavens which we behold: for in his aſcenſion *he paſſed through them*, Heb. iv. 14. and is made *higher than they*, chap. vii. 27. But into the place of the reſidence of God in glory and majeſty, *Heb*. i. 3. *chap*. viii. 1. *chap*. xii. 2. There on *the throne of God*, Rev. iii. 21. *On the right hand of the majeſty* on high, he ſits down in the full poſſeſſion and exerciſe of all power and authority, This is the palace of this King of ſaints and nations. There is his royal eternal throne, *Heb*. i. 8. And *many crowns* are on his head, *Rev*. xix. 12. or, all dignity and honour. And he who in a pretented imitation of him wears a triple crown, hath upon his own head thereby, *the name of blaſphemy*, Rev. xiii. 1. There are before him his *ſceptre* of righteouſneſs, *his rod of iron*, all the *regalia* of his glorious kingdom. For by theſe emblems of power doth the ſcripture repreſent unto us his ſovereign divine authority in the execution of his kingly office. Thus he aſcended triumphantly, having conquered his enemies; thus he reigneth glorioufly over all.

3.] The end for which he thus triumphantly aſcended into heaven, is twofold. *Firſt*, The overturning and deſtruction of all his enemies in their remaning powers. He rules them *with a rod of iron*, and in his due time will daſh them in pieces as a potter's veſſel, *Pſal* ii. 9. For he muſt *reign until all his enemies are made his footſtool*, 1 Cor. xv. 25, 26. *Pſ*. cx. 1. Although at pereſent for the moſt part they deſpiſe his authority, yet they are all abſolutely in his power, and ſhall fall under his eternal diſpleaſure. *Secondly*, The preſervation, continuation and rule of his church, both, as unto that internal ſtate of the ſouls of them that believe, and the external order of the church in its worſhip and obedience, and its preſervation under and from all oppoſitions and perſecutions in this world. There is in each of theſe ſuch a continual exerciſe of divine wiſdom, power and care, the effects of them are ſo great and marvelous, and the fruits of them ſo abundant unto the glory of God, that the world would not contain the books that might be written of them; but to handle them diſtinctly is not our preſent deſign.

[2.] His aſcenſion may be conſidered as gracious; as the aſcent of an high prieſt, And herein the things before mentioned are of a diſtinct conſideration.

1.] As to the manner of it, and the deſign of it, he gives an account of them himſelf, *John* xx. 17. His deſign herein was not the taking on him the

exerciſe

excerciſe of his power, kingdom and glorious rule; but the acting with God on the behalf of his diſciples. *I go*, ſaith he, *to my Father, and your Father, to my God, and to your God*; not his God and Father with reſpect unto eternal generation, but as he was their God and Father alſo. And he was ſo, as he was their God and Father in the ſame covenant with himſelf; wherein he was to procure of God all good things for them. Through the blood of this everlaſting covenant, namely, his own blood, whereby this covenant was eſtabliſhed, and all the good things of it ſecured unto the church, he was *brought again from the dead*, that he might live ever to communicate them unto the church, *Heb*. xiii. 20, 21. With this deſign in his aſcenſion, and the effects of it, did he often comfort and refreſh the hearts of his diſciples, when they were ready to faint on the apprehenſions of his leaving of them here below, *John* xiv. 1, 2. *chap*. xvi. 5, 6, 7. And this was typified by the *aſcent of the high prieſt*, unto the temple of old. The temple was ſituated on an hill, high and ſteep, ſo as that there was no approach unto it but by ſtairs. Hence in their wars it was looked on as a moſt impregnable fortreſs. And the ſolemn aſcent of the high prieſt into it on the day of expiation, had a reſemblance of this aſcent of Chriſt into heaven. For after he had offered the ſacrifice in the outward court, and made attonement for ſin, he entered into the moſt holy place, a type of heaven it ſelf, as the apoſtle declares, *Heb*. ix. 24. of heaven, as it was the place whereinto our high prieſt was to enter. And it was a joyful aſcent, though not triumphant. All the Pſalms from the 120th. to the 134th. incluſively, whoſe, titles are שירים המעלות, *ſongs of degrees*, or rather aſcents or riſings, being generally ſongs of praiſe and exhortations to have reſpect unto the ſanctuary, were ſung to God at the reſting places of that aſcent: eſpecially was this repreſented on the day of jubilee. The proclamation of the jubilee was on the ſame day that the high prieſt entred into the holy place; and at the ſame time; namely, on the *tenth day of the ſeventh month*, Levit. xvi. 29. chap. xxv. 9. Then did the trumpet ſound throughout the land, the whole church; and liberty was proclaimed unto all ſervants, captives, and ſuch as had ſold their poſſeſſions; that they might return unto them again. This being a great type of the ſpiritual deliverance of the chruch, the noiſe of the trumpet was called the *joyful ſound*, Pſal. lxxxix. 15. *Bleſſed are the people that know the joyful ſound, they ſhall walk O Lord in the light of thy countenance*. Thoſe who are made partakers of ſpiritual deliverance, ſhall walk before God in a ſenſe of his love and grace. This is the aſcent of our high prieſt into his ſanctuary, when he *proclaimed the acceptable year of the Lord, and the day of vengeance of our God, to comfort all that mourn; to appoint unto them that mourn in Zion, to give them beauty for aſhes, the oyl of joy for mourning, the garment of praiſe for the ſpirit of heavine, that they might be called trees of righteouſneſs, the planting of the Lord, that he might be glorified*, Iſa. lxi. 2, 3. For in this aſcenſion of Chriſt, proclamation was made in the goſpel, of mercy, pardon, peace, joy, and everlaſting refreſhments, unto all that were diſtreſſed by ſin, with a communication of righteouſneſs unto them, to the eternal glory of God. Such was the entrance of our high prieſt into heaven, with acclamations of joy and praiſe unto God.

2.] The place whereinto he thus entred was the ſanctuary above, the *tabernacle not made with hands*, Heb. viii, 2. It was into heaven it ſelf, not abſolutely, but as it is the *temple of God*, as the throne of grace and mercy ſeat are in it, which muſt further be ſpoken unto immediately.

3.] The end why the Lord Chriſt thus aſcended, and thus entred into the holy place, was *to appear in the preſence of God for us*, and to make *interceſſion for all that come unto God by him*, Heb. vii. 26. 27. *chap.* ix. 24, 25.

He aſcended triumphantly into heaven, as *Solomon* aſcended into his glorious throne of judgment, deſcribed, 1 *Kings* x. 18, 19, 20. As *David* was the type of his conqueſt over all the enemies of his church, ſo was *Solomon* of his glorious reign. The types were multiplied becauſe of their imperfection. Then came unto him the Queen of *Sheba*, the type of the gentile converts and the church. When כדיבי עמים, the *voluntaries of the people* (thoſe made willing in the day of his power, *Pſal* cx. 3.) *gathered themſelves to the people of the God of* Abraham, and were taken in his covenant *Pſal* xlvii. 9. But he aſcended graciouſly, as the high prieſt went into the holy place. Not to rule all things glorioſly with mighty power, not to uſe his ſword and his ſcepter, but to *appear as an high prieſt* in a *garment down to the foot, and a golden girdle about his paps*, Rev. i. 13. as in a tabernacle or temple before a throne of grace. His ſitting down at the right hand of the majeſty on high, adds to the glory of his prieſtly office, but belongs not unto the execution of it. So it was propheſied of him, that *he ſhould be a prieſt on his throne*, Zech. vi. 13.

It may be added hereunto that when he thus left this world and aſcended into glory, the great promiſe he made unto his diſciples as they were to be preachers of the goſpel; and in them unto all that ſhould ſucceed them in that office, was that he would *ſend the holy ſpirit unto them*, to teach and guide them, to lead them into all truth, to declare unto them the myſteries of the will, grace and love of God, for the uſe of the whole church. This he promiſed to do, and did in the diſcharge of his prophetical office. And although his giving *gifts unto men* was an act of his Kingly power, yet it was for the end of his prophetical office.

From what hath been ſpoken it is evident that the Lord Chriſt *aſcended into heaven*, or was received up into glory, with this deſign, namely, to exerciſe his office of mediation in the behalf of the church until the end ſhould be. As this was his grace, that when he was *rich, for our ſakes he became poor*; ſo when he was made *rich* again for his own ſake, he layes forth all the riches of his glory and power on our behalf.

3. The glory of the ſtate and condition whereinto Chriſt thus entred, is the next thing to be conſidered. For he is *ſat down at the right hand of the majeſty on high*. And as his aſcenſion with the ends of it were twofold, or of a double conſideration, ſo was his glory that enſued thereon. For his preſent mediatory ſtate conſiſts either in the glory of his power and authority; or in the glory of his love and grace; his glory as a King, or his glory as a prieſt. For the firſt of theſe, or his royal glory, in ſovereign power and authority over the whole creation of God, all in heaven and earth, perſons and things, angels and men, good and bad, alive and dead, all things ſpiritual and eternal, grace, gifts and glory, his right and power or ability to diſpoſe of all things according unto his will and pleaſure, I have ſo fully and diſtinctly declared it, in my expoſition on, *Heb.* i. 3. as that I ſhall not here again inſiſt upon it. His preſent glory in the way of love and grace; his glory as a prieſt, will be manifeſted in what doth enſue.

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CHAP. XX.

The Exerciſe of the Mediatory Office of CHRIST *in* HEAVEN.

THE *third* and laſt thing we propoſed unto conſideration, in our enquiry into the preſent ſtate and condition of the perſon of Chriſt in heaven, is the exerciſe and diſcharge of his mediatory office in behalf of the church; eſpecially as he continueth to be a miniſter of the ſanctuary, and of the true tabernacle which God hath fixed and not man.

All chriſtians acknowledge that his preſent ſtate is a ſtate of the higheſt glory, of exaltation above the whole creation of God, above every name that is or can be named; and hereon they eſteem their own honour and ſafety to depend. Neither do they doubt of his power, but take it for granted that he can do whatever he pleaſeth, which is the ground of their placing all their confidence in him. But we muſt ſhew moreover that his preſent ſtate is a ſtate of office, power, work and duty. He leads not in heaven a a life of meer glory, majeſty and bleſſedneſs, but a life of office, love and and care alſo. He lives as the mediator of the church, as the King, Prieſt and Prophet thereof. Hereon do our preſent ſafety, and our future eternal ſalvation depend. Without the continual actings of the office, power and care of Chriſt, the church could not be preſeved one moment. And the darkneſs of our faith herein is the cauſe of all our diſconſolations, and moſt of our weakneſſes in obedience. Moſt men have only general and confuſed notions and apprehenſions of the preſent ſtate of Chriſt with reſpect unto the church. And by ſome all conſiderations of this nature are deſpiſed and derided. But *revealed things belong unto us*; eſpecially ſuch as are of ſo great importance unto the glory of God, and the ſaving of our own ſouls; ſuch as this is concerning the preſent ſtate of the perſon of Chriſt in heaven, with reſpect unto his office, power and care.

Thus he is at once repreſented in all his offices *Rev.* v. 6. *And I beheld, and lo in the midſt of the throne, and of the four living creatures, ſtood a lamb as it had been ſlain having ſeven horns, and ſeven eyes, which are the ſeven ſpirits of God ſent forth into all the earth.* The whole repreſentation of the glory of God, with all his holy attendants, is here called his *throne*, whence Chriſt is ſaid to be in the *midſt* of it. And this he is in his kingly glory; with reſpect alſo whereunto he is ſaid to have *ſeven horns*, or perfect power for the accompliſhment of his will. And with reſpect unto his ſacerdotal office, he is repreſented as a *lamb that had been ſlain*; it being the virtue of his oblation that is continually effectual for the ſalvation of the church. For as the *lamb of God*, in the offering of himſelf, he takes away the ſins of the world. And as a prophet he is ſaid to have *ſeven eyes*, which are the *ſeven ſpirits of God*; or a perfect fulneſs of all ſpiritual light and wiſdom in himſelf, with a power for the communication of gifts and grace for the illumination of the church.

The nature of theſe offices of Chriſt, what belongs unto them and their diſcharge, as was before intimated, I have declared elſewhere. I do now no farther conſider them but as they relate unto the preſent ſtate and condition of the perſon of Chriſt in heaven. And becauſe it would be too long a work to treat of them all diſtinctly, I ſhall confine my ſelf unto the conſideration of his prieſtly office, with what depends thereon. And with reſpect thereunto the things enſuing may be obſerved.

1. The Lord Chriſt entred into heaven, the place of the reſidence of the glory of God, as into a temple, a tabernacle, a place of ſacred worſhip. He did ſo as the high prieſt of the church, *Heb.* lx. 24. *He is not entred into the holy places made with hands, which are the figures of the true, but into heaven it ſelf, now to appear in the preſence of God for us.* He is entred into heaven as it was figured by the tabernacle of old, which was the place of all ſacred and ſolemn worſhip. And therefore is he ſaid to enter into it *through the vail*, Heb. vi. 19, 20. chap. x. 19. 20. Which was the way of entrance into the holy place both in the tabernacle and temple. Heaven is not only a palace, a throne, as it is God's throne, *Mat.* v. 3, 4. But it is a temple wherein God dwells, not only in majeſty and power, but in grace and mercy. It is the ſeat of ordinances and ſolemn worſhip. So is it repreſented *Rev.* vii. 15,---17. It is ſaid of the whole number of the ſaints above that have paſſed through the tribulations of this world; that they are *before the throne of God, and ſerve him day and night in his temple, and he that ſitteh on the throne ſhall dwell among them. And the lamb which is in the midſt of the throne ſhall feed them, and lead them unto the living fountains of water.* See alſo *chap.* viii. 1, 2, 3, 4. The worſhip of the church below, may alſo be herein comprized; but it is by virtue of communion with that above. This is that heaven which the ſouls of believers do long for an entrance into. Other apprehenſions of it are but uncertain ſpeculations.

2. In this temple, this ſanctuary the Lord Chriſt continueth glorioſly to miniſter before the throne of grace, in the diſcharge of his office. See *Heb.* iv. 14, 15, 16. *chap.* ix. 24. As the high prieſt went into the holy place to miniſter for the church unto God, before the ark and mercy ſeat, which were types of the throne of grace; ſo doth our high prieſt act for us in the real preſence of God. He did not enter into the holy place only to reſide there in a way of glory, but to do temple-work, and to give unto God all that glory, honour and worſhip which he will receive from the church. And we may conſider both

(1.) What this work is, and
(2.) How it is performed.

1.) In general; herein Chriſt exerteth and exerciſeth all his love, compaſſion, pity and care towards the church and every member of it. This are we frequently called unto the conſideration of, as the foundation of all our conſolation, as the fountain of all our obedience. See *Heb.* ii. 17, 18. *chap.* iv. 15, 16. *chap.* v. 2. Thoughts hereof are the relief of believers in all their diſtreſſes and temptations; and the effects of it, are all their ſupplies of grace enabling them to perſevere in their obedience. He doth appear for them as the great repreſentative of the church to tranſact all their affairs with God. And that for three ends.

(1. To make effectual the attonement that he hath made for ſin. By the continual repreſentation of it, and of himſelf as a *lamb that had been*

ſlain, he procures the application of the virtues and benefits of it in reconciliation and peace with God, unto their ſouls and conſciences. Hence are all believers ſprinkled and waſhed with his blood in all generations; in the application of the virture of it unto them, as ſhed for them.

(2. To undertake their protection, and to plead their cauſe againſt all the accuſations of ſatan. He yet accuſeth and chargeth them before God. But Chriſt is their advocate at the throne of grace, effectually fruſtrating all his attempts, *Rev.* xii. 10. *Zech.* iii. 2.

3.) To intercede for them; as unto the communication of all grace and glory, all ſupplies of the ſpirit, the accompliſhment of all the promiſes of the covenant towards them, 1 *John* ii. 1, 2, This is the work of Chriſt in heaven. In theſe things as the high prieſt of the church, doth he continue to adminiſter his mediatory office on their behalf. And herein is he attended with the ſongs and joyful acclamations of all the holy ones that are in the preſence of God, giving glory to God by him.

(2.) As unto the manner of this glorious adminiſtration, ſundry things are to be conſidered.

1.) That this tranſaction of things in heaven, being in the temple of God, and before the throne of grace, is a ſolemn inſtituted worſhip at preſent, which ſhall ceaſe at the end of the world. Religious worſhip it is; or that wherein and whereby all the ſaints above do give glory to God. And it is inſtituted worſhip, not that which is meerly natural, in that it is God's eſpecial appointment in and by Chriſt the mediator. It is a church ſtate which is conſtituted thereby, wherein theſe glorious ordinances are celebrated; and ſuch a ſtate as ſhall not be eternal, but hath its time allotted unto it. And believers at preſent have by faith an admiſſion into communion with this church above in all its divine worſhip. For *we are come unto mount* Sion, *and unto the city of the living God, the heavenly Jeruſalem, and to an innumerable company of angels; to the general aſſembly and church of the firſt born, which are written in heaven; and to God the Judge of all, and to the ſpirits of juſt men made perfect; and to Jeſus the mediator of the new covenant, and to the blood of ſprinkling, which ſpeaketh better things than that of* Abel, Heb. xii. 22, 23, 24. A church ſtate doth the apoſtle moſt expreſly repreſent unto us. It is Sion, Jeruſalem, the great aſſembly; the names of the church ſtate under the Old Teſtament. And it is a ſtate above, the heavenly Jeruſalem, where are all the holy angels, and the ſpirits of juſt men *made perfect*; in themſelves, though not in their ſtate as to the reſtitution of their bodies at the reſurrection. And an holy worſhip is there in this great aſſembly. For not only is Jeſus in it as the mediator of the covenant; but there is the *blood of ſprinkling* alſo, in the effectual application of it unto the church. Hereinto have we entrance. In this holy aſſembly and worſhip have we communion by faith whilſt we are here below, *Heb.* x. 19, 20, 21, 22. O that my ſoul might abide in this exerciſe of faith; that I might yet enjoy a clearer proſpect of this glory, and inſpection into the beauty and order of this bleſſed aſſembly! How inconceivable is the repreſentation that God here makes of the glory of his wiſdom, love, grace, goodneſs and mercy in Chriſt? How excellent is the manifeſtation of the glory and honour of Chriſt in his perſon and offices, the glory given him by the Father? How little a portion do we know, or can have experience in, of the refreſhing, ſatiating communications of divine love and goodneſs unto all the members of this aſſembly; or of that unchangeable delight in beholding the glory of Chriſt, and of God in him; of that ardency of affections wherewith they cleave unto him, and continual exultation of ſpirit, whereby they triumph in the praiſes of God, that are in all the members of it? To enter into this aſſembled ſembly by faith, to joyn with it in the aſſignation of praiſes unto *him that ſits on the throne, and to the lamb for evermore*, to labour after a frame of heart in holy affections, and ſpiritual delight, in ſome correſpondency with that which is in the ſaints above, is the duty, and ought to be the deſign of the church of believers here below. So much as we are farthered and aſſiſted herein by our preſent ordinances, ſo much benefit and advantage have we by them, and no more. A conſtant view of this glory, will caſt contempt on all the deſirable things of this world, and deliver our minds from any dreadful apprehenſions of what is moſt terrible therein.

2.) This heavenly worſhip in the ſanctuary above, adminiſtred by the high prieſt over the houſe of God, is conſpicuouſly glorious. The glory of God is the great end of it, as ſhall be immediately declared; that is, the manifeſtation of it. The manifeſtation of the glory of God conſiſts really in the effects of his infinite wiſdom, goodneſs, grace and power; declaratively in the expreſs acknowledgment of it with praiſe. Herein therefore doth the ſolemn worſhip of God in the ſanctuary above conſiſt; ſetting aſide only the immediate actings of Chriſt in his interceſſion. It is a glorious expreſs acknowledgment of the wiſdom, love, goodneſs, grace and power of God, in the redemption, ſanctification and ſalvation of the church by Jeſus Chriſt, with a continual aſcription of all divine honour unto him in the way of praiſe. For the manner of its performance, our preſent light into it, is but dark and obſcure. Some things have an evidence in them. As,

(1. That there is nothing carnal in it, or ſuch things as are ſuited unto the fancies and imaginations of men. In the thoughts of heaven, moſt perſons are apt to frame images in their minds of ſuch things as they ſuppoſe they could be delighted withal. But they are far remote from the worſhip of this holy aſſembly. The worſhip of the goſpel which is ſpiritually glorious, makes a nearer approach unto it, than that of the temple which was outwardly and carnally ſo.

(2. It is not meerly mental; or tranſacted only in the ſilent thoughts of each individual perſon. For as we have ſhewed, it is the worſhip of a church aſſembly wherein they have all communion and joyn in the performance of it. We know not well the way and manner of communication between angels and the ſpirits of juſt men made perfect. It is expreſſed in the ſcripture by voices, poſtures and geſtures; which although they are not of the ſame nature as abſolutely ours are, yet are they really ſignificant of the things they would expreſs, and a means of mutual communication. Yea I know not how far God may give them the uſe of voice and words, whereby to expreſs his praiſe, as *Moſes talked with Chriſt*, at his *transfiguration*, Matth. xvii. 3. But the manner of it is ſuch, as whereby the whole aſſembly above do joyntly ſet forth and celebrate the praiſes of God. And the glory hereof conſiſts in three things.

[1.] The bleſſed and beautiful order of all things in that ſanctuary. *Job* deſcribes the grave beneath to be a *place without any order, and where the light is as darkneſs*, chap. x. 22. All above is order and light; every perſon and thing in its proper place and exerciſe.

1.) Heaven it ſelf is a temple, a ſanctuary, made ſo by the eſpecial preſence of God, and the miniſtration of Chriſt in the tabernacle of his humane nature.

2.) God is on the throne of grace; glorиouſly exalted on the account of his grace, and for the diſpenſation of it. To the ſaints above he is on the throne of grace, in that they are in the full enjoyment of the effects of his grace, and do give glory unto him on the account thereof. He is ſo alſo with reſpect unto the church here below, in the continual communications of grace and mercy through Chriſt.

3.) The Lord Chriſt in his humane nature is before the throne, acting his mediatory office and power in behalf of the church.

4.) All the holy angels in the various orders and degrees of their miniſtration, are about the throne continually. So

5.) Are the ſpirits of juſt men made perfect, in the various meaſures of light and glory, And theſe things were obſcurely repreſented in the order of the church at its firſt erection in the wilderneſs; for the ordinances of God among them were patterns or figures of *heavenly things*, Heb. ix. 23. (1. In the midſt was the *tabernacle* or ſanctuary which repreſented the ſanctuary or temple above. (2. In the moſt holy place, were the ark and mercy ſeat repreſentatives of the throne of grace. (3. The miniſtry of the high prieſt, a type of the miniſtry of Chriſt. (4. The levites who attended on the prieſt, did repreſent the miniſtry of angels, attending on Chriſt in the diſcharge of his office. And (5. round about them were the tribes in their order.

[2.] In the full clear apprehenſions which all the bleſſed ones have of the glory of God in Chriſt, of the work and effects of his wiſdom and grace towards mankind. Theſe are the foundations of divine worſhip. And becauſe our conceptions and apprehenſions about them, are dark, low, obſcure and inevident, our worſhip is weak and imperfect alſo. But all is open unto the ſaints above. We are in the duſt, the blood, the noiſe of the battle; they are victoriouſly at peace, and have a perfect view of what they have paſſed through, and what they have attained unto. They are come to the ſprings of life and light, and are filled with admiration of the grace of God in themſelves and one another. What they ſee in God, and in Jeſus Chriſt, what they have experience of in themſelves, what they know and learn from others, are all of them inconceiveable and inexpreſſible. It is well for us, if we have ſo much experience of theſe things, as to ſee a real glory in the fulneſs and perfection of them. The apprehenſions by ſight without mixture of unſteadineſs or darkneſs, without the allay of fears or temptations, with an ineffable ſenſe of the things themſelves on their hearts or minds, are the ſprings or motives of the holy worſhip which is in heaven.

[3.] In the glorious manner of the performance of it. Now whereas it ariſeth from ſight and preſent enjoyment, it muſt conſiſt in a continual aſcription of glory and praiſe unto God; and ſo it is deſcribed in the ſcripture. See *Rev.* iv. 9, 10, 11. with *Iſa.* vi. 3. And how little a portion of the glory of theſe things is it, that we can apprehend!

3. In this ſolemn aſſembly before the throne of grace, the Lord Jeſus Chriſt, the great high prieſt, doth repreſent and render acceptable unto God, the worſhip of the church here below. So it is expreſſed, *Rev.* viii. 3, 4. *And an Angel came and ſtood at the Altar, having a golden cenſer, and there was given unto him much incenſe, that he ſhould offer it with the prayers of all ſaints upon the golden altar which was before the throne; and the ſmoak of the incenſe which came with the prayers of the ſaints, aſcended up unto God out of the angels hand.* It is a repreſentation of the high prieſt burning incenſe on the golden altar on the day of attonement, when he entred into the moſt holy place. For that altar was placed juſt at the entrance of it, directly before the ark and mercy ſeat, repreſenting the throne of God. This *angel* therefore is our high prieſt; none elſe could aproach that *altar*, or offer incenſe on it, the ſmoak whereof was to enter into the holy place. And the prayers of all ſaints is a ſynechdochical expreſſion of the whole worſhip of the church. And this is preſented before the throne of God, by this high prieſt. And it is not ſaid that their prayers came unto the throne of God, but the *ſmoke of the incenſe out of the hand of the angel* did ſo. For it is the incenſe of the interceſſion of Chriſt alone that gives them their acceptance with God. Without this,

none of our prayers, praiſes, or thankſgivings would ever have acceſs into the preſence of God, or unto the throne of grace. Bleſſed be God for this relief, under the conſideration of the weakneſs and imperfection of them. Wherefore in him and by him alone, do we preſent all our deſires, and prayers, and whole worſhip to God. And herein, in all our worſhip do we our ſelves *enter into the moſt holy place*, Heb. x. 19. We do it not meerly by faith, but by this eſpecial exerciſe of it, in putting our prayers into the hand of this high prieſt.

There are three things in all our worſhip that would hinder its acceſs unto God, and acceptance with him, as alſo keep off comfort and peace from our conſciences. The *firſt* is the ſin or iniquity that cleaves unto it; *ſecondly*, the weakneſs or imperfection that at beſt is in it; and *thirdly*, the unworthineſs of the perſons by whom it is performed. With reference unto theſe things the *law* could never conſummate or perfect the conſciences of them that came unto God by the ſacrifices of it. But there are three things in the ſacerdotal miniſtration of Chriſt, that remove and take them all away, whereon we have acceſs with boldneſs unto God. And they are, *Firſt*, The influence of his oblation. *Secondly*, The efficacy of his interceſſion; and *Thirdly*, The dignity of his perſon. Through the *firſt* of theſe he bears and takes away all the iniquity of our holy things; as *Aaron* did typically of old, by virtue of the plate of gold, with the name of God (a figure of Chriſt) on his forehead, *Exod.* xxviii. 36, 37, 38. He hath made attonement for them in the blood of his oblation, and they appear not in the preſence of God. Through the *ſecond*, or efficacy of his interceſſion, he gives acceptance unto our prayers and holy worſhip, with power and prevalency before God. For this is that incenſe whoſe ſmoak or ſweet perfume comes up with the prayers of all ſaints unto the throne of God. Through the *third*, or the dignity of his perſon, wherein he appears as the repreſentative of his whole myſtical body, he takes away from our conſciences that ſenſe of our own vileneſs and unworthineſs, which would not ſuffer us to approach with boldneſs unto the throne of grace. In theſe things conſiſts the life of the worſhip of the church, of all believers, without which as it would not be acceptable unto God, ſo we could have neither peace nor conſolation in it our ſelves.

4. Herein hath the church that is triumphant, communion with that which is yet militant. The aſſembly above have not loſt their concernment in the church here below. As we rejoyce in their glory, ſafety and happineſs, that having paſſed through the ſtorms and tempſts, the temptations, ſufferings and dangers of this life and world, as they are harboured in eternal glory unto the praiſe of God in Chriſt; ſo are they full of affections towards their brethren exerciſed with the ſame temptations, difficulties and dangers which they have paſſed through, with earneſt deſires for their deliverance and ſafety. Wherefore when they behold the Lord Jeſus Chriſt, as the great high prieſt over the houſe of God, preſenting their prayers, with all their holy worſhip unto him, rendering them acceptable by the incenſe of his own interceſſion, it fills them with ſatisfaction, and continually excites them unto the aſſignation of praiſe, and glory, and honour unto him. This is the ſtate of the ſaints above, with reſpect unto the church here below. This is all which may be herein aſcribed unto them, and this may ſafely be ſo. What ſome have fancied about their own perſonal interceſſion, and that for particular perſons, is derogatory unto the honour of Jeſus Chriſt, and inconſiſtent with their preſent condition. But in theſe things conſiſt their communion with the church here below. A love they have unto it, from their union with it in the ſame myſtical body, *Epheſ.* i. 10. A ſenſe they have of its condition

dition from the experience they had of it in the days of their fleſh. A great concernment they have for the glory of God in them, and a fervent deſire of their eternal ſalvation. They know that without them they ſhall not be abſolutely conſummate or made perfect in their whole perſons, *Rev.* vi. 11. In this ſtate of things, they continually behold the Lord Jeſus Chriſt, preſenting their prayers before the throne of grace, making interceſſion for them, appearing to plead their cauſe againſt all their adverſaries, tranſacting all their affairs in the preſence of God, taking care of their ſalvation that no one of them ſhall periſh. This continually fills them with an holy ſatisfaction and complacency, and is a great part of the ſubject matter of their inceſſant praiſes and aſcriptions of glory unto him. Herein lies the concernment of the church above in that here below; this is the communion that is between them, whereof the perſon of Chriſt in the diſcharge of his office is the bond and center.

5. There is herein a full manifeſtation made of the wiſdom of God, in all the holy inſtitutions of the tabernacle and temple of old. Herein the vail is fully taken off from them, and that obſcure repreſentation of heavenly things is brought forth unto light and glory. It is true, this is done unto a great degree in the diſpenſation of the goſpel. By the coming of Chriſt in the fleſh, and the diſcharge of his mediatory office in this world, the ſubſtance of what they did prefigure is accompliſhed. And in the revelation of the goſpel, the nature and end of them is declared. Howbeit they extended their ſignification alſo unto things within the vail, or the diſcharge of the prieſtly office of Chriſt in the heavenly ſanctuary, *Heb.* ix. 24. Wherefore as we have not yet a perfection of light to underſtand the depth of the myſteries contained in them; ſo themſelves alſo were not abſolutely fulfilled until the Lord Chriſt diſcharged his office in the holy place. This is the glory of the pattern which God ſhewed unto *Moſes* in the mount, and made conſpicuous and evident unto all. Therein eſpecially do the ſaints of the Old Teſtament who were exerciſed all their days in thoſe typical inſtitutions, whoſe end and deſign they could not comprehend; ſee the manifold wiſdom and goodneſs of God in them all, rejoycing in them for evermore.

6. All that the Lord Chriſt receives of the Father on the account of this holy interpoſition and mediation for the church, he is endowed with ſovereign authority and almighty power in himſelf to execute and accompliſh. Therefore is he ſaid, as a prieſt, to be *made higher than the heavens*, and as a *prieſt to ſit down at the right hand of the majeſty on high*, Heb. viii. 2. This glorious power doth not immediately belong unto him on the account of his ſacerdotal office, but it is that qualification of his perſon which is neceſſary unto the effectual diſcharge of it. Hence it is ſaid of him, that he ſhould *bear the glory, and ſit and rule upon his throne, and ſhould be a prieſt upon his throne*, Zech. vi. 13. A throne is *Inſigne regium*, and properly belongs unto Chriſt with reſpect unto his Kingly office, *Heb.* i. 8, 9. Howbeit the power accompanying and belonging unto his throne being neceſſary unto the effectual diſcharge of his prieſtly office, as he ſits and rules on his throne, ſo it is ſaid that he is a *prieſt on his throne* alſo.

This is one inſtance of the *preſent ſtate* of Chriſt in heaven, and of the work which he doth there perform, and the only inſtance I ſhall inſiſt upon. He was made a prieſt *after the power of an endleſs life*, the life which he now leads in heaven, and lives for ever to make interceſſion for us. He was dead, but is alive, and lives for evermore, and hath the keys of hell and death, all power over the enemies of his church. God on a throne of grace; Chriſt is the high prieſt, ſo on his right hand in glory and power, as yet to be before the throne in the virtue of his ſacerdotal office, with the whole concernment of the church on his hand, tranſacting all things with God for them: All the *holy angels*, and the *ſpirits of juſt men made perfect* encompaſſing the throne with continual praiſes unto God, even the Father and him, on the account of the work of infinite wiſdom, goodneſs and grace in his incarnation, mediation and ſalvation of the church thereby; himſelf continuing to manage the cauſe of the whole church before God, preſenting all their prayers and ſervices unto him, perfumed with his own interceſſion, is that reſemblance of heaven and its preſent glory, which the ſcripture offers unto us. But alas how weak, how dark, how low, are our conceptions and apprehenſions of theſe heavenly things; we ſee yet as through a glaſs darkly, and know but in part. The time is approaching when we ſhall ſee theſe things with *open face*, and *know even as we are known*. The beſt improvement we can make of this proſpect, whilſt faith ſupplies the place of future ſight, is to be ſtirred up thereby unto holy longings after a participation in this glory, and conſtant diligence in that holy obedience whereby we may arrive thereunto.

What remaineth yet to be ſpoken on this ſubject, hath reſpect unto theſe two enſuing propoſitions.

(1.) All the effects of the offices of Chriſt, internal, ſpiritual and eternal, in grace and glory; all external fruits of their diſpenſation in providence towards the church, or its enemies, are wrought by divine power; or are the effects of an emanation of power from God. They are all wrought *by the exceeding greatneſs of his power, even as he wrought in Chriſt himſelf when he raiſed him from the dead*, Epheſ. i. 18. For all the outward works of God, ſuch as all theſe are, which are wrought in and for the church, are neceſſarily immediate effects of divine power; nor can be of another nature.

(2.) Upon ſuppoſition of the obedience of Chriſt in this life, and the attonement made by his blood for ſin, with his exaltation thereon, there is nothing in any eſſential property of the nature of God, nothing in the eternal unchangeable law of obedience to hinder, but that God might work all theſe things in us unto his own honour and glory, in the eternal ſalvation of the church, and the deſtruction of all its enemies, without a continuance of the adminiſtration of the offices of Chriſt in heaven, and all that ſacred ſolemnity of worſhip, wherewith it is accompanied.

Theſe things being certain and evident, we may enquire thereon, whence it is that God hath ordered the continuation of all theſe things in heaven above, ſeeing theſe ends might have been accompliſhed without them, by immediate acts of divine power.

The great *works of God are ſought out of them that have pleaſure in them*, Pſal. cxi. 2. This therefore being a *great work of God*, which he hath wrought and revealed unto us, eſpecially in the effects and fruits of it, and that for the manifeſtation of his wiſdom and grace, it is our duty to enquire into it with all humble diligence. *For revealed things belong unto us and our children, that we may do the will of God for our good.* Wherefore,

[1.] God would have it ſo, for the manifeſtation of his own glory. This is the firſt great end of all the works of God. That it is ſo, is a fundamental principle of our religion. And how his works do glorify him is our duty to enquire. The eſſential glory of God is always the ſame, eternal and immutable. It is the being of God, with that reſpect which all creatures have unto it. For glory adds a ſuppoſition of relation unto being. But the manifeſtations of his glory are various, according to the pleaſure of his will. Wherefore that which he chuſeth to manifeſt his glory in and by at one time, he may ceaſe from uſing it unto that end at another. For its being a means of the manifeſtation of his glory, may depend on ſuch circumſtances, ſuch a ſtate of things, which being removed, it ceaſeth to be. So of old he manifeſted and repreſented his glory in the tabernacle and temple, and the holy pledges of his preſence in them, and was glorified in all the worſhip of the law. But now he ceaſeth ſo to do, nor is any more honoured by the ſervices and ceremonies of religion therein preſcribed. If the whole ſtructure of the temple and all its beautiful ſervices, were now in being on the earth, no glory would redound unto God thereby, he would recieve none from it. To expect the glory of God in them would be an high diſhonour unto him. And God may at any time begin to manifeſt his glory, by ſuch ways and means as he did not formerly make uſe of unto that purpoſe. So is it with all goſpel ordinances which ſtate will be continued unto the conſummation of all things here below, and no longer, for then ſhall they all ceaſe, God will be no more glorified in them or by them. So hath God choſen to glorify himſelf in heaven by this adminiſtration of all things in and by Jeſus Chriſt, whereunto alſo there is an end determined.

And in the continuation of this holy worſhip in the ſanctuary above, God doth manifeſt his glory on many accounts, and reſteth therein.

1.) He doth it in and unto the ſaints who departed this life under the Old Teſtament. They came ſhort in glory of what they now enter into, who die in the faith of our Lord Jeſus Chriſt. For not to diſpute about, nor determine poſitively, what was their ſtate and condition before the aſcenſion of Chriſt into heaven, or what was the nature of the bleſſed receptacle of their ſouls; it is manifeſt that they did not, they could not behold the glory of God, and the accompliſhment of the myſtery of his wiſdom and will, in Jeſus Chriſt, nor was it perfectly made known unto them. Whatever was their reſt, refreſhment and bleſſedneſs; whatever were their enjoyments of the preſence of God; yet was there no throne of grace erected in heaven, no high prieſt appearing before it; no lamb as it had been ſlain, no joynt aſcription of glory unto him that ſits on the throne and the lamb for ever; God *having ordained ſome better things for us, that they without us ſhould not be made perfect*, See Epheſ. iii. 9, 10. This was that, and this was that alone, ſo far as in the ſcripture it is revealed, wherein they came ſhort of that glory which is now enjoyed in heaven. And herein conſiſts the advantage of the ſaints above them, who now die in faith. Their ſtate in heaven was ſuited unto their faith and worſhip on the earth. They had no clear diſtinct knowledge of the incarnation and mediatory office of Chriſt, by their revelations and ſervices. Only they believed that the promiſe of deliverance, grace and mercy, ſhould be in and by him accompliſhed. Their reception into heaven, that which they were made meet and prepared for by their faith and worſhip, was ſuited thereunto. They had a bleſſed reſt and happineſs above what we can comprehend; for who knows what it is to be in the glorious preſence of God, though at the greateſt diſtance? They were not immediately ſurprized with an appearance of that glory, which they had no diſtinct apprehenſions of in this world. Neither they nor the angels knew clearly either the ſufferings of Chriſt, or the glory that ſhould enſue. But they ſaw and knew that there was yet ſomething farther to be done in heaven and earth, as yet hid in God and the counſels of his will, for the exaltation of his glory in the compleat ſalvation of the church. This they continued waiting for in the holy place of their refreſhment obove. Faith gave them, and it gives us an entrance into the preſence of God, and makes us meet for it. But what they immediately enjoyed, did not in its whole kind exceed what their faith directed unto; no more doth ours. Wherefore they were not prepared for a view of the *preſent glory* of heaven; nor did enjoy it. But the ſaints under the New Teſtament, who are clearly inſtructed by the goſpel in the myſteries of the incarnation and mediation of Chriſt, are by their faith and worſhip made meet for an immediate entrance into glory. This they long for, this they expect and are ſecured of, from the prayer of our Saviour; that they may be, when they leave this world, *where he is, to behold his glory*. But now upon the entrance of Chriſt into the heavenly ſanctuary ,all thoſe holy ones were admitted into the ſame glory, with what the ſaints under the New Teſtament do enjoy. Hereon with open face they behold the uſe and end of thoſe typical ſervices and ordinances, wherein theſe things were ſhadowed out unto them. No heart can conceive that ineffable addition of glory which they received hereby. The myſtery of the wiſdom and grace of God in their redemption and ſalvation by Chriſt, was now fully repreſented unto them; what they had prayed for, longed for, and deſired to ſee in the days of their fleſh on the earth, and waited for ſo long in heaven, was now glorioufly made manifeſt unto them. Hereon did glorious light and bleſſed ſatisfaction come into and upon all thoſe bleſſed ſouls, who died in the faith, but *had not received the promiſe*, only beheld it afar off. And hereby did God greatly manifeſt his own glory in them and unto them, which is the firſt end of the continuation of this ſtate of things in heaven. This makes me judge that the ſeaſon of Chriſt's entrance into heaven as the holy ſanctuary of God, was the greateſt inſtance of created glory, that ever was or ever ſhall be unto the conſummation of all things. And this as for other reaſons, ſo becauſe all the holy ſouls who departed in the faith from the foundation of the world, were then received into the glorious light of the counſels of God, and knowledge of the effects of his grace by Jeſus Chriſt. Want of a due apprehenſion of the truth herein, hath cauſed many, eſpecially thoſe of the church of *Rome*, to follow after vain imaginations about the ſtate of the ſouls of the faithful departed under the Old Teſtament. Generally they ſhut them up in a ſubterranean *Limbus*, whence they were delivered by the deſcent of Chriſt. But it is contrary unto all notions and revelations of the reſpect of God unto his people; contrary to the life and nature of faith, that thoſe who have paſſed through their courſe of obedience in this world, and finiſhed the work given unto them, ſhould not enter upon their departure into bleſſed reſt in the preſence of God. Take away the perſuaſion hereof, and the whole nature of faith is deſtroyed. But into the fulneſs of preſent glory they could not be admitted, as hath been declared.

Moreover God hereby manifeſts his glory unto the holy angels themſelves. Theſe things wherein it doth conſiſt were hid in himſelf even from them from the foundation of the world; *hidden* in the holy counſels of his will, *Eph.* iii. 9. Wherefore unto theſe *principalities and powers in heavenly places*, the manifold wiſdom of God was made known by the church, *v.* 10. The church being redeemed by the blood of Chriſt, and himſelf thereon exalted in this glory, they came to know the *manifold wiſdom of God*, by the effects of it, which before they earneſtly deſired to look into, 1 *Pet.* i. 12. Hereby is all the glory of the counſels of God in Chriſt made conſpicuous unto them; and they receive themſelves no ſmall advancement in glory thereby. For in the preſent comprehenſion of the mind of God, and doing of his will, doth their bleſſedneſs conſiſt.

Heaven itſelf was not what it is, before the entrance of Chriſt into the ſanctuary for the adminiſtration of his office. Neither the ſaints departed, nor the angels themſelves, were participant of that glory which now they are. Neither yet doth this argue any defect in heaven, or the ſtate thereof in its primitive conſtitution. For the perfection of any ſtate hath reſpect unto that order of things, which it is originally ſuited unto. Take all things in their order of the firſt creation, and with reſpect thereunto, heaven was perfect in glory from the beginning. Howbeit there was ſtill a relation and regard in it unto the church of mankind on the earth, which was to be tranſlated thither. But by the entrance of ſin, all this order was diſturbed, and all this relation was broken. And there followed thereon an imperfection in the ſtate of heaven it ſelf; for it had no longer a relation unto, or communion with them on earth, nor was a receptacle meet for men who were ſinners to be received into. Wherefore by the blood of the croſs, God *reconciled all things unto himſelf, whether they be things, in earth or things in heaven,* Col. i. 20. Or, *gathered all things into one in him, both which are in heaven, and which are in the earth,* Epheſ. i. 10. Even the things in heaven ſo far ſtood in need of a reconcilation, as that they might be gathered together in one, with the things on earth; the glory whereof is manifeſted in this heavenly miniſtration. And the apoſtle affirms that the *heavenly things themſelves were purified by the ſacrifice of Chriſt,* Heb. ix. 23. not that they were actually defiled in themſelves, but without this purification they were not meet for the fellowſhip of this myſtery in the joynt worſhip of the whole ſociety in heaven and earth, by Jeſus Chriſt. Hence therefore there is a continual manifeſtation of the glory of God unto the *angels* themſelves. They behold his manifold wiſdom and grace in the bleſſed effects of it, which were treaſured up in the holy counſels of his will from eternity. Hereby is their own light and bleſſedneſs advanced, and they are filled with admirations of God, aſcribing praiſe, honour and glory, unto him for evermore. For the beholding of the myſtery of the wiſdom of God in Chriſt, which is here ſo deſpiſed in the diſpenſation of the goſpel, is the principal part of the bleſſedneſs of the angels in heaven, which fills them with eternal delight, and is the ground of their aſcribing praiſe and glory unto him for evermore.

This is that manifeſtative glory wherewith God ſatisfieth himſelf, until the end determined ſhall be. On the account hereof he doth and will bear with things in this world, unto the appointed ſeaſon. For whilſt the creation is in its preſent poſture, a revenue of glory muſt be taken out of it for God, and longer than that is done it cannot be continued. But the world is ſo full of darkneſs and confuſion, of ſin and wickedneſs and of enmity againſt God, is ſo given up to villany, unto all the ways whereby God may be diſhonoured, that there is little or no appearance of any revenue of glory unto him from it. Were it not on the ſecret account of divine wiſdom, it would quickly receive the end of *Sodom* and *Gomorah*. The ſmall remnant of the inheritance of Chriſt, is ſhut up in ſuch obſcurity, that as unto viſible appearance and manifeſtation, it is no way to be laid in the ballance againſt the diſhonour that is done unto him by the whole world. But whilſt things are in this poſture here below, God hath a ſolemn honour, glory and worſhip above in the preſence of all his holy ones, wherein he reſteth and takes pleaſure. In his ſatisfaction herein, he will continue things in this world unto all the ends of his wiſdom, goodneſs, righteouſneſs and patience, let it rage in villany and wickedneſs as it pleaſeth. And ſo when any of the ſaints who are wearied end even worn out with the ſtate of things in this world, and it may be, underſtand not the grounds of the patience of God, do enter into this ſtate, they ſhall unto their full ſatisfaction behold that glory which abundantly compenſates the preſent diſhonour done to God here below.

[2.] This ſtate of things is continued for the glory of Chriſt himſelf. The office of mediator was committed by God the Father unto his only begotten Son, no other being able to bear or diſcharge it. See *Iſa.* vi. 9. *Rev.* v. 1, 2, 3, 4, 5, 6. But in the diſcharge of this office it was neceſſary he ſhould condeſcend unto a mean and low condition, and to undergo things difficult, hard and terrible, *Phil.* ii. 6, 7, 8. Such were the things which our Lord Jeſus Chriſt underwent in this world; his undergoing of them being neceſſary unto the diſcharge of his office; yea it conſiſted therein. Herein was he expoſed unto reproach, contempt and ſhame, with all the evils that ſatan or the world could bring upon him. And beſides, he was for us, and in our ſtead to undergo the curſe of the law, with the greateſt of terrors and ſorrows in his ſoul, until he gave up the ghoſt. Theſe things were neceſſary unto the diſcharge of his office, nor could the ſalvation of the church be wrought out without them. But do we think that God would commit ſo glorious an office unto his only Son to be diſcharged in this manner only? Let it be granted that after he had ſo accompliſhed the will of God in this world, he had himſelf entred into glory; yet if he ſhould ſo ceaſe the adminiſtration of his office, that muſt be looked on as the moſt afflictive and dolorous that ever was undergone. But it was the deſign of God to glorify the office it ſelf, as an effect of his wiſdom, and himſelf therein; yea ſo as that the very office it ſelf, ſhould be an everlaſting honour to his Son as incarnate. Unto this end the adminiſtration of it is continued in glory in his hand, and he is exalted in the diſcharge of it. For this is that glory which he prays that all his diſciples may be brought unto him to behold. The time between his aſcenſion, and the end of all things is allotted unto the glory of Chriſt in the adminiſtration of his office in the heavenly ſanctuary. And from hence doth the apoſtle prove him as an high prieſt, to be far more glorious than thoſe who were called unto that office under the law, *Heb.* viii. 1, 2, 3. Herein it is manifeſt unto angels and men, how glorious a thing it is to be the only King, Prieſt and Prophet of the church. Wherefore as it behoved Chriſt in the diſcharge of his office to ſuffer; ſo after his ſufferings in the diſcharge of the ſame office he was to enter into his glory, *Rev.* i. 18.

[3.] God hath reſpect herein unto thoſe who depart in the faith, in their reſpective generations, eſpecially thoſe who dyed betimes, as the apoſtles and primitive chriſtians. And ſundry things may be herein conſidered.

There are two things which believers put a great price and value on in this world and which ſweeten every condition unto them, without them the world would be a noiſome dungeon unto them, nor could they be ſatisfied with a continuance therein.

(1.) The one is the ſervice of Chriſt. Without an opportunity of being exerciſed herein, they could not abide here with any ſatisfaction, they who know it not ſo to be are under the power of worldly-mindedneſs. The meaneſt ſervice of Chriſt hath refreſhment in it. And as to thoſe who have opportunities and abilities for great inſtances of ſervice, they do not know on juſt grounds nor are able to determine themſelves, whether it be beſt for them to continue in their ſervice here below, or to enter into the immediate ſervice of Chriſt above; ſo glorious, ſo excellent is it to be uſefully ſerviceable unto the Lord Jeſus. So was it with the apoſtle, *Phil.* i. 21, 22, 23, 24, 25, 26. ſo may it be with others if they ſerve him in the ſame ſpirit, with the ſame ſincerity, though their ability in ſervice be not like unto his. For neither had he any thing but what he received. Again, they have the enjoyment of Chriſt in the ordinances of goſpel worſhip. By theſe means do they live, in theſe things is the life of their ſouls.

In this ſtate of things God will not call them hence unto their loſs; he will not put an end unto theſe privileges without an abundant recompence and advantage. Whatever we enjoy here, yet ſtill to *depart hence and to be with Chriſt* ſhall be *far better*, Phil. i. 23. For,

1.) Although ſervice here below ſhall ceaſe, and be given over unto other hands who are to have their ſhare herein; yet on the continance of this ſtate of things in heaven, there is alſo a continuation of ſervice unto Chriſt, in a away inexpreſſibly more glorious, than what we are in this life capable of. Upon their admittance into this ſtate of things above, they are before the throne of God, and *ſerve him day and night in his temple*, and he that ſitteth on the throne ſhall dwell among them, *Rev.* vii. 15. The whole ſtate of the glorious worſhip of God before deſcribed, is here reſpected; and herein is a continual ſervice performed unto him that ſits on the throne and unto the lamb. Wherefore it is ſo far from being loſs, in being called off from ſervice here below, as that in point of ſervice it ſelf it is an inconceiveable advancement.

2.) The enjoyment of Chriſt in and by the ordinances of his worſhip, is the immediate fountain and ſpring of all our refreſhments and conſolations in this world, *Pſal.* lxxxvii. 7. But what is it unto the bleſſed immediate enjoyment of him in heaven? Hence the bleſſedneſs of the ſtate above is deſcribed, by *being with Chriſt*, being *with Chriſt for ever*, in the preſence and immediate enjoyment of him. The light of the ſtars is uſeful and relieving in a dark night as we are on our way, but what are they when the ſun ariſeth? Will any man think it a loſs that upon the riſing of the ſun they ſhall not enjoy their light any more, though in the night they knew not what to have done without it? It may be we cannot conceive how it will be beſt for us, to forego the uſe of ſacraments, miniſtry and the ſcripture it ſelf. But all the virtue of the ſtreams is in the fountain; and the immediate enjoyment of Chriſt unſpeakably exceeds whatever by any means we can be made partakers of here below. In this bleſſed ſtate have the holy apoſtles, all the primitive martyrs and believers from the time of their diſſolution, enjoyed full ſatisfaction and ſolace, in the glorious aſſembly above, *Rev.* vii. 15, 16, 17. &c.

(2.) Hereby there is a continuation of communion between the church triumphant above, and that yet militant here below. That there is ſuch a communion between glorified ſaints and believers in this world, is an *article* of faith. Both ſocieties are but one church, one myſtical body, have one head, and a mutual concernment in each other. Yea the ſpring and means of the communion is no ſmall part of the glory of the goſpel. For before the ſaints under the Old Teſtament had the myſtery of the glory of God in Chriſt with our redemption thereby revealed unto them, in the way before declared; this communion was very obſcure; but we are now taken into the light and glory of it, as the apoſtle declares, *Heb.* xii. 22, 23, 24. I know ſome have perverted the notions of this communion unto Idolatrous ſuperſtition; and ſo have all other truths of the goſpel been abuſed, and reſted unto the deſtruction of the ſouls of men; all the ſcriptures have been ſo dealt withal. 2 *Pet.* iii. 16. But they deceived themſelves in this matter, the truth deceiveth none. Upon a ſuppoſition of communion, they gathered that there muſt of neceſſity be an immediate communication between them above and us below. And if ſo, they knew no way for it, no means of it, but by our praying unto them, and their praying for us. But they were under the power of their own deceivings. Communion doth not require immediate mutual communication, unleſs it be among perſons in the ſame ſtate, and that in ſuch acts as wherein they are mutually aſſiſting and helpful unto another. But our different ſtates, will admit of no ſuch entercourſe, nor do we ſtand in need of any relief from them, or can be helped by any acts of their love, as we may aid and help one another here below. Wherefore the center of this communion is in Chriſt alone, and our exerciſe of it is upon him only, with reſpect unto them.

Yet hereon ſome deny that there is any ſuch communion between the members of the church, or the myſtical body of Chriſt in theſe divers ſtates. And they ſuppoſe it is ſo declared in that of the prophet, *Iſa.* lxiii. 16. *Doubtleſs, thou art our Father, though* Abraham *be ignorant of us, and* Iſrael *acknowledge us not.* But there is nothing of any ſuch importance in theſe words. The church under a deep ſenſe of its preſent ſtate, in its unworthy walking and multiplied provocations, profeſs themſelves to be ſuch, as that their fore fathers in covenant could not own them as their children and poſterity in the faith. Hereupon they appeal unto the infinite mercy and faithfulneſs of God, which extend themſelves even unto that condition of unworthineſs, which was enough to render them utterly diſowned by the beſt of men, however otherwiſe concerned in them. But to ſuppoſe the church above which hath paſſed through its courſe of faith and obedience in afflictions, tribulations and perſecutions to be ignorant of the ſtate of the church here below in general, and unconcerned in it; to be without deſires of its ſucceſs, deliverance and proſperity unto the glory of Chriſt, is to lay them aſleep in a ſenſeleſs ſtate without the exerciſe of any grace, or any intereſt in the glory of God. And if they cry for vengeance on the obdurate perſecuting world, *Rev.* vi. 10. ſhall we ſuppoſe they have no conſideration nor knowledge of the ſtate of the church ſuffering the ſame things which did they themſelves. And to put it out of queſtion, they are minded of it in the next verſe by Chriſt himſelf, *v.* 11.

But that which at preſent I alone intend, is the joynt communion of the whole church in the worſhip of God in Chriſt. Were all that die in the Lord, immediately received into that ſtate wherein God *ſhall be all in all*, without any uſe of the mediation of Chriſt, or the worſhip of praiſe and honour given unto God by him, without being exerciſed in the aſcription of honour, glory power and dominion unto him on the account of the paſt and preſent diſcharge of his office, there could be no communion between them and us. But whilſt they are in the ſanctuary, in the temple of God, in the holy worſhip of Chriſt and of God in him, and we are not only employed in the ſame work in ſacred ordinances ſuited unto our ſtate and condition, but in the performance of our duties, do by faith *enter in within the vail*, and approach unto the ſame throne of Grace in the moſt holy place, there is a ſpiritual communion between them and us. So the apoſtle expreſſeth it, *Heb.* xii. 22, 23, 24.

(3.) It is in the way that God hath appointed to prepare the holy ſouls above for the enjoyment of that eternal ſtate which ſhall enſue at the end of all things. As we are here in and by the word and other ordinances prepared and made meet for the preſent ſtate of things in glory; ſo are they by the temple worſhip of heaven fitted for that ſtate of things, when Chriſt ſhall *give up the kingdom* unto the Father, *that God may be all in all.*

(4.) Reſpect is had herein unto the faith of the church yet militant on the earth, and that among others in two things. 1.)

1.) For the encouragement of their faith. God could as we have obſerved, upon the ſuppoſition of the attonement and reconciliation made by the blood of Chriſt, have ſaved the church by meer ſovereign acts of power. But whereas it was unto his glory that we ſhould be ſaved in the way of faith and obedience, this way was neceſſary unto our encouragement therein. For it is in the nature of faith, it is a grace ſuited unto that end, to ſeek for and receive aid, help and relief, from God continually, to enable us unto obedience. For this end the Lord Chriſt continueth in the diſcharge of his office, whereby he is *able to ſave us unto the uttermoſt*, that we may receive ſuch ſupplies by and from him. The continual uſe that faith makes of Chriſt unto this purpoſe, as he glorioully exerciſeth his mediatory office and power in heaven, cannot be fully declared. Neither can any believer who is acted by preſent goſpel light and grace, conceive how the life of faith can be lead or preſerved without it. No duties are we called unto, no temptations are we exerciſed withal, no ſufferings do we undergo, no difficulties, dangers, fears, have we to conflict withal, nothing is there in life or death, wherein the glory of God or our own ſpiritual welfare is concerned, but faith finds and takes reliefe and encouragement, in the preſent mediatory life and power of Chriſt in heaven, with the exerciſe of his love, care and compaſſion therein. So he propoſeth himſelf unto our faith, *Rev.* i. 17, 18.

2.) That our faith may be guided and directed in all our acceſſes unto God in his holy worſhip. Were nothing propoſed unto us but the immenſity of the divine eſſence, we ſhould not know how to make our approaches unto it. And thence it is that thoſe who are unacquainted with the glory of this diſpenſation, who know not now how to make uſe of Chriſt in his preſent ſtate for an acceſs unto God, are always inventing ways of their own (as by ſaints, angels, Images) for that end; for an immediate acceſs unto the divine eſſence they cannot fancy. Wherefore to end this diſcourſe in one word; all the preſent faith and worſhip of God in the church here on earth, all acceſs unto him for grace, and all acceptable aſcriptions of glory unto his divine majeſty, do all of them in their being and exerciſe, wholly depend on, and are reſolved into the continuation of the mediatory actings of Chriſt in heaven and glory.

I ſhall cloſe this diſcourſe with a little review of ſomewhat that paſſed before. From the conſideration of that place of the apoſtle, wherein he affirmes, *that at the end, Chriſt ſhall give up the kingdom unto the Father*, I declared that all the ſtate of things which we have deſcribed, ſhall then ceaſe, and all things iſſue in the immediate enjoyment of God himſelf. I would extend this no farther than as unto what concerneth the exerciſe of Chriſt's mediatory office with reſpect unto the church here below, and the enemies of it. But there are ſome things which belong unto the eſſence of this ſtate, which ſhall continue unto all eternity: As,

(1. I do believe that the perſon of Chriſt, in and by his humane nature, ſhall be for ever the immediate head of the whole glorified creation. God having gathered all things unto an head in him, the knot or center of that collection ſhall never be diſſolved. We ſhall never loſe our relation unto him, nor he his unto us.

(2. I do therefore alſo believe, that he ſhall be the means and way of communication between God and his glorified ſaints for ever. What are, what will be the glorious communications of God unto his ſaints for ever, in life, light, power, joy reſt and ineffable ſatisfaction, (as all muſt be from him unto eternity;) I ſhall not now inquire. But this I ſay, they ſhall be all made in and through the perſon of the Son and the humane na-

ture therein. That tabernacle ſhall never be folded up, never be laid aſide as uſeleſs. And if it be ſaid, that I cannot declare the way and manner of the eternal communication of God himſelf unto his ſaints in glory by Chriſt; I ſhall only ſay, that I cannot declare the way and manner of his communications of himſelf in grace by Chriſt, unto the ſouls of men in this world, and yet I do believe it. How much more muſt we ſatisfy our ſelves with the evidence of faith alone in thoſe things, which as yet, are more incomprehenſible. And our adherence unto God by love and delight ſhall always be through Chriſt. For God will be conceived of unto eternity, according to the manifeſtation that he hath made of himſelf in him, and no otherwiſe. This ſhall not be by acting faith with reſpect unto the actual exerciſe of the mediation of Chriſt, as now we cleave unto God; but it ſhall be by the all ſatisfying acting of love unto God, as he hath manifeſted himſelf, and will manifeſt himſelf in Chriſt.

(3. The perſon of Chriſt, and therein his humane nature ſhall be the eternal object of divine glory, praiſe and worſhip. The life of glory is not a meer ſtate of contemplation. Viſion is the principle of it, as faith is of the life of grace. Love is the great vital acting of that principle, in adherence unto God with eternal delight. But this is active in it alſo. It ſhall be exerciſed in the continual aſcription and aſſignation of glory, praiſe and honour unto God, and the glorious exerciſe of all ſorts of grace therein; hereof the lamb, the perſon of Chriſt is the eternal object with that of the Father and the ſpiiit; the humane nature in the Son admitted into the communion of the ſame eternal glory.

4 JA 55

OF

COMMUNION

WITH

GOD

THE

Father, Son and Holy Ghoſt,

(Each PERSON diſtinctly) in

Love, Grace, and Conſolation:

OR, THE

SAINTS FELLOWSHIP

WITH THE

Father, Son, and Holy Ghoſt

UNFOLDED.

By JOHN OWEN, *D. D.*

With a PREFACE, by the late Reverend Mr. DANIEL BURGESS.

LONDON:
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BRITISH MUSEUM

Chriſtian Reader.

BEING brought under an engagement of promiſe for the publiſhing of ſome meditations on the ſubject which thou wilt find handled in the enſuing treatiſe. The reaſons of this delay, being not of publick concernment, I ſhall not need to mention. Thoſe who have been in expectation of this duty from me, have for the moſt part been ſo far acquainted with my condition and employments, as to be able to ſatisfy themſelves, as to the deferring of their deſires. That which I have to add at preſent is only this; having had many opportunities, ſince the time I firſt delivered any thing in publick on this ſubject, (which was the means of bringing me under the engagements mentioned) to reaſſume the conſideration of what I had firſt fixed on, I have been inabled to give it that improvement, and to make thoſe additions to the main of the deſign and matter treated on, that my debt is come at length to be only the occaſion of what is now tendred to the ſaints of God.

I ſhall ſpeak nothing of the ſubject here handled, it may I hope ſpeak for it ſelf, in that ſpiritual ſavour and reliſh which it will yield to them, whoſe hearts are not ſo filled with other things, as to render the ſweet things of the Goſpel bitter to them.

The deſign of the whole treatiſe, thou wilt find, chriſtian reader, in the firſt chapters of the firſt part: and I ſhall not detain thee here with the peruſal of any thing which in its proper place will offer it ſelf unto thee know only, that the whole of it hath been recommended to the grace of God in many ſupplications, for its uſefulneſs unto them that are intereſted in the good things mentioned therein.

Oxon. Ch. Ch. Coll.
July 10. 1657.

JOHN OWEN.

TO THE

READER.

ALPHONSUS, *King of* Spain, *is ſaid to have found food and phyſick in reading* Livy: *And* Ferdinand *King of* Sicily, *in reading* Quintus Curtius. *But thou haſt here nobler entertainments, vaſtly richer dainties, incomparably more ſovereign medicines; I had almoſt ſaid,* the very higheſt of angels food *is here ſet before thee. And, as* Pliny *ſpeaks,* permiſta deliciis auxilia: *Things that miniſter unto grace and comfort; to holy life and liveline ſs.*

Such is this treatiſe. This which is the only one extant, upon it's great and neceſſary ſubject. This, whoſe praiſe hath been long in the churches; *and hath gone enamelled with the* honourable reproaches *of more than one* Engliſh Bolſec. *This whoſe* great author, *like the ſun, is well known to the world, by eminence of heavenly light and labours. This which, as his many other works, can be no other than manna unto* ſound chriſtians; *tho' no better, than* ſtone *and* ſerpent *to* Socinians *and their fellow-commoners.*

Importunity hath drawn me to ſay thus much more, than I could think needful to be ſaid, concerning any work of Dr. Owen's. *Needful in* our day *it ſelf; a day wherein* pauci ſacras ſcripturas, plures nomina rerum, plurimi nomina magiſtrorum ſequuntur. *Few do cleave to the* holy ſcriptures; *many do reſt in* ſcholaſtick ſenſeleſs ſounds: *And moſt men do hang their faith upon their Rabbi's ſleeves,*

This only I add; of the ſwarms every day riſing, there are few books but do want their readers. *Yet if I underſtand aright,* there are not many readers but do want this book.

In which cenſure, I think, I am no Tyrant, (which the Philoſopher names the worſt of wild beaſts:) *and I am ſure, I am no* Flatterer, (*which he calls as juſtly, the worſt of* tame beaſts.) ϗ ταῦτα μὲν δὲ ταῦτα.

Let the ſimple ſouls (the pauciſſimæ lectionis mancipia) *who take the doctrine of diſtinct communion with the divine perſons, to be a new fangled one, and uncouth; obſerve the words of the Reverend Mr.* Sam. Clark (*the annotator on the Bible) in his ſermon on* 1 John i. 7. It is to be noted, that there is a diſtinct fellowſhip with each of the perſons of the bleſſed trinity. *Let them attend what is ſaid by Mr.* Lewis Stucley, *in his preface to Mr.* Polwheil's *book of quenching the ſpirit;* It is a moſt glorious truth, tho' conſider'd but by few, that believers have, or may have, diſtinct communion with the three perſons, Father, Son and Spirit. This is atteſted by the finger of God, and ſolemnly owned by the firſt and beſt age of chriſtianity. *To name no more; let them read heedfully but the* ſecond chapter of this treatiſe, *and it's hoped that then they ſhall no longer* contra antidotum inſanire; *no longer rage againſt God's holy medicinal truth, as St.* Auſtin *ſaith he did, while he was a* Manichee; *teſtifying in ſo many words,* his error was his very God.

4 JA 55

Reader, *I am*

Thy Servant in Chriſt Jeſus,

DANIEL BURGESS.

OF

COMMUNION

WITH

GOD, &c.

BRITISH MUSEUM

CHAP. I.

That the Saints have Communion with God. 1 John i. 3. *Conſidered to that purpoſe. Somewhat of the nature of Communion in general.*

IN the firſt epiſtle of *John chap.* i. *v.* 3. the apoſtle aſſures them to whom he wrot, that the fellowſhip of believers is with the Father and with his Son Jeſus Chriſt (*a*): and this he doth with ſuch an unuſual kind of expreſſion as bears the force of an aſſeveration, whence we have rendered it, *truly our fellowſhip*, &c.

The outward appearances and condition of the ſaints in thoſe days being very mean and contemptible, their leaders being accounted as the filth of this world, and as the *offscouring of all things* (*b*), the inviting others unto fellowſhip with them, and a participation of the precious things which they did enjoy, ſeems

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(*a*) Καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα, &c.

(*b*) Ὡς περικάθαρματα τȣ̃ κόσμȣ, 1 Cor. iv. 8, 9, 10, 11, 12, 13. Romans, viii. 35, 36. Hebrews x. 32, 33, 34. Chriſtianos ad leones. Et puto, nos Deus apoſtolos noviſſimos elegit, veluti beſtiarios, *Tert. de Pud.* Act. xvii. 18. Gal. vi. 12. Semper caſuris ſimiles, nunquam que cadentes.

to be expoſed to many contrary reaſonings, and objections: What benefit is there in communion with them? Is it any thing elſe but to be ſharers in troubles, reproaches, ſcornes, and all manner of evils? To prevent, or remove theſe and the like exceptions, the apoſtle gives them to whom he wrot to know, and that with ſome earneſtneſs of expreſſion, that notwithſtanding all the diſadvantages their fellowſhip lay under, unto a carnal view, yet in truth it was and would be found to be, in reference to ſome with whom they held it, very honourable, glorious, and deſirable: For *truly* ſaith *he our fellowſhip is with the Father and with his Son Jeſus Chriſt.*

This being ſo earneſtly and directly aſſerted by the apoſtle, we may boldly follow him with our affirmation, *viz. That the ſaints of God have communion with him.* And an holy and ſpiritual communion it is, as ſhall be declared. How this is ſpoken diſtinctly, in reference to the Father, and the Son; muſt afterwards be fully opened, and caryed on.

By nature, ſince the entrance of ſin, no man hath any communion with God. He is light (*a*) we are darkneſs, and what communion hath light with darkneſs? He is life, we are dead, he is love we are enmity, and what agreement can there be between us? Men in ſuch a condition, have neither Chriſt (*b*) nor hope, nor God in the world *Epheſ.* ii. 12. *Being alienated from the life of God through the ignorance that is in them,* chap. iv. 18. Now, *two cannot walk together unleſs they be agreed,* Amos iii. 3. Whilſt there is this diſtance between God and man, there is no walking together for them in any fellowſhip, or communion. Our firſt intereſt in God, was ſo loſt by ſin (*c*) as that there was left unto us (in our ſelves) no poſſibility of a recovery. As we had deprived our ſelves of all power for a returnal, ſo God had not revealed any way of acceſs unto himſelf, or that he could under any conſideration be approached unto by ſinners, in peace. Not any work that God had made, not any attribute that he had revealed, could give the leaſt light into ſuch a diſpenſation.

The manifeſtation of grace and pardoning mercy, which is the only door of entrance into any ſuch communion, is not committed unto any but unto him (*d*) alone, in whom it is, by whom that grace and mercy was purchaſed, through whom it is diſpenſed, who reveales it from the boſom of the Father. Hence this communion and fellowſhip with God is not in expreſs termes mentioned in the Old Teſtament, The thing it ſelf is found there; but the clear light of it, and the boldneſs of faith in it, is diſcovered in the Goſpel, and by the ſpirit adminiſtred therein. By that ſpirit we have this liberty, 2 *Cor.* iii. 17, 18. *Abraham* was the friend of God, *Iſa.* xli. 8. *David* a man after *his own heart.* Enoch walked with him, *Gen.* v. 24. All enjoying this communion and fellowſhip for the ſubſtance of it: but the way into the holieſt was not yet made manifeſt, whilſt the firſt tabernacle was ſtanding, *Heb.* ix. 8. Though they had communion with God, yet they had not παῤῥησίαν, a *boldneſs* and confidence in that communion. This follows the entrance of our high prieſt into the moſt holy place, *Heb.* iv. 16. x. 9. The vail alſo was upon them, that they had not ἐλευθερίαν, *freedom* and liberty in their acceſs to God, 2 *Cor.* iii. 15, 16. *&c.* But now in Chriſt, we have (*e*) *boldneſs and acceſs with confidence* to God, *Epheſ.* iii. 12. This boldneſs and acceſs with confidence, the

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(*a*) 1 John i. 5. 2 Cor. vi. 14. Epheſ. v. 8. John. v. 16. Matt. xxii. 32. Epheſ. ii. 1. 1 John iv. 8. Romans viii. 7.

(*b*) Magna hominis miſeria eſt cum illo non eſſe, ſine quo non poteſt eſſe. *Auguſt.*

(*c*) Ecleſ. vii. 29 Jerem xiii. 23. Acts iv. 12. Iſa. xxxiii. 14. 15.

(*d*) John i. 18. Heb. x. 19., 20, 21. Unus veruſq; Mediator per Sacrificium pacis reconcilians nos Deo; unum cum illo manebat cui offerebat, unum in ſe fecit, pro quibus offerebat, unus ipſe fuit, qui offerebat: & quod offerebat *Auguſt. de Trinit.* 4.

(*e*) Παῤῥησίαν καὶ τὴν προσαγωγὴν ἐν πεποιθήσει.

ſaints of old were not acquainted with. By Jeſus Chriſt alone then on all conſiderations as to being, and full manifeſtation, is this diſtance taken away; *He hath conſecrated for us a new and living way* (the old being quite ſhut up) *through the vail, that is to ſay his fleſh*, Heb x. 20. *And through him we have an acceſs by one ſpirit unto the Father*, Epheſ. ii. 18. *We who ſometimes were a far off, are made nigh by the blood of Chriſt, for he is our peace*, &c. *v.* 13, 14. Of this foundation of all our communion with God, more afterwards and at large. Upon this new bottom and foundation, by this new and living way, are ſinners admitted unto communion with God, and have fellowſhip with him. And truly for ſinners to have fellowſhip with God, the infinitely holy God, is an aſtoniſhing diſpenſation (*a*). To ſpeak a little of it in general, communion relates to things and perſons. A joynt participation in any thing whatever, good or evil, duty or enjoyment, nature or actions, gives this denomination to them ſo partaking of it. A common intereſt in the ſame nature gives all men a fellowſhip or communion therein. Of the elect it is ſaid, τὰ παιδία κεκοινώνηκε σαρκὸς ϗ αἵματος, *Heb.* ii. 14. *thoſe children partook of*, or had fellowſhip in with the reſt of the world, *fleſh and blood*; the ſame common nature with the reſt of mankind; and the therefore Chriſt alſo came into the ſame *fellowſhip*: ϗ αὐτὸς παραπλησίως μετέσχε τῶν ἀτῶν. There is alſo a communion as to ſtate and condition, whether it be good or evil (*b*); and this either in things internal and ſpiritual, ſuch as is the cmmunion of ſaints among themſelves; or in reſpect of outward things; ſo was it with Chriſt and the two thieves, as to one condition, and to one of them in reſpect of another. They were ἐν τῷ αὐτῷ κρίματι, under *the ſame ſentence* to the croſs, *Luke* xxiii. 40. *ejuſdem doloris ſocii.* They had communion as to that evil condition whereunto they were adjudged. And one of them requeſted, which he obtained, a participation in that bleſſed condition, whereupon our Saviour was immediately to enter. There is alſo a communion or fellowſhip in actions, whether good or evil. In good is that communion and fellowſhip in the Goſpel, or in the performance and celebration of that fellowſhip of God, which in the Goſpel is inſtituted, which the ſaints do enjoy; *Phil.* i. 5. which as to the general kind of it, *David* ſo rejoyces in, *Pſal.* lxii. 4. In evil was that, wherein Simeon *and* Levi *were brethren*, Gen. xlix. 5. They had communion in that cruel act of revenge and murther. Our communion with God is not compriſed in any of theſe kinds; of ſome of them it is excluſive. It cannot be natural, it muſt be voluntary and by conſent. It cannot be of ſtate and conditions, but in actions: it cannot be in the ſame actions upon a third party, but in a return from one to another. The infinite diſparity that is between God and man, made the great Philoſopher conclude, that there could be no friendſhip between them (*c*). Some diſtance in the perſons holding friendſhip he could allow, nor could exactly determine the bounds and extent thereof: but that between God and man, in his apprehenſion left no place for it. Another ſays indeed, that there is *communitas homini cum Deo*, a certain *fellowſhip between God and man.* But the general entercourſe of providence is all he apprehended: ſome aroſe to higher expreſſions, but they underſtood nothing whereof they ſpake. This knowledge is hid in Chriſt, as will afterwards be made to appear. It is too wonderful for

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(*a*) 1 John iii. 1. Φίλων μὲν ὄντων ὐδὲν δεῖ δικαιοσύνης, δίκαιοι δὲ ὄντες προσδέονται φιλίας *Ariſto. Eth. lib.* 8. *chap.* 1. (*b*) Quemadmodum nobis arrhabonem ſpiritus reliquit, ita & à nobis arrhabonem carnis accepit, & vexit in Cœlum, pignus totius ſummæ illuc redigendæ. *Tertul. de Reſur.*

(*c*) Ἀκριβὴς μὲν οὖν ἐν τοῖς τοιούτοις οὐκ ἔστιν ὁρισμὸς, ἕως τίνος οἱ φίλοι, πολλῶν γὰρ ἀφαιρουμένων, ἔτι μένει, πολὺ δὲ χωρισθέντος οἷον τοῦ θεοῦ οὐκ ἔτι. *Ariſtot. Eth. lib.* 8. *c.* 7. *Cicer. de nat. D. lib.*

nature, as ſinful and corrupted. Terror and apprehenſions of death at the preſence of God, is all that it guides unto. But we have, as was ſaid, a new foundation, with a new diſcovery of this privilege.

Now *communion is the mutual communication of ſuch good things, as wherein the perſons holding that communion are delighted, bottomed upon ſome union between them.* So it was was with *Jonathan* and *David*, their ſouls *clave to one another*, 1 Sam. xx. 17. in love. (*a*) There was the union of love between them; and then they really communicated all Iſſues of love mutually (*b*): in ſpiritual things this is more eminent. Thoſe who enjoy this communion have the moſt excellent union, for the foundation of it; and the iſſues of that union which they mutually communicate are the moſt precious and eminent.

Of the union, which is the foundation of all that communion we have with God, I have ſpoken largely elſewhere, and have nothing farther to add thereunto.

Our communion then with God, conſiſteth in his communication of himſelf unto us, with our returnal unto him, of that which he requireth and accepteth, flowing from that union which in Jeſus Chriſt we have with him. And it is twofold, (1.) perfect and compleat, in the full fruition of his glory, and total giving up our ſelves to him, reſting in him as our utmoſt end, which we ſhall enjoy, when we ſee him as he is (*c*): And (2.) initial and incompleat, in the firſt fruits and dawning of that perfection, which we have here in grace, which only I ſhall handle.

It is then, I ſay of that mutual communication (*d*) in giving and receiving, after a moſt holy and ſpiritual manner, which is between God and the ſaints, while they walk together in a covenant of peace, ratified in the blood of Jeſus, wereof we are to treat. And this we ſhall do, if God permit, in the mean time, praying the God and Father of our Lord and Saviour Jeſus Chriſt, who hath of the riches of his grace, recovered us from a ſtate of enmity, into a condition of communion and fellowſhip with himſelf, that both he that writes, and they that read the words of this mercy, may have ſuch a taſt of his ſweetneſs and excellencies therein, as to be ſtirred up to a farther longing after the fulneſs of his ſalvation, and the eternal fruition of him in glory.

(*a*) Πάντα τὰ τῶν φίλων κοινά. (*b*) Καὶ ἡ παροιμία, κοινὰ τὰ φίλων, ὀρθῶς, ἐν κοινωνίᾳ γὰρ ἡ φιλία, *Ariſtot Ethic.* 8. (*b*) Noſtra quippe & ipſius conjunctio nec miſcet perſonas, nec unit ſubſtantias, ſed affectus conſociat, & confæderat voluntates. *Cyp de Cœn. Domin.* (*d*) Magna eſt etiam illa communitas, quæ conficitur ex beneficiis ultro citroque datis, acceptiſq; *Cic. Off.* 1.

CHAP. II.

That the ſaints have this communion diſtinctly, with the Father, Son, and Spirit. 1 John v. 7. *opened to this purpoſe. Alſo* 1 Cor. xii. 4, 5, 6, Epheſ. ii. 18. *Father and Son mentioned jointly in this Communion. The Father ſolely. The Son alſo and the Holy Ghoſt ſingly. The ſaints reſpective regard in all worſhip to each perſon manifeſted. Faith in the Father.* John v. 9, 10. *and love towards him,* 1 John ii. 15. Mal. i. 6. *So is prayer and praiſe. It is ſo likewiſe with the Son.* John xiv. 1. *Of our Communion with the Holy Ghoſt. The truth farther confirmed.*

THAT the ſaints have communion with God and what communion in general is, was declared in the firſt chapter. The manner how this communion is carried on, and the matter wherein it doth conſiſt, comes next under conſideration. For the firſt, in reſpect of the diſtinct perſons of the Godhead, with whom they have this fellowſhip, it is either diſtinct and peculiar, or elſe, obtained and exerciſed joyntly and in common. That the ſaints have diſtinct communion with the Father, and the Son, and the Holy Spirit, that is, diſtinctly with the Father, and diſtinctly with the Son, and diſtinctly with the Holy Spirit and in what the peculiar appropriation of this diſtinct communion unto the ſeveral perſons doth conſiſt, muſt in the firſt place be made manifeſt (*a*).

1 *John* v. 7. The apoſtle tells us, *There are three that bear witneſs in heaven, the Father, the Word, and the Spirit.* In heaven they are, and bear witneſs to us. And what is it that they bear witneſs unto? Unto the Sonſhip of Chriſt, and ſalvation of believers in his blood. Of the carrying on of that, both by blood and water, juſtification and ſanctification, is he there treating. Now how do they bear witneſs hereunto? Even as three, as three diſtinct witneſſes. When God witneſſeth concerning our ſalvation, ſurely it is incumbent on us to receive his teſtimony. And as he beareth witneſs, ſo are we to rceive it. Now this is done diſtinctly. The Father beareth witneſs, the Son beareth witneſs, and the Holy Spirit beareth witneſs; for they are three diſtinct witneſſes. So then are we to receive their ſeveral teſtimonies, and in doing ſo, we have communion with them ſeverally; for in this giving and receiving of teſtimony, conſiſts no ſmall part of our fellowſhip with God; wherein their diſtinct witneſſing conſiſts, will be afterward declared.

1 *Cor.* xii. 4, 5, 6. The apoſtle ſpeaking of the diſtribution of gifts and graces unto the ſaints, aſcribes them diſtinctly in reſpect of the fountain of their communication unto the diſtinct perſons. *There are diverſities of gifts, but the ſame ſpirit.* (*b*) The one and ſelf ſame ſpirit is the Holy Ghoſt,

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(*a*) Ecce dico alium eſſe patrem, & alium filium, non diviſione alium, ſed diſtinctione, *Tertul. adv. Prax.* Οὐ φθάνω τὸ ἓν νοῆσαι, ϗ τοῖς τρισὶ περιλάμπομαι, ȣ̓ φθάνω τὰ τρία διελεῖν, ϗ εἰς τὸ ἓν ἀναφέρομαι, *Greg. Nazianzen.* (*b*) Χαρίσματα, διακονίαι, ἐνεργήματα.

12. *And there are differences of adminiſtrations, but the ſame Lord*, the ſame Lord Jeſus, *v.* 3. *And there are diverſities of operations, but it is the ſame God*, &c. even the Father, *Epheſ.* iv. 6. So graces and gifts are beſtowed and ſo are they received.

And not only in the emanation of grace from God, and the *Elapſes* of the ſpirit on us, but alſo in all our approaches unto God, is the ſame diſtinction obſerved: (*a*) For through Chriſt we have an acceſs by one ſpirit, unto the Father, *Epheſ.* ii. 18. Our acceſs unto God, wherein we have communion with him, is διὰ Χριστοῦ *through Chriſt*, ἐν πνεύματι, *in the Spirit*, and πρὸς τὸν πατέρα, *unto the Father*. The perſons being herein conſidered, as ingag'd diſtinctly into the accompliſhment of the counſel of the will of God, revealed in the Goſpel.

Sometime indeed there is expreſs mention made only of the Father and with the Son, 1 *John* i. 3. *Our fellowſhip is with the Father and with his Son Jeſus Chriſt.* The particle *and* is both diſtinguiſhing, and uniting. Alſo *John* xiv. 23. *If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him.* It is in this communion, wherein Father and Son do make their abode with the ſoul.

Sometimes the Son only is ſpoken of as to this purpoſe, 1 *Cor* i. 9. *God is faithful by whom ye were called unto the fellowſhip of his Son Jeſus Chriſt our Lord.* And *Rev.* iii. 20. *If any man hear my voice and open the door, I will come in to him, and will ſup with him, and he with me*; of which place afterwards.

Sometimes the ſpirit alone is mentioned, 2 *Cor.* xiii. 14. *The grace of the Lord Jeſus Chriſt, and the love of God, and the communion of the Holy Ghoſt be with you all.* This diſtinct communion then of the ſaints with the Father, Son, and Spirit, is very plain in the ſcripture, but yet, it may admit of farther demonſtration: only this caution I muſt lay in before hand. Whatever is affirmed in the purſuit of this truth, it is done with relation to the explanation enſuing in the beginning of the next chapter.

The way and means then on the part of the ſaints, whereby in Chriſt they enjoy communion with God, are all the ſpiritual and holy actings (*b*) and outgoings of their ſouls in thoſe graces, and by thoſe ways, wherein both the moral, and inſtituted worſhip of God doth conſiſt. Faith, love, truſt, joy, *&c.* are the natural or moral worſhip of God, whereby thoſe in whom they are, have communion with him. Now theſe are either immediately acted on God, and not tyed to any ways or means outwardly manifeſting themſelves, or elſe they are farther drawn forth in ſolemn prayer and praiſes, according unto that way which he hath appointed. That the ſcripture doth diſtinctly aſſign all theſe unto the Father, Son and Spirit: manifeſting that the ſaints do, in all of them, both as they are purely and nakedly moral, and as farther cloathed with inſtituted worſhip, reſpect each perſon reſpectively, is that, which to give light to the aſſertion in hand, I ſhall farther declare by particular inſtances.

1. For the Father: Faith love, obedience, *&c.* are particularly and diſtinctly yielded by the ſaints unto him, and he is peculiarly manifeſted in thoſe ways as acting peculiarly towards them, which ſhould draw them forth, and ſtir them up thereunto. He gives teſtimony unto, and beareth witneſs of his Son, 1 *John* v. 9. *This is the witneſs of God which he hath teſtified of his Son.* In his bearing witneſs

(*a*) Πᾶσαν δέησιν καὶ προσευχὴν καὶ ἔντευξιν, καὶ εὐχαριστίαν ἀναπεμπτέον τῷ ἐπὶ πᾶσι Θεῷ, διὰ τοῦ ἐπὶ πάντων ἀγγέλων ἀρχιερέως ἐμψύχου λόγου καὶ Θεοῦ. *Orig. Cont. Celſ. lib.* 5. (*b*) Hic tibi præcipue ſit pura mente colendus.

witneſs he is an object of belief. When he gives teſtimony (which he doth as the Father, becauſe he doth it of the Son) he is to be received in it by faith. And this is affirmed *v.* 10. *He that believeth on the Son of God, hath the witneſs in himſelf.* To believe on the Son of God in this place, is to receive the Lord Chriſt as the Son, the Son given unto us (*a*) for all the ends of the Father's love, upon the credit of the Father's teſtimony: and therefore therein is faith immediately acted on the Father. So it follows in the next words, *He that believeth not God* (that is, the Father, who bears witneſs to the Son) *makes him a lyar : you believe in God,* ſaith our Saviour, *John* xiv. 1. that is, the Father, as ſuch; for he adds, *believe alſo in me*; or believe you in God, believe alſo in me. God (*b*) as the *prima veritas*, upon whoſe authority is founded, and whereinto all divine faith is ultimately reſolved, is not to be conſidered ὑποστατικῶς, as peculiarly expreſſive of any *perſon*, but οὐσιωδῶς, as comprehending the whole deity, which undividedly is the prime object thereof. But in this particular it is the teſtimony and authority of the Father (as ſuch) therein, of which we ſpeak, and whereupon faith is diſtinctly fixed on him: which if it were not ſo, the Son could not add; *Believe alſo on me.*

The like alſo is ſaid of love, 1 *John* ii. 15. *If any man love the world, the love of the Father is not in him.* That is, the love which we bear to him, not that which we receive from him. The Father is here placed, as the object of our love, in oppoſition to the world, which takes up our affections, ἡ ἀγάπη τοῦ πατρὸς, *The Father* denotes the matter and object, not the efficient cauſe of the love enquired after. And this love of him as a Father, is that which he calls his honour, *Mal.* i. 6.

Farther, theſe graces as acted in prayer and praiſes, and as cloathed with inſtituted worſhip, are peculiarly directed unto him. We call on the Father 1 *Pet.* i. 17. *Epheſ.* iii. 14, 15. *For this cauſe I bow my knees unto the Father of our Lord Jeſus Chriſt, of whom the whole family in heaven and earth is named. Bowing the knee*, compriʒeth the whole worſhip of God, both that which is moral, in the univerſal obedience he requireth, and thoſe peculiar ways of carrying it on, which are by him appointed. *Iſa.* xlv. 23. *Unto me*, ſaith the Lord, *every knee ſhall bow, and every tongue ſhall ſwear.* Which *v.* 24, 25. he declareth to conſiſt in their acknowledging of him, for *righteouſneſs, and ſtrength.* Yea, it ſeems ſometimes to comprehend the orderly ſubjection of the whole creation unto his ſovereignty (*b*). In this place of the apoſtle, it hath a far more reſtrained acceptation, and it is but a figurative expreſſion of prayer, taken from the moſt expreſſive bodily poſture to be uſed in that duty. This he farther manifeſts, *v.* 16, 17. declaring at large what his aim was, and whereabout his thoughts were exerciſed in that bowing of his knees. The workings then of the ſpirit of grace in that duty are diſtinctly directed to the Father as ſuch, as the fountain of the Deity, and of all good things in Chriſt; as the father of our Lord Jeſus Chriſt. And therefore the ſame apoſtle doth in another place, expreſly conjoyn, and yet as expreſly diſtinguiſh the Father and the Son in directing his ſupplications, 1 *Theſſ.* iii. 11. *God himſelf even our Father, and our Lord Jeſus Chriſt direct our way unto you.* The like preſident alſo have you of thankſgiving; *Epheſ.* i. 3, 4. *Bleſſed be the Father of our Lord and Saviour Jeſus Chriſt* &c. I ſhall not add thoſe very many places, wherein the ſeveral particulars (*c*) that do concur unto that whole divine worſhip (not to be communicated unto any, by nature not God without idolatry) wherein the ſaints do hold communion with God, are diſtinctly directed to the perſon of the Father.

(*a*) Iſa. ix 6. 1 Cor. i. 30 Mat. v. 16. 45. vi. 1, 4, 68. vii. 21. xii. 50. Luke xxiv. 49. John iv. 23. vi. 45. xii. 26. xiv. 6, 21, 23. xv. 1. xvi. 25, 27. xx. 17. Gal. i 1, 3. Epheſ. ii 18. v. 20. 1 Theſ. i. 1 Jam. i. 17. 1 Pet. i. 17. 1 John ii. 13 &c. (*b*) Rom. xiv. 10, (*c*) Jerem. x. 11. Phil. ii. 10. 11. xvii. 5, 6 Gal. iv. 8.

2. It is ſo alſo in reference unto the Son, *John* xiv. 1. *You believe in God*, ſaith Chriſt, *believe alſo in me.* Believe alſo, act faith diſtinctly on me; faith divine, ſupernatural, that faith whereby you believe in God, that is, the Father. There is a believing of Chriſt, *viz.* that he is the Son of God, the Saviour of the world. This is that whoſe neglect our Saviour ſo threatened unto the phariſees, *John* viii. 24. *If you believe not that I am he, you ſhall dye in your ſins.* In this ſenſe faith is not immediately fixed on the Son, being only an owning of him, that is Chriſt to be the Son, by cloſing with the teſtimony of the Father concerning him. But there is alſo a believing on him, called believing on the name of the Son of God, 1 *John* v. 13. So alſo *John* ix. 36. Yea the diſtinct affixing of faith, affiance and confidence on the Lord Jeſus Chriſt the Son of God, as the Son of God, is moſt frequently preſſed. *John* iii. 16. *God*, that is, the Father, *ſo loved the world, that whoſoever believeth on him*, that is, the Son, *ſhould not periſh.* The Son, who is given of the Father is believed on. *He that believeth on him, is not condemned, v.* 18. *He that believeth on the Son hath eternal life*; *v.* 36. This is the work of God that ye believe on him, whom he hath ſent, *John* vi. 29.—40. 1 *John* v. 10. The foundation of the whole is laid *John* v. 23. *That all men ſhould honour the Son, even as they honour the Father*; *he that honoureth not the Son, honoureth not the Father which ſent him.* But of this honour and worſhip of the Son, I have treated at large elſewere (*a*), and ſhall not in general inſiſt upon it again. For love, I ſhall only add that ſolemn apoſtolical benediction, *Epheſ.* vi. 24. *Grace be with all them that love our Lord Jeſus Chriſt in ſincerity.* That is, with divine love, the love of religious worſhip; which is the only incorrupt love of the Lord Jeſus

Further! that faith, hope and love, acting themſelves in all manner of obedience and appointed worſhip, are peculiarly due from the ſaints (*b*), and diſtinctly directed unto the Son, is abundantly manifeſted from that ſolemn doxology, *Rev.* i. 5, 6. *Unto him that loved us and waſhed us from our ſins in his own blood, and hath made us Kings and Prieſts unto God and his Father, to him be glory and dominion for ever, and ever*, Amen. Which yet is ſet forth with more glory *chap.* v. *ver.* 8. *The four living creatures, and the four and twenty elders fell down before the lamb, having every one of them harpes, and golden vials full of odours, which are the prayers of ſaints :* and *v.* 13, 14. *Every creature which is in heaven, and on earth, and under the earth, and ſuch as are in the ſea, and all that are in them, heard I ſaying, Bleſſing, honour, glory, and power, be unto him that ſitteth on the throne, and unto the lamb for ever and even.* The Father, and the Son, he that ſits upon the throne, and the lamb, are held out joyntly, yet diſtinctly as the adequate object of all divine worſhip and honour, for ever and ever. And therefore *Stephen* in his ſolemn dying invocation, fixeth his faith and hope diſtinctly on him, *Acts* vii. 59, 60. Lord Jeſus receive my ſpirit, and Lord lay not this ſin to their charge; for he knew, that the Son of man had power to forgive ſins alſo. And this worſhip of the Lord Jeſus, the apoſtle makes the diſcriminating character of the ſaints, 1 *Cor.* i. 2. With all (ſaith he) that in every place call upon the name of Jeſus Chriſt our Lord, both theirs and ours; that is, with all the ſaints of God. And invocation generally comprizes the whole worſhip of God (*c*). This then is the due of our mediator, though as God, as the Son, not as mediator.

(*a*) *Vin. Evan. cap.* 10. (*b*) Pſal. ii. 7. —— 12. Dan iii. 25. Matth. iii. 17. xvii. 5. xxii. 45. John iii. 36. v. 19, 20, 21, 22, 23 24, 25. viii. 6. 1 Cor. i. 9. Gal. i. 16. iv. 6. 1 John ii. 22. 23, 24. v. 10. 11, 12. Heb. i. 6. Phil. ii. 10. John v. 23. (*c*) Iſa. lvi. 7. Rom. x. 10. 12. 13, 14.

Thus alſo is it in reference unto the Holy Spirit of grace. The cloſing of the great ſin of unbelief (*a*), is ſtill deſcribed as an oppoſition unto, and a reſiſting of that Holy Spirit. And you have diſtinct mention of the love of the Spirit, *Rom.* xv. 13. The apoſtle alſo peculiarly directs his ſupplication to him in that Solemn benediction, 2 *Cor.* xiii. 14. *The grace of the Lord Jeſus Chriſt, the love of God, and the communion of the Holy Spirit be with you.* All ſuch benedictions are originally ſupplications. He is likewiſe entitled unto all inſtituted worſhip, from the appointment of the adminiſtration of baptiſm in his name, *Matth.* xxviii. 18. Of which things more afterwards.

Now of the things which have been deliver'd, this is the Sum. There is no grace whereby our ſouls go forth unto God, no act of divine worſhip yielded unto him, no duty or obedience performed, but they are diſtinctly directed unto Father, Son, and Spirit. Now by theſe and ſuch like ways as theſe, do we hold communion with God: and therefore we have that communion diſtinctly, as hath been deſcribed.

This alſo may farther appear, if we conſider how diſtinctly the perſons of the deity are revealed to act in the communication of thoſe good things, wherein the Saints have communion with God (*b*). As all the ſpiritual aſcendings of their ſouls, are aſſigned unto them reſpectively, ſo all their internal receivings of the communications of God unto them, are held out in ſuch a diſtribution, as points at diſtinct riſes and fountains (though not of being in themſelves, yet) of diſpenſations unto us. Now this is declared two ways.

(1.) When the ſame thing, is at the ſame time, aſcribed joyntly, and yet diſtinctly to all the perſons in the deity, and reſpectively to each of them. So are grace and peace *Rev.* i. 4, 5. *Grace be unto you and peace from him, which is, and which was, and which is to come, and from the ſeven ſpirits which are before his throne, and from Jeſus Chriſt, who is the faithful witneſs,* &c. The ſeven ſpirits before the throne are the Holy Spirit of God, conſidered as the perfect fountain of every perfect Gift and diſpenſation. All are here joyned together, and yet all mentioned as diſtinguiſhed in their communication of grace and peace unto the ſaints. *Grace and peace be unto you, from the Father, and from,* &c.

(2.) When the ſame thing is attributed ſeverally and ſingly unto each perſon. There is indeed no gracious influence from above, no elapſe of light, life, love, or grace upon our hearts, but proceedeth in ſuch a diſpenſation. I ſhall give only one inſtance, which is very comprehenſive, and may be thought to comprize all other particulars; and this is teaching. The teaching of God, is the real communication of all and every particular emanation from himſelf unto the ſaints, whereof they are made partakers. That promiſe, *They ſhall be all taught of God,* enwraps in it ſelf the whole myſtery of grace, as to its actuall diſpenſation unto us, ſo far as we may be made real poſſeſſors of it. Now this is aſſigned,

[1.] Unto the Father. The accompliſhment of that promiſe is peculiarly referr'd to him. *John* vi. 45. *It is written in the prophets, And they ſhall be all taught of God. Every man therefore who hath heard and learned of the Father, cometh unto me.* This teaching whereby we are tranſlated from death unto life, brought unto Chriſt, unto a participation of life and love in him, it is of, and from the Father: him we hear, of him we learn (*d*), by him are we brought unto union and communion with the Lord

(*a*) Acts vii. 51. (*b*) Tametſi omnia unus idemque Deus efficit, ut dicitur, opera trinitatis ad extra ſunt indiviſa, diſtinguuntur tamen perſonæ diſcrimine in iſtis operibus; Matth. iii. 16. Acts. iii. 3. Gen. xix. 24. Gen. i. 26. Matth. xxviii. 19. 2 Cor. xiii. 13. (*c*) Matth. xi. 25. John i. 13. (*d*) James i. 18.

Jeſus. This is his drawing us, his begetting us anew of his own will, by his own ſpirit. And in which work he imploys the Miniſters of the Goſpel; *Acts* xxvi. 18.

[2.] Unto the the Son. The Father proclaims him from heaven to be the great teacher, in that ſolemn charge to hear him, which came once again from the excellent glory, *This is my beloved Son, hear him.* The whole of his prophetical (*a*), and no ſmall part of his Kingly Office conſiſts in this teaching. Herein is he ſaid to draw men unto him, as the Father is ſaid to do in his teaching; *John* xii. 32. which he doth with ſuch efficacy that the dead hear his voice and live. The teaching of the Son, is a life giving, a ſpirit breathing teaching: an effectual influence of light, whereby he ſhines into darkneſs; communication of life, quicking the dead, an opening of blind eyes, and changing of hard hearts, a pouring out of the Spirit, with all the fruits thereof. Hence he claimes it as his privilege to be the ſole Maſter; *Matt.* xxiii. 10. *One is your maſter which is Chriſt.*

[3.] To the Spirit. *John* xiv. 26. *The comforter he ſhall teach you all things*; and the *annointing which you have received*, ſaith the apoſtle, *abideth in you, and you need not that any man teach you, but as the ſame anointing teacheth you all things, and is truth, and is no lye, and even as it hath taught you, ye ſhall abide in him*, 1 John ii. 27. That teaching unction which is not only true, but truth it ſelf, is only the Holy Spirit of God, ſo that he teacheth alſo; being given unto us, *that we may know the things that are freely given to us of God*, 1 Cor. ii. 15. I have choſen this ſpecilal inſtance, becauſe as I told you, it is comprehenſive, and comprizes in it ſelf moſt of the particulars that might be annumerated: *quickning, preſerving*, &c.

This then farther drives on the truth that lyes under dmonſtration; there being ſuch a diſtinct communion of grace from the ſeveral perſons of the deity, the ſaints muſt needs have diſtinct communion with them.

It remaineth only to intimate in a word, wherein this diſtinction lyes, and what is the ground thereof, Now this is, that the Father doth it by the way of original authority; the Son by the way of communicating from a purchaſed treaſury; the Holy Spirit by the way of immediate efficacy.

1.) The Father communicateth all grace by the way of original authority. *He quickneth whom he will*, John v. 21. *Of his own will*, begat he us, Jam. i. 18. Life giving power is in reſpect of original authority inveſted in the Father by the way of eminency: and therefore in ſending he quickning Spirit, Chriſt is ſaid to do it from the Father, or the Father himſelf to do it. *But the Comforter, the holy ſpirit whom the Father will ſend*, John xiv. 26. *But when the comforter is come, whom I will ſend from the Father*, John xv. 26. Though he be alſo ſaid to ſend himſelf, on another account, *John* xvi. 7.

2.) The Son by the way of making out a purchaſed treaſury. *Of his fulneſs do we all receive and grace for grace*, John i. 16. And whence is this fulneſs? *It pleaſed the Father that in him all fulneſs ſhould dwell*, Col. i. 19. And upon what account he hath the diſpenſation of that fulneſs to him committed, you may ſee, *Phil.* ii. 8, 9, 10, 11. *When thou ſhall make his ſoul an offering for ſin, he ſhall prolong his days, and the pleaſure of the Lord ſhall proſper in his hand. He ſhall ſee of the travail of his ſoul and be ſatisfied, by his knowledge ſhall my righteous ſervant juſtify many, for he ſhall bear their iniquities*, Iſa. liii. 10, 11. And with this fulneſs he hath alſo authority for the communication of it, *John* v. 25, 26. *Math.* xxviii. 18.

(*a*) Mat iii. 17. xvii. 5. 2 Pet. i. 17. Deut. xviii. 15, 16, 17, 18, 19, 20, &c. Acts iii. 22, 23. John v. 25. Iſa. lxi. 1, 2, 3. Luke iv. 18, 19.

3.) The Spirit doth it by the way of immediate efficacy, *Rom.* viii. 11. *But if the Spirit of him that raiſed up Jeſus from the dead, dwell in you: he that raiſed up Chriſt from the dead, ſhall alſo quicken your mortal bodies by his ſpirit that dwelleth in you.* Here are all three comprized, with their diſtinct concurrence unto our quickning. Here is the Father's authoritative quickning, *he raiſed Chriſt from the dead, and he ſhall quicken you:* and the Son's mediatory quickning, for it is done in the *death of Chriſt:* and the Spirit, immediate efficacy, he ſhall do it by the Spirit *that dwelleth in you.* He that deſires to ſee this whole matter farther explained, may conſult what I have elſewere written on this ſubject. And thus is the diſtinct communion whereof we treat, both proved and demonſtrated.

CHAP. III.

Of the peculiar and diſtinct Communion which the ſaints have with the Father. Obſervations for the clearing of the whole premiſed. Our peculiar Communion with the Father is in Love: 1 John iv. 7, 8. 2 Cor. xiii. 13. John xvi. 26, 27. Rom. v. 5. Joh. iii. 16. Joh. xiv. 23. Titus iii. 4. *opened to this purpoſe. What is required of believers to hold Communion with the Father in Love, His Love received by faith. Returns of love to him. God's Love to us, and ours to him wherein they agree. Wherein they differ.*

HAVING proved that there is ſuch a diſtinct communion in reſpect of the Father, Son, and Spirit, as whereof we ſpeak; it remains that it be farther cleared up by an induction of inſtances, to manifeſt what and wherein the the ſaints peculiarly hold this communion with the ſeveral perſons reſpectively: which alſo I ſhall do after the premiſing ſome obſervations, neceſſary to be previouſly conſidered, as was promiſed, for the clearing of what hath been ſpoken. And they are theſe that follow.

1. When I aſſign any thing as peculiar (*a*), wherein we diſtinctly hold communion with any perſon, I do not exclude the other perſons from communion with the ſoul in the very ſame thing. Only this I ſay, principally, immediately and by the way of eminency, we have ſuch a thing, or in ſuch a way communion with ſome one perſon; and therein with the others, ſecundarily and by way of conſequence on that foundation. For the perſon, as the perſon of any one of them, is not the prime object of divine worſhip, but as it is identifyed with the nature or eſſence of God. Now the works that outwardly are of God, called *Trinitatis ad extra*, which are commonly ſaid to be common and undivided, are either wholly ſo, and in all reſpects, as all works of common providence, or elſe being common in reſpects of their acts, they are diſtinguiſhed in reſpect of that

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(*a*) Opera ad extra ſunt indiviſa.

principle, or next and immediate riſe in the manner of operation; ſo creation is appointed to the Father, redemption to the Son; in which ſenſe we ſpeak of theſe things.

2. There is a concurrence of the actings and operations of the whole deity (*a*), in that diſpenſation, wherein each perſon concurs to the work of our ſalvation, unto every act of our communion with each ſingular perſon. Look by what act ſoever, we hold communion with any perſon, there is an influence from every perſon to the putting forth of that act. As ſuppoſe it to be the act of faith. It is beſtowed on us by the Father: *It is not of our ſelves, it is the gift of God*, Epheſ. ii. 8. It is the Father that revealeth the Goſpel, and Chriſt therein, *Matth*. xi. 25. And it is purchaſed for us by the Son: *It is given unto you for Chriſt*'s *ſake to believe on him*; Phil. i. 29. In him are we bleſſed with ſpiritual bleſſings, *Epheſ*. i. 3. He beſtows on us, and increaſeth faith in us, *Luke* xvii. 5, And it is wrought in us by the Spirit: he adminiſters that exceeding greatneſs of his power which he exerciſeth towards them who believe, *according to the working of his mighty power*; *which he wrought in God when he raiſed him up from the dead*, Epheſ. i. 19, 20. Rom. viii. 11.

3. When I aſſign any particular thing wherein we hold communion with any perſon, I do not do it excluſively unto other mediums of communion; but only by the way of inducing a ſpecial, and eminent inſtance, for the proof and manifeſtation of the former general aſſertion: otherwiſe there is no grace, or duty wherein we have not communion with God in the way deſcribed. In every thing wherein we are made partakers of the divine nature, there is a communication and receiving between God and us. So near are we unto him in Chriſt.

4. By aſſerting this diſtinct communion, which meerly reſpects that order in the diſpenſation of grace, which God is pleaſed to hold out in the Goſpel, I intend not in the leaſt, to ſhut up all communion with God under theſe precincts, his ways being exceeding broad, containing a perfection whereof there is no end; nor to prejudice that holy fellowſhip we have with the whole deity, in our walking before him in covenant obedience, which alſo (God aſſiſting) I ſhall handle hereafter.

Theſe few obſervations being premiſed, I come now to declare what it is, wherein peculiarly and eminently the ſaints have communion with the Father: and this is love. Free, undeſerved, and eternal love. This the Father peculiarly fixes upon the ſaints: this they are immediately to eye in him, to receive of him, and to make ſuch returns thereof, as he is delighted withal. This is the great diſcovery of the Goſpel. For whereas the Father as the fountain of the deity, is not known any other way but as full of wrath, anger, and indignation againſt ſin, nor can the Sons of men have any other thoughts of him, *Rom*. i. 18. *Iſa*. xxxiii 15, 16. *Hab*. i. 13. *Pſal*. v. 4, 5, 6. *Epheſ*. ii. 3. Here he is now revealed peculiarly as love, as full of it unto us; the manifeſtation whereof is the peculiar work of the Goſpel, *Tit*. iii. 4.

(*a*) Πατὴρ σὺν υἱῷ καὶ παντὶ γνῷ πνεύματι
Τριὰς προσώποις εὐκρινὴς, μονὰς φύσει.
Μήτ' οὖν ἀριθμῷ συγχέης ὑποστάσεις,
Μήτ' ἀνεῖ θεὸν σὺ προσκυνῶν τέμνης φύσιν,
Μία τριὰς γὰρ εἷς παντοκράτωρ
Greg. Nazian. Iamb. Car. 3.

(*b*) Προσκυνῶμεν τὴν μίαν ἐν τοῖς τρισὶ θεότητα: Idem, *Orat*. 24. See *Thom*. 22. *q*. 81. *A*. 3. *q*. 84. *a*. 1. *Alexan. Aleſ. Sum. Theo*. *p*. 3. *q*. 30. *m*. 1. *a*. 3.

(1.) 1 *John* iv. 8. God is love. That the name of God is here taken perſonally (*a*), and for the perſon of the Father, not eſſentially, is evident from *v*. 9. where he is diſtinguiſhed from his only begotten Son whom he ſends into the world. Now ſaith he the Father is love, that is, not only of an infinitely gracious, tender and compaſſionate and loving nature, according as he hath proclaimed himſelf, *Exod*. xxxiv. 6, 7. but alſo one that eminently and peculiarly diſpenſeth himſelf unto us in free love. So the apoſtle ſets it forth in the following verſes; this is love, *v*. 9. this is that which I would have you take notice of in him, that he makes out love unto you, in ſending his only begotten Son into the world, that we might live through him. So alſo, *v*. 10. He loved us and ſent his Son to be the propitiation for our ſins. And that this is peculiarly to be eyed in him, the Holy Ghoſt plainly declares, in making it antecedent to the ſending of Chriſt, and all mercies and benefits whatever by him received. This love, I ſay, in its ſelf is antecedent to the purchaſe of Chriſt, although the whole fruit thereof be made out alone thereby. *Epheſ*. i. 4, 5, 6.

(2.) So in that diſtribution made by the apoſtle in his ſolemn parting benediction, 2 *Cor*. xiii. 13. The grace of the Lord Jeſus Chriſt, the love of God, and the fellowſhip of the Holy Ghoſt be with you. Aſcribing ſundry things unto the diſtinct perſons, it is love that he peculiarly aſſigns to the Father. And the fellowſhip of the Spirit is mentioned, with the grace of Chriſt, and the love of God, becauſe it is by the Spirit alone that we have fellowſhip with Chriſt in grace, and with the Father in love; although we have alſo peculiar fellowſhip with him, as ſhall be declared.

(3.) *John*, xvi. 26, 27. ſaith our Saviour, *I ſay not unto you, that I will pray the Father for you, for the Father himſelf loveth you* (*b*): but how is this, that our Saviour ſaith, *I ſay not that I will pray the Father for you*, when he ſaith plainly *chap*. xiv. 16. *I will pray the Father for you?* The diſciples with all the gracious words, comfortable and faithful promiſes of their maſter, with moſt heavenly diſcoveries of his heart unto them, were even fully convinced of his dear and tender affections towards them; as alſo of his continued care and kindneſs, that he would not forget them, when bodily he was gone from them; as he was now upon his departure; but now all their thoughts are concerning the Father, how they ſhould be accepted with him, what reſpect he had towards them. Saith our Saviour, take no care of that, nay impoſe not that upon me, of procuring the Father's love for you, but know that this is his peculiar reſpect towards you, and which you are in him; *he himſelf loves you*. It is true indeed (and as I told you,) that *I will pray the Father to ſend you the Spirit, the comforter*, and with him all the gracious fruits of his love; but yet in the point of love it ſelf, free love, eternal love, there is no need of any interceſſion for that, for eminently the Father himſelf loves you; reſolve of that, that you may hold communion with him in and be no more troubled about it. Yea as your great trouble is, about the Father's love, ſo you can no way more trouble or burden him, than by

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(*a*) Deut. xxxiii. 3. Jerem. xxxi. 3. John iii. 16. v. 42. xiv. 21. Rom. v. 5 viii. 39. Epheſ. ii. 4. 1 John ii. 15. iv. 10. 11. Heb. xii. 6. Multo ἐμφατικώτερον loquitur quam ſi Deum diceret ſummopere atque adeo infinite nos amare, cum Deum dicit erga nos ipſam charitatem eſſe, cujus latiſſimum τηκμήριον profert. *Beza. in loc.*

(*b*) Quomodo igitur negat? negat ſecundum quid; hoc eſt, negat ſe ideo rogaturum patrem, ut patrem illis conciliet & ad illos amandos flectat; quaſi non ſit ſuapte ſponte erga illos propenſus. Voluit ergo Chriſtus his verbis perſuadere apoſtolis, non ſolum ſe, ſed etiam ipſum patrem illos complecti amore maximo. Et ita patrem eos amare, ac promtum habere animum illis gratificandi, & benefaciendi, ut nullius, neque ipſius filii opus habet tali interceſſione, qua ſolent placari, & flecti homines non admodum erga aliquem bene affecti, &c. *Zanc. de trib. Elo. lib.* 4. *cap* 9. Vid. *Hilar. de Trinit. lib.* 6. *p.* 97. *Ed. Eraſ.*

you unkindneſs in not believing of it. So it muſt needs be where ſincere love is queſtioned.

(4.) The apoſtle teaches the ſame *Rom.* v. 5. *The love of God is ſhed abroad in your hearts by the Holy Ghoſt, that is, given unto you.* God whoſe love this is, is plainely diſtinguiſhed from the Holy Ghoſt, who ſheds abroad that love of his; and *v* 8. he is alſo diſtinguiſhed from the Son; for it is from that love of his, that the Son is ſent; and therefore it is the Father of whom the apoſtle here eſpecially ſpeaketh, and what is it that he aſcribes to him? Even love; which alſo *v.* 8. he commendeth to us, ſets it forth in ſuch a ſingnal and eminent expreſſion, that we may take notice of it, and cloſe with him in it. To carry this buſineſs to its height; there is not only moſt frequent peculiar mention made of the love of God, where the Father is eminently intended, and of the love of the Father expreſſly, but he is alſo called the *God of love*, 2 Cor. xiii. 11. and is ſaid to be love, ſo that whoever will know him, 1 *John* iv. 8. or dwell in him by fellowſhip or communion, *verſe* 16. muſt do it as he is love.

(5.) Nay whereas there is twofold divine love, *Beneplacita*, and *Amicitia*, a love of *good pleaſure*, and *deſtination*, and a love of friendſhip and approbation, they are both peculiarly aſſigned to the Father, in an eminent manner.

1 *John* iii. 16. *God ſo loved the world, that he ſent*, &c. that is, with the love of his purpoſe, and good pleaſure, his determinate will of doing good. This is diſtinctly aſcribed to him, being laid down as the cauſe of ſending his Son. So *Rom.* ix. 11, 12. *Epheſ.* i. 4, 5. 2 *Theſſ.* ii. 13, 14. 1 *John* iv. 8, 9.

2. *John* xiv. 23. there is (*a*) mention of that other kind of love whereof we ſpeak. *If any man love me*, ſaith Chriſt, *he will keep my words and my Father will love him, and we will come unto him, and make our abode with him.* The love of friendſhip and approbation, is here eminently aſcribed to him; ſays Chriſt, *We will come*, even Father and Son to ſuch a one, and dwell with him, that is, by the Spirit; but yet he would have us take notice, that in point of love, the Father hath a peculiar prerogative: *My Father will love him.*

(6.) Yea, and as this love is peculiarly to be eyed in him, ſo it is to be looked on as the fountain of all following gracious diſpenſations. Chriſtians walked often times with exceedingly troubled hearts, concerning the thoughts of the Father towards them: they are well perſuaded of the Lord Chriſt, and his good will: the difficulty lies in what is their acceptance with the Father, what is his heart towards them (*b*)? ſhew us the Father and it ſhall ſuffice, *John* xiv. 8. Now this ought to be ſo far a way, that his love ought to be looked on as the fountain from whence all other ſweetneſſes flow. Thus the apoſtle ſets it out, *Titus* iii. 4. *After that the kindneſs and love of God our Saviour toward man appeared*,. It is of the Father of whom he ſpeakes; for *v.* 6. he tells us, that he makes out unto us, or *ſheds that love upon us abundantly, through Jeſus Chriſt our Saviour.* And this love he makes the hinge, upon which the great alteration, and tranſlation of the ſaints doth turn: for ſaith he *v.* 3. *We our ſelves alſo were ſometimes fooliſh, diſobedient, deceived, ſerving diverſe luſts and pleaſures, living in malice, and envy, hateful, and hating one another.* All naught, all out of order, and vile, whence then is our recovery? The whole riſe of it is from this love of God, flowing out by the ways there

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(*a*) Diligi a patre, recipi in amicitiam ſummi Dei; a Deo foveri, adeoque Deo eſſe in deliciis, *Bucerus. in loc.* (*b*) Te quod attinet non ſumus ſolliciti,—illud modo deſideramus, ut patrem nobis vel ſemel intueri concedatur; *Cartwright, Har. in Joh.* xiv. 8.

deſcribed. For when the kindneſs and love of God appeared, that is, in the fruits of it, then did this alteration enſue, To ſecure us hereof, there is not any thing that hath a loving and tender nature in the world, and doth act ſuitably thereunto, which God hath not compared himſelf unto. Separate all weakneſs and impefection which is in them, yet great impreſſions of love muſt abide. He is as a Father, a Mother, a Shepherd, an hen over chickens, and the like, *Pſal.* ciii. 13. *Iſa.* lxiii. 16. *Mat.* vi. 6. *Iſa.* lxvi. 13 *Pſal.* xxiii. 1 *Iſa.* xl. 11. *Matth.* xxiii. 37.

I ſhall not need to add any more proofs; this is that which is demonſtrated. There is love in the perſon of the Father peculiarly held out unto the ſaints, as wherein he will and doth hold communion with them.

Now to compleat communion with the Father in love, two things are required of believers;

(1.) That they receive it of him.

(2.) That they make ſuitable return unto him.

(1.) That they do receive it. Communion conſiſts in giving and receiving. Until the love of the Father be received, we have no communion with him therein. How then is this love of the Father to be received, ſo as to hold fellowſhip with him? I anſwer, by faith. The receiving of of it, is the believing of it. God hath ſo fully, ſo eminently revealed his love, that it may be received by faith. *You believe in God,* John xiv. 1. that is, the Father; and what is to be believed in him? His love; for, *he is love,* 1 John viii. 8.

It is true, there is not an immediate acting of faith upon the Father, but by the Son. *He is the way the truth and the life, no man cometh unto the Father but by him,* John xiv. 6. He is *the merciful high prieſt over the houſe of God,* by whom we have acceſs to the throne of grace: by him is our manuduction unto the Father, by him we believe in God, 1 *Pet.* i. 21. But this is that I ſay: when by and through Chriſt we have an acceſs unto the Father, we then behold his glory alſo, and ſee his love that he peculiarly bears unto us, and act faith thereon. We are then, I ſay to eye it, to believe it, to receive it, as in him; the iſſues and fruits thereof, being made out unto us, through Chriſt alone. Though there be no light for us, but in the beams, yet we may by the beams ſee the ſun, which is the fountain of it. Though all our refreſhment actually lye in the ſtreams, yet by them we are led up unto the fountain. *Jeſus* Chriſt, in reſpect of the love of the Father, is but the beam, the ſtream, wherein though actually all our light, our refreſhment lies, yet by him we are lead to the fountain, the ſun of eternal love it ſelf. Would believers exerciſe themſelves herein, they would find it a matter of no ſmall ſpiritual improvement in their walking with God.

This is that which is aimed at. Many dark and diſturbing thoughts are apt to ariſe in this thing. Few can carry up their hearts and minds to this heighth by faith, as to reſt their ſouls in the love of the Father; they live below it, in the troubleſome region of hopes and fears, ſtorms and clouds. All here is ſerene and quiet. But how to attain to this pitch they know not. This is the will of God, that he may always be eyed as benign, kind, tender, loving, and unchangeable therein; and that peculiarly as the Father, as the great fountain and ſpring of all gracious communications and fruits of love. This is that which Chriſt came to reveal, ever God as a Father, *John* i. 18. That name which he declares to thoſe who are given him out of the world, *John* xvii. 6. And this is that which he effectually leads us to by himſelf, as he is the only way of going to

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(*a*) Epheſ. ii. 18.

God, as a Father, *John* xiv, 5, 6. that is, as love. And by doing ſo he gives us the reſt which he promiſeth: for the love of the Father is the only reſt of the ſoul. It is true, as was ſaid, we do not this formally in the firſt inſtant of believing. We believe in God through Chriſt, 1 *Pet.* i. 21. Faith ſeeks out reſt for the ſoul. This is preſented to it by Chriſt, the mediator, as the only procuring cauſe. Here it abides not, but by Chriſt it hath an acceſs to the Father, *Epheſ.* ii. 18. into his love, finds out that he is love, as having a deſign, a purpoſe of love, a good pleaſure towards us from eternity; a delight, a complacency, a good will in Chriſt; all cauſe of anger, and averſation being taken away. The ſoul being thus by faith through Chriſt, and by him brought into the boſom of God, into a comfortable perſuaſion, and ſpiritual perception and ſenſe of of his love, there repoſes and reſts it ſelf. And this is the firſt thing the ſaints do, in their communion with the Father, of the due improvement whereof more afterwards.

(2.) For that ſuitable return which is required, this alſo, in a main part of it, beyond which I ſhall not now extend it, conſiſteth in love (*a*). God loves, that he may be beloved. (*b*) When he comes to command the return of his received love to compleat communion with him, he ſays, *My Son, give me thy heart*, Prov. xxiii. 26. thy affections, thy love. *Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy ſtrength, and with all thy mind*, Luke x. 27. this is the return that he demandeth. When the ſoul ſees God in his diſpenſation of love, to be love, to be infinitely lovely, and loving, reſts upon, and delights in him as ſuch, then hath it communion with him in love. This is love, that God loves us firſt, and then we love him again. I ſhall not now go forth into a deſcription of divine love; generally, love (*c*) is an affection of union and nearneſs, with complacency therein. So long as the Father is looked on, under any other apprehenſions, but only as acting love upon the ſoul, it breeds in the ſoul a dread and averſation (*d*). Hence the flying, and hiding of ſinners in the ſcriptures. But when he who is the Father, is conſidered as a Father, acting love on the ſoul, this (*e*) raiſes it to love again. This is in faith, the ground of all acceptable obedience, *Deut.* v. 10. *Exod.* xx. 6. *Deut.* x. 12. xi. 1. xiii. 13. 3.

Thus is this whole buſineſs ſtated by the apoſtle, *Epheſ.* i. 4. *According as he hath choſen us in him before the foundation of the world, that we ſhould be holy and without blame before him in love.* It begins in the love of God: and ends in our love to him. That is it which the eternal love of God aims at in us, and works us up unto. It is true; our univerſal obedience falls within the compaſs of our communion with God: but that is with him as God, our bleſſed ſovereign lawgiver, and rewarder; as he is the Father, our Father in Chriſt, as revealed unto us to be love, above and contrary to all the expectations of the natural man, ſo it is in love that we have this entercourſe with him. Nor do I intend only that love, which is as the life and form of all moral obedience; but a peculiar delight and acquieſcing in the Father revealed effectually as love unto the ſoul.

That this communion with the Father in love may be made the more clear and evident, I ſhall ſhew two things.

(*a*) Deut. vi. 4, 5, 6. (*b*) Amor ſuperne deſcendens ad divinam pulcritudinem omnia convocat *Proclus lib. de Anima & Dæm.* 29. (*c*) Unio ſubſtantialis eſt cauſa amoris ſui ipſius, ſimilitudinis eſt cauſa amoris alterius; ſed unio realis quam amans quærit de re amata, eſt effectus amoris *Th.* 12. *q.* 28. 1. 3. Joſh. xxii. 5. xxiii. 11. Nehem. i. 5. (*d*) Pſal. xviii. 1. xxxi. 23. lcvii 10. cxvi. 1. 1 Cor. ii. 9. Jam. i. 12. Iſa. v. vi. 6. Matth. xxii. 37. Rom. viii. 28.

[1.] Wherein this love of God unto us, and our love to him do agree, as to ſome manner of analogy and likeneſs.

[2.] Wherein they (*a*) differ; which will further diſcover the nature of each of them.

[1] They agree in two things.

1.) That they are each a love of reſt and complacency.

(1. The love of God is ſo, *Zeph.* iii. 17. *The Lord thy God in the midſt of thee is mighty: he will ſave, he will rejoyce over thee with joy, he will reſt in his love, he will joy over thee with ſinging.* Both theſe things are here aſſigned unto God in his love; (*b*) reſt and delight. The words are ויחרוש באהבתו he ſhall be *ſilent becauſe of his love.* To reſt with contentment is expreſſed by being ſilent; that is without repining, without complaint. This God doth upon the account of his own love, ſo full, ſo every way compleat and abſolute, that it will not allow him to complain of any thing in them whom he loves, but is ſilent on the account thereof. Or reſt in his love, that is, he will not remove it; he will not ſeek farther for another object. It ſhall make its abode upon the ſoul where it is once fixed, for ever. And complacency or delight: *he rejoyceth with ſinging,* as one that is fully ſatisfyed in that object he hath fixed his love on. Here are two words uſed to expreſs the delight and joy that God hath in his love; ישיש and יגיל. The firſt denotes the inward affection of the mind, joy of heart; and to ſet out the intenſeneſs hereof, it is ſaid, he ſhall do it בשמחה *in gladneſs*, or with joy; to have joy of heart in gladneſs is the higheſt expreſſion of delight in love: the latter word denotes not the inward affection, but the outward (*c*) demonſtrations of it: ἀγαλλιᾷν ſeems to be formed of it. It is to exult in outward demonſtration of internal delight and joy. Tripudiary; *to leap* as men overcome with ſome joyful ſurpriſal. And therefore God is ſaid to do this ברנה, with a *joyful ſound*, or ſinging: to rejoyce with gladneſs of heart, to exult with ſinging and praiſe argues the greateſt delight and complacency poſſible. When he would expreſs the contrary of this love, he ſays οὐκ εὐδόκησε, he was not *well pleaſed*, 1 Cor. x. 5. he fixed not his delight, nor reſt on them. And *If any man draw back* the Lord's ſoul hath no pleaſure in him, *Heb.* x. 38. *Jerem.* xxii. 28. *Hoſ.* viii. 8. *Mark* i. 10. He takes pleaſure in thoſe that abide with him. He ſings to his church, *A vineyard of red wine, I the Lord do keep it*, Iſa. xxvii. 3. *Pſal.* clxvii 11. clxix. 4. There is reſt, and complacency in his love, there is in the *Hebrew* but a *metatheſis* of a letter between the word that ſignifies a love of will and deſire (אהב is ſo to love) and that which denotes a love of reſt and acquieſcency (which is אבה) and both are applied to God. He wills good to us, that he may reſt in that will. Some ſay ἀγαπᾷν to *love*, is from ἄγαν τόθεσθαι; perfectly to acquieſce in the thing loved. And when God calls his Son, ἀγαπητὸν, *beloved*, Math. iii. 17. he adds as an expoſition of it ἐν ᾧ εὐδόκησα; *in whom I reſt well pleaſed.*

2.) The return that the ſaints make unto him to compleat communion with him herein, holds ſome analogy with his love in this; for it is a love alſo of (*d*) reſt and delight. *Return to thy reſt, O my ſoul*, ſays *David*, Pſal. cxvi. 7. He makes God his reſt; that is, he in whom his ſoul doth reſt, without ſeeking further, for a more ſuitable and deſireable object: *whom have I* ſaith he, *in heaven but thee*, and there is none upon earth that

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(*a*) Ἀνάλογον δ' ἐν ἁπάσαις ταῖς καθ' ὑπεροχὴν οὔσαις φιλίαις, καὶ τὴν φίλησιν δεῖ γίνεσθαι, &c. *Ariſt. Eth. lib.* 8. *c.* 7. (*b*) Effectus amoris quando habetur amatum, eſt delectatio. *Thom.* 12. *q.* 25. *a.* 2. 1. Amor eſt complacentia amantis in amato. Amor eſt mortus cordis delectantis ſe in aliquo, *Auguſt.*

(*c*) Externum magis gaudii Geſtum, qua internam animi lætitiam ſignificat; cum velut tripudiis & volutationibus gaudere ſe quis oſtendit. Pagnin. גיל; lætitia geſtiit, animi lætitiam geſtu corporis expreſſit, exilivit gaudio. *Calaſ.* (*d*) Feciſti nos ad te, domine, & irrequietum eſt cor noſtrum donec veniat ad te, *Aug.* (*e*) Pſal. xxxvii 7. Iſa. xxviii. 12. Heb. iv. 9.

I deſire beſides thee, *Pſal.* lxxiii. 25. Thus the ſoul gathers in it ſelf from all its wandrings, from all other beloveds to reſt in God alone, to ſatiate and content himſelf in him, chooſing the Father for his preſent, and and eternal reſt. And this alſo with delight. *Thy loving kindneſs*, ſaith the *Pſalmiſt*, *is better than life, therefore will I praiſe thee*, Pſal. lxiii. 3. *Then life*, מחיים *before lives.* I will not deny, but life in a ſingle conſideration ſometimes is ſo expreſſed: but always emphatically; ſo that the whole life, with all the concernſments of it, which may render it conſiderable are thereby intended. *Auſtin* on this place reading it (*b*) *ſuper vitas*, extends it to the ſeveral courſes of life that men engage themſelves in. Life in the whole continuance of it with all its advantages whatever, is at leaſt intended. Suppoſing himſelf in the jaws of death, rolling into the grave through innumerable troubles, yet he found more ſweetneſs in God, than in a long life, under its beſt and moſt noble conſiderations, attended with all enjoyments that make it pleaſant and comfortable. From both theſe, is that of the church in, *Hoſea* xiv. 3 Aſher *ſhall not ſave us, we will not ride upon horſes, neither will we ſay any more to the work of our hands, Ye are our Gods, for in thee the fatherleſs find mercy.* They reject the moſt goodly appearances of reſt and contentment, to make up all in God, on whom they caſt themſelves as otherwiſe helpleſs orphans.

2.) The mutual love of God and the ſaints agree in this, that the way of communicating the iſſues and fruits of theſe loves, is only in Chriſt. The Father communicates no iſſue of his love unto us but through Chriſt: and we make no return of love unto him but through Chriſt: he is the treaſure wherein the Father diſpoſeth all the riches of his grace taken from the bottomleſs mine of his eternal love; and he is the prieſt, into whoſe hand we put all the offerings, that we return unto the Father. Thence he is firſt, and by way of eminency ſaid to love the Son: not only as his eternal Son, as he was the delight of his ſoul before the foundation of the world, *Prov.* viii. 30. but alſo as our mediator, and the means of conveying his love to us, *Math.* iii. 17. *John* iii. 33. *John* v. 21. *John* x. 17. *John* xv. 9. *John* xvii. 24. And we are ſaid through him to believe in, and to have acceſs to God.

(1. The Father loves us, and chooſeth us before the foundation of the world; but in the purſuit of that love, he *bleſſeth us with all ſpiritual bleſſings in heavenly places in Chriſt*, *Epheſ.* i. 3, 4. From this love, he *ſheds, or pours out the Holy Spirit richly upon us, through Jeſus Chriſt our Saviour*, Titus iii. 6. In the pouring out of his love, there is not one drop falls beſides the Lord Chriſt. The holy annointing oyl, was all poured on the head of *Aaron*, Pſal. cxxxiii. 2. and thence went down to the ſkirts of his cloathing. Love is firſt poured out on Chriſt; and from him it drops as the dew of *Hermon* upon the ſouls of his ſaints. The Father will have him to *have the preheminence in all things*, Col. i. 18. *It pleaſed him that in him all fulneſs ſhould dwell*, v. 19. *That of his fulneſs we might receive, and grace for grace*, John i. 16. Though the love of the Father's purpoſe and good pleaſure, have its riſe and foundation in his meer grace and will, yet the deſign of its accompliſhment is only in Chriſt. All the fruits of it, are firſt given to him; and it is in him only that they are diſpenſed to us. So that though the ſaints may, nay do ſee an infinite ocean of love unto them in the boſom of the Father,

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(*a*) *Super vitas.* quas vitas? Quas ſibi homines eligunt; alius elegit ſibi vitam negociandi, alius vitam ruſticandi; alius vitam fænerandi, alius vitam militandi, alius aliam, alius aliaum ſunt diverſæ vitæ, ſed melior eſt miſericordia tua ſuper vitas noſtras. *Aug. Enarrat. in Pſal* lxii.

yet they are not to look for one drop from him, but what comes through Chriſt. He is the only means of communication. Love in the Father, is like honey in the flower; it muſt be in the combe, before it be for our uſe. Chriſt muſt extract and prepare this honey for us. He draws this water from the fountain, through union and diſpenſation of fulneſs, we by faith from the wells of ſalvation that are in him. This was in part before diſcovered.

(2. Our returns are all in him, and by him alſo. And well it is with us, that it is ſo. What lame and blind ſacrifices ſhould we otherwiſe preſent unto God? He (*a*) bears the iniquities of our offerings, and he adds incenſe unto our prayers. Our love is fixed on the Father, but it is conveyed to him through the Son of his love. He is the only way for our graces, as well as our perſons to go unto God: through him paſſeth all our deſire, our delight, our complacency, our obedience. Of which more afterwards.

Now in theſe two things, there is ſome reſemblance, between that mutual love of the Father and the ſaints, wherein they hold communion.

2. There are ſundry things wherein they differ.

(1.) The love of God is a love of bounty, our love unto him is a love of duty.

1.) The love of the Father is a love of bounty, a deſcending love. Such a love as carries him out to do good things to us, great things for us. His love lies at the bottom of all diſpenſations towards us: and we ſcarce any where find any mention of it, but it is held out as the cauſe and fountain of ſome free gift, flowing from it (*b*). He loves us and ſends his Son to die for us; he loves us, and bleſſeth us with all ſpiritual bleſſings. Loving is chooſing, *Rom.* ix. 11, 12. He loves us and chaſtizeth us. (*c*) A love like that of the heavens to the earth, when being full of rain, they pour forth ſhowers to make it fruitfull; as the ſea communicates his waters to the rivers by the way of bounty out of its own fulneſs; they return unto it only what they receive from it. It is the love of a ſpring, of a fountain, always communicating. (*d*) A love from whence proceeds every thing that is lovely in its object. It infuſeth into, and creates goodneſs in the perſons beloved; and this anſwers the deſcription of love given by the Philoſopher: to love ſaith he ἐςι βούλεσθαι τινὶ ἃ οἴεται ἀγαθὰ, καὶ κατὰ δύναμιν πρακτικὸν εἶναι τούτων. He that loves, works out good to them he loveth, as he is able: God's power and will are commenſurate. What he willeth, he worketh.

2.) Our love unto God is a love of duty: the love of a child. His love deſcends upon us in bounty and fruitfulneſs; (*e*) our love aſcends unto him in duty and thankfulneſs. He adds to us by his love, we nothing to him by ours. Our goodneſs extends not unto him. Though our love be fixed on him (*f*) immediately, yet no fruit of our love reacheth him immediately, though he requires our love, he is not benefited by it, *Job.* xxxv. 5, 6, 7, 8. *Rom.* xi. 35. *Job.* xxii. 2, 3. It is indeed made up of theſe four things. 1. Reſt, 2 Delight, 3 Reverence, 4 Obedience. By theſe do we hold communion with the Father in his love. Hence God calls that love which is due to him as a Father, honour, *Malac.* i. 6. *If I be a Father, where is mine honour?* It is a deſerved act of duty.

(*a*) Exod. xxviii. 38. Revel. viii 3. John xiv. 6. Heb. x. 20, 21, 22. (*b*) John iii. 16. Rom. v. 8. Epheſ. i. 3, 4. 1 John iv. 9, 10. Heb. xii. 6. Revel. iii. 19. (*c*) Ἐρᾶν δὲ σεμνὸν οὐρανὸν πληρούμενον ὄμβρου πεσεῖν εἰς γαῖαν, *Eurip.* (*d*) Amor Dei eſt infundens & creans bonitatem in amatis, *Thp. p. q.* 20. *A.* 2 *C.* (*e*) Anmor Dei cauſat bonitatem in rebus, ſed amor noſter cauſatur ab ea. (*f*) Dilectio quæ eſt appetativæ virtutis actus, etiam in ſtatum viæ tendit in Deum primo & immediate, *Th.* 22. *q.* 27. *a.* 4.

(2.) They differ in this, the love of the Father unto us is an antecedent love, our love unto him is a conſequent love.

1.) The love of the Father unto us is an antecedent love, and that in two reſpects.

(1. It is antecedent in reſpect of our love, 1. *John* iv. 10. *Herein is love, not that we loved God, but that he loved us firſt*, His love goes before ours. The Father loves the child, when the child knows not the Father; much leſs loves him. Yea we are by nature θεοστυγεῖς, *Rom.* i. 30. *haters of God.* He is in his own nature φιλάνθρωπος; a *lover of men*, and ſurely all mutual love between him and us, muſt begin on his hand.

(2. In reſpect of all other cauſes of love whatever. It goes not only before our love, but alſo any thing in us, that is (*a*) lovely. *Rom.* v. 8. *God commendeth his love towards us, in that whilſt we were yet ſinners Chriſt died for us.* Not only his love, but the eminent fruit thereof, is made out towards us, as ſinners. Sin holds out all of unlovelineſs and undeſirableneſs, that can be in a creature. The very mention of that removes all cauſes, all moving occaſions of love whatever. Yet as ſuch, have we the commendation of the Father's love unto us, by a moſt ſignal teſtimony. Not only when we have done no good, but when we are in our blood, doth he love us. Not becauſe we are better than others; but becauſe himſelf is infinitely good. His kindneſs appears when we are fooliſh and diſobedient. Hence he is ſaid to love the world, that is, thoſe who have nothing but what is in, and of the world, whoſe whole lies in evil.

2.) Our love is conſequential in both theſe regards.

(1. In reſpect of the love of God. Never did creature turn his affections towards God, if the heart of God were not firſt ſet upon him.

(2. In reſpect of ſufficient cauſes of love. God muſt be revealed unto us as lovely and deſirable, as a fit and ſuitable object unto the ſoul to ſet up its reſt upon, before we can bear any love unto him. The ſaints in this ſenſe do not love God for nothing, but for that excellency, lovelineſs, and deſirableneſs that is in him. As the Pſalmiſt ſays in one particular, *Pſal.* cxvi. 19. *I love the Lord becauſe!* ſo may we in general, we love the Lord becauſe! Or as *David* in another caſe, What have I done, is there not a cauſe? If any man enquire about our love to God, we may ſay, what have we now done, is there not a cauſe?

3.) They differ in this alſo. The love of God is like himſelf, equal conſtant, not capable of augmentation, or diminution: our love is like our ſelves, unequal, increaſing, wanting, growing, declining. His like the ſun, always the ſame in its light, though a cloud may ſometimes interpoſe: ours, as the moon, hath its enlargements and ſtreightnings

(1. The love of the Father is equal, &c. (*b*) whom he loves, he loves unto the end, and he loves them always alike. *The ſtrength of* Iſrael *is not a man that he ſhould repent.* On whom he fixes his love, it is immutable: it doth not grow to eternity, it is not diminiſhed at any time. It is an eternal love, that had no beginning; that ſhall have no ending; that cannot be heightned by any act of ours, that cannot be leſſened by any thing in us; I ſay in it ſelf it is thus, otherwiſe in a twofold regard it may admit of change.

1.] In reſpect of its fruits; It is (as I ſaid) a fruitful love, a love of bounty. In reference unto thoſe fruits, it may ſometimes be greater, ſometimes leſs: Its communications are various. Who among the ſaints finds

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(*a*) Ezek. xvi. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. &c. Rom. ix. 11, 12. Tit. iii. 3, 4, 5, 6. Deut. vii. 6, 7, 8. Mat. xi. 25, 26. John iii. 16. (*b*) 1Sam. [illegible]29. Iſa. xliv. 70. Jerem. xxxvii. 3. Mal. i. 6. Jam. i. 17. 2 Tim. ii. 19.

it not? What life, what light, what ſtrength ſometimes? and again how dead, how dark, how weak, as God is pleaſed to let out, or to reſtrain the fruits of his love? All the graces of the ſpirit in us, all ſanctified enjoyment whatever, are fruits of his love. How variouſly theſe are diſpenſed, how differently at ſundry ſeaſons, to the ſame perſons, experience will abundantly teſtify.

2.] In reſpect of its diſcoveries and manifeſtations. *He ſheds abroad his love in our hearts by the Holy Ghoſt*, Rom. v. 5. gives us a ſenſe of it; manifeſts it unto us. Now this is (*a*) various and changeable, ſometimes more, ſometimes leſs: Now he ſhines, anon hides his face, as it may be for our profit. Our Father will not always chide, leaſt we be caſt down; he doth not always ſmile, leaſt we be full and neglect him, but yet ſtill his love in its ſelf is the ſame. When for a little moment he hides his face, yet he gathers us with everlaſting kindneſs.

Object. But you will ſay, This comes nigh to that blaſphemy, that God loves his people in their ſinning, as well as in their ſtricteſt obedience, and if ſo, who will care to ſerve him more, or to walk with him unto well pleaſing?

Anſw. There are few truths of Chriſt, which from ſome, or other, have not received like entertainment with this. Terms and appellations are at the will of every impoſer, things are not at all varied by them. The love of God in it ſelf, is the eternal purpoſe and act of his will. This is no more changeable, than God himſelf. If it were, no fleſh could be ſaved, but it (*b*) changeth not, and we are not conſumed. What then, loves he his people in their ſinning? Yes, his people, not their ſinning. Alters (*c*) he not his love towards them? Not the purpoſe of his will, but the diſpenſations of his grace. He rebukes them, he chaſtens them, he hides his face from them, he ſmites them, he fills them with a ſenſe of indignation; but woe, woe, would it be to us, ſhould he change in his love, or take away his kindneſs from us. Thoſe very things which ſeem to be demonſtrations of the change of his affections towards his, do as clearly proceed from love, as thoſe which ſeem to be the moſt genuine iſſues thereof. But will not this encourage to ſin? He never taſted of the love of God, that can ſeriouſly make this objection. The doctrine of grace may be turned into wantoneſs, the principle cannot: I ſhall not wrong the ſaints, by giving other anſwer to this objection. Deteſtation of ſin in any may well conſiſt with the acceptation of their perſons and deſignation to life eternal.

But now, our love to God is ebbing and flowing, waining and increaſing. We loſe our firſt love, and we grow again in love. Scarce a day at a ſtand. What poor creatures are we? how unlike the Lord and his love? Unſtable as water, we cannot excel; now it is, *Though all men forſake thee*, ***I will not***, anon, ***I know not the man.*** One day, I ſhall *never be moved*, my hill is ſo ſtrong; the next, *all men are liers*, I ſhall periſh. When ever was the time, where ever was the place, that our love was one day equal towards God?

And thus theſe agreements, and diſcrepancies, do farther deſcribe that mutual love of the Father, and the ſaints, wherein they hold communion. Other inſtances as to the perſon of the Father I ſhall not give, but endeavour to make ſome improvement of this, in the next chapter.

(*a*) Pſal. xxxi. 16. lxvii. 1. cxix. cxxxv. Pſal. xiii. 1. xxvii. 9. xxx. 7. lxxxviii. 14. Iſa. viii. 17. (*b*) Mal. iii. 6. (*c*) Pſal. xxxix. 11. Heb. xii. 7, 8. Revel. iii. 19. Iſa. lvii. 17. Job vi. 3. Pſal. vi. 6. Pſal. xxxviii. 3, 4, 5. &c. (*d*) Revel. ii. 5. Epheſ. iii. 16, 17, 18, 19.

CHAP.

CHAP. IV.

Inferences on the former Doctrine concerning Communion with the Father in Love.

HAVING thus diſcovered the nature of that diſtinct communion which we have with the Father, it remaineth that we give ſome exhortations unto it, directions in it, and take ſome obſervations from it.

1. *Firſt*, then, this is a duty wherein it is moſt evident that chriſtians are but little exerciſed, namely in holding immediate communion with the Father in love. Unacquaintedneſs with our mercies, our privileges, is our ſin, as well as our trouble. We hearken not to the voice of the ſpirit, (*a*) which is given unto us, that we may know the things, that are freely beſtowed on us of God. This makes us go heavily, when we might rejoyce; and to be weak, where we might be ſtrong in the Lord. How few of the ſaints are experimentally acquainted with this privilege of holding immediate communion with the Father in love? with what anxious doubtful thoughts, do they look upon him? what fears, what queſtionings are there of his good will and kindneſs? At the beſt, many think there is no ſweetneſs at all in him towards us, but what is purchaſed at the high price of the blood of Jeſus: It is true, that alone is the way of communication: but the free fountain and ſpring of all is in the boſom of the Father, (*b*) *eternal life was with the Father, and is manfeſted unto us.* Let us then.

(1.) Eye the Father as love; Look not on him as an always lowring Father, but as one moſt (*c*) kind, and tender. Let us look on him by faith, as one that hath had thoughts of kindneſs towards us from everlaſting. It is miſapprhenſion of God, that makes any run from him, who have the leaſt breathing wrought in them after him. They that know thee will put their truſt in thee. Men cannot abide with God in ſpiritual meditations. He looſeth ſouls company by their want of this inſight into his love. They fix their thoughts only on his terrible majeſty, ſeverity and greatneſs, and ſo their ſpirits are not endeared. Would a ſoul continually eye his everlaſting tenderneſs and compaſſion, his thoughts of kindneſs that have been from of old, his gracious acceptance, it could not bear an hours abſence from him; whereas now perhaps, it cannot watch with him one hour. Let then this be the ſaints firſt notion of the Father, as one full of eternal free love towards them; let their hearts and thoughts be fill'd with breaking through all diſcouragements that lye in the way. To raiſe them hereunto, let them conſider.

(*a*) 1 Cor. ii. 12. (*b*) Ζωὴ ἣν πρὸς τὸν πατέρα καὶ ἐφανερώθη ἡμῖν, John i. 2.
(*c*) Pſal ciii. 9. Mic. vii 18.

1. Whoſe love it is? It is the love of him who is in himſelf alſufficient, infinitely ſatiated with himſelf and his own glorious excellencies and perfections. Who hath no need to go forth with his love unto others, nor to ſeek an object of it without himſelf. There might he reſt with delight and complacency to eternity. He is ſufficient unto his own love. He had his Son alſo, his eternal (*a*) wiſdom to rejoyce and delight himſelf in from all eternity, *Prov.* viii. 30. This might take up and ſatiate the whole delight of the Father: but he will love his ſaints alſo. And it is ſuch a love, as wherein he ſeeks not his own ſatisfaction only, but our good therein alſo. The love of a God, the love of a Father, whoſe proper outgoings are kindneſs and bounty.

(2.) What kind of love it is? And it is,

1.) Eternal. It was fixed on us before the (*b*) *foundation of the world*, before we were, or had done the leaſt good; then were his thoughts upon us, then was his delight in us. Then did the Son rejoyce in the thoughts of fulfilling his Father's delight in him, *Prov.* viii. 30. Yea the delight of the Father in the Son there mentioned, is not ſo much his abſolute delight in him, as the expreſs image of his perſon, and the brightneſs of his glory, wherein he might behold all his own excellencies and perfections; but with reſpect, unto his love, and his delight in the Sons of men. So the order of the words require us to underſtand it, *I was daily his delight*, and *my delights were with the Sons af men*: that is, in the thoughts of kindneſs and redemption for them; and in that reſpect alſo, was he his Father's delight. It was from eternity that he laid in his own boſom a deſign to make of our happineſs. The very thoughts of this, is enough to make all that is within us like the babe in the womb of *Elizabeth*, to leap for joy. A ſenſe of it cannot but proſtrate our ſouls to the loweſt abaſement of an humble, holy, reverence, and make us rejoyce before him with trembling.

2.) Free. He (*c*) loves, us becauſe, he will; there was, there is nothing in us, for which we ſhould be beloved. Did we deſerve his love, it muſt go leſs in its valuation. Things of due debt are ſeldom the matter of thankfulneſs; but that which is eternally antecedent to our being, muſt needs be abſolutely free in its reſpects to our well being. This gives it life and being, is the reaſon of it, and ſets a price upon it, *Rom.* ix. 12. *Epheſ.* i. 3, 4. *Titus* iii. 5. Jam. i. 18.

3.) (*d*) Unchangeable. Though we change every day, yet his love changeth not. Could any kind of provocation turn it away, it had long ſince ceaſed. Its unchangeableneſs is that which carrieth out the Father, unto that infiniteneſs of patience and forbearance (without which we die, we periſh, 2 *Pet.* iii. 9.) which he exerciſeth towards us. And it is,

4.) (*e*) Diſtinguiſhing. He hath not thus loved all the world Jacob *have I loved, but I hated* Eſau. Why ſhould he fix his love on us, and paſs by millions from whom we differ not by (*f*) nature; that he ſhould make us ſharers in that, and all the fruits of it which moſt of the great, and (*g*) wiſemen of the world are excluded from. I name but the heads of things. Let them enlarge, whoſe hearts are touched.

(*a*) יום יום שעשעים optime in Dei filium quadrat, patris delicias. *Mercer in loc*
(*b*) Rom ix. 11. 12. Acts xv. 18. 1 Tim. i. 9. 2 Tim. ii. 19. Prov. viii. 31. Jerem. xxxi. 3. (*c*) Mat. xi. 25, 26. Hoc tanto & tam ineffabili bono, nemo inventus eſt dignus; ſordet natura ſine gratia. *Proſ. de lib. Arb. ad Ruff.* (*d*) Mal. iii. 6. Jam. i. 17. Hoſ. xi. 9. (*e*) Rom. ix. 12. Omnia diligit Deus, quæ fecit & inter ea magis diligit creaturas rationales, & de illis eas amplius quæ ſunt membra unigeniti ſui. Et multo magis ipſum unigenitum, *Auguſt.* (*f*) Epheſ. ii. 3. (*g*) Mat. xi. 26, 27. 1 Cor. i. 20.

Let I ſay the ſoul frequently eye the love of the Father, and that under theſe coſiderations, they are all ſoul conquering and endearing.

(2.) So eye it, as to receive it; uleſs this be added, all is in vain as to any communion with God. We do not hold communion with him in any thing, until it be received by faith. This then is that which I would provoke the ſaints of God unto, even to believe this love of God for themſelves, and their own part; believe that ſuch is the heart of the Father towards them, accept of his witneſs herein. His love is not ours in the ſweetneſs of it until it be ſo received. Continually then act thoughts of faith on God, as love to thee, as embraceing thee with the eternal free love before deſcribed. When the Lord is by his word preſented as ſuch unto thee, let thy mind know it, and aſſent that it is ſo; and thy will embrace it in its being ſo; and all thy affections, be filled with it. Set thy whole hearts to it. Let it be bound with the cords of this love. (*a*) If the King be bound in the galleries with thy love, ſhouldeſt thou not be bound in heaven with his?

(3.) Let it have its proper fruit and efficacy upon thy heart, in returns of love to him again. So ſhall we walk in the light of God's countenance, and hold holy communion with our Father all the day long. Let us not deal unkindly with him, and return him ſlighting for his good will. Let there not be ſuch an heart in us, as to deal ſo unthankfully with our God.

Now to further us in this duty and the daily conſtant practice of it, I ſhall add one or two coſiderations that may be of importance thereunto, as

1.) It is exceeding acceptable unto God even our Father, that we ſhould thus hold communion with him in his love; that he may be received into our ſouls, as one full of love, tenderneſs and kindneſs towards us. Fleſh and blood is apt to have very hard thoughts of him; to think he is always angry, yea implacable: that is not for poor creatures to draw nigh to him, that nothing in the world is more deſirable than never to come into his preſence, or (as they ſay) where he hath any thing to do. (*b*) *Who amongſt us ſhall dwell with that devouring fire, who amongſt us ſhall inhabit with thoſe everlaſting burnings?* ſay the ſinners in *Sion: And* (*c*) *I knew thou waſt an auſtere man*, ſaith the evil ſervant in the Goſpel. Now there is not any thing more grievous to the Lord, nor more ſubſervient to the deſign of ſatan upon the ſoul, than ſuch thoughts as theſe. Satan claps his hands, if I my ſo ſay, when he can take up the ſoul with ſuch thoughts of God: he hath enough, all that he doth deſire. This hath been his deſign, and way from the beginning. The (*d*) firſt blood, that murderer ſhed, was by this means. He lead our firſt parents into hard thoughts of God. Hath God ſaid ſo? hath he threatned you with death? He knows well enough, it will be better with you: with this engine did he batter, and overthrow all mankind in (*e*) in one: and being mindful of his ancient conqueſt, he readily uſeth the ſame weapons wherewith then, he ſo ſucceſfully contended. Now it is exceeding grievous to the ſpirit of God, to be ſo ſlandered in the the hearts of thoſe whom he dearly loves. How doth he expoſtulate this with *Sion*? *What iniquity* (*f*) *have you ſeen in me?* ſaith he, *have I been a wilderneſs unto you, or a land of darkneſs?* (*g*) Sion *hath ſaid the Lord hath forgotten me, and my God hath forſaken me. But can a mother*, &c. The Lord taken nothing worſe at the hands of

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(*a*) 1 John iv. 16. (*b*) Cant. vii. 5. (*c*) Iſa. xxxiii. 15, 16. (*d*) Luke xix. 12.
(*e*) Gen. iii. 21. (*f*) Εφ' ῷ πάντες ἥμαρτον, Rom. v. 12. Jer. iii. v. 31.
(*g*) Iſa. xl. 27, 28, 29. Iſa. xlix. 15, 16.

his, than ſuch hard thoughts of him, knowing full well what fruit this bitter root is like to bear; what alienation of heart, what drawings back, what unbelief, and tergiverſations in our walking with him? how unwilling is a child to come into the preſence of an angry Father? conſider then this in the firſt place. Receiving of the Father as he holds out love to the ſoul, gives him the honour he aims at, and is exceeding acceptable unto him. He often ſets it out in an eminent manner that it may be ſo received. *He commendeth his love unto us*! Rom. v. 8. *Behold what manner of love the Father hath beſtowed on us*, John iii. 1. Whencc then is this folly? Men are afraid to have good thoughts of God. They think it a boldneſs to eye God, as good, gracious, tender, kind, loving; I ſpeak of ſaints; but for the other ſide, they can judge him hard, auſtere, ſevere, almoſt implacable, and fierce (the very worſt affections, of the very worſt of men, and moſt hated of him, *Rom.* i. 31. 2 Tim. iii. 3.) and think, herein they do well, Is not this ſoul deceit from ſatan? Was it not his deſign from the beginning to inject ſuch thoughts of God? Aſſure thy ſelf then, there is nothing more acceptable unto the Father, than for us to keep up our hearts unto him, as the eternal fountain of all that rich grace, which flows out to ſinners in the blood of Jeſus. And

2.) This will be exceeding effectual to endear thy ſoul unto God, to cauſe thee to delight in him, and make thy abode with him. Many ſaints have no greater burthen in their lives, than that their hearts do not come clearly and fully up, conſtantly to delight and rejoyce in God; that there is ſtill an indiſpoſedneſs of ſpirit unto cloſe walking with him. What is at the bottom of this diſtemper? It is not their unſkilfulneſs in, or neglect of this duty, even of holding communion with the Father in love? So much as we ſee of the love of God, ſo much ſhall we delight in him, and and no more. Every other diſcovery of God without this, will but make the ſoul fly from him. But if the heart be once much taken up with this, the eminency of the Father's love, it cannot chuſe but be overpowered, conquered and endeared unto him. This, if any thing, will work upon us, to make our abode with him. If the love of a Father will not make a child delight in him, what will? Put then this to the venture; exerciſe your thoughts upon this very thing, the eternal, free, and fruitful love of the Father, and ſee if your hearts be not wrought upon to delight in him. I dare boldly ſay, believers will find it as thriving a courſe, as ever they pitched on in their lives. Sit down a little at the fountain, and you will quickly have a farther diſcovery of the ſweetneſs of the ſtreams. You who have run from him, will not be able after a while, to keep at a diſtance for a moment.

But ſome may ſay!

Alaſs how ſhall I hold communion with the Father in love? I know not at all whether he loves me or no; and ſhall I venture to caſt my ſelf upon it? How if I ſhould not be accepted? ſhould not I rather periſh for my preſumption, than find ſweetneſs in his boſom? God ſeems to me, only as a conſuming fire, and everlaſting burnings, ſo that I dread to look up unto him.

I know not what may be underſtood by *knowing of the love of God*; though it be carried on by ſpiritual ſenſe, and experience, yet it is received purely by believing. Our knowing of it, is our believing of it, as revealed. *We have known and believed the love that God hath to us, God is love*, 1 John iv. 16. This is the aſſurance which at the very entrance of walking with God thou mayeſt have of this love, he who is truth hath ſaid it; and what ever thy heart ſays, or ſatan ſays, unleſs thou wilt take it up on this account, thou doeſt thy endeavour to make him a lyar, who hath ſpoken it, 1 *John* v. 10.

I can believe that God is love to others, for he hath ſaid he is love; but that he will be ſo to me, I ſee no ground of perſuaſion; there is no cauſe, no reaſon in the world, why he ſhould turn one thought of love or kindneſs towards me; and therefore I dare not caſt my ſelf upon it, to hold communion with him in his eſpecial love.

He hath ſpoken it as particularly to thee, as to any one in the world. And for cauſe of love, he hath as much to fix it on thee, as on any of the children of men; that is none at all without himſelf. So that I ſhall make ſpeedy work with this objection. Never any one from the foundation of the world, who believed ſuch love in the Father, and made returns of love to him again, was deceived, neither ſhall ever any to the world's end be ſo, in ſo doing. Thou art then in this upon a moſt ſure bottom; If thou believeſt and receiveſt the Father as love, he will infallibly be ſo to thee, though others may fall under his ſeverity. But,

I cannot find my heart making returns of love unto God. Could I find my ſoul ſet upon him, I could then believe his ſoul delighted in me.

This is the moſt prepoſterous courſe, that poſſibly thy thoughts can picth upon, a moſt ready way to rob God of his glory. *Herein is love*, ſaith the Holy Ghoſt, *not that we loved God, but that he loved us firſt* 1 John iv. 10, 11. Now, thou wouldeſt invert this order, and ſay, Herein is love, not that God loved me, but that I love him firſt. This is to take the glory of God from him, that whereas he loves us without a cauſe, that is in our ſelves, and we have all cauſe in the world to love him, thou wouldeſt have the contrary, *viz.* that ſomething ſhould be in thee, for which God ſhould love thee, even thy love to him; and that thou ſhouldeſt love God, before thou knoweſt any thing lovely in him, *viz.* whether he love thee or no. This is a courſe of fleſhes finding out, that will never bring glory to God, nor peace to thy own ſoul. Lay down then thy reaſonings; take up the love of the Father upon a pure act of believing, and that will open thy ſoul to let it out unto the Lord in the communion of love.

To make yet ſome farther improvement of this truth, ſo opened, and exhorted unto as before; it will diſcover unto us the eminency and privilege of the ſaints of God. What low thoughts ſoever the ſons of men may have of them, it will appear that they have meat to eat that the world knows not of; they have cloſe communion and fellowſhip with the Father, they deal with him in the interchange of love. Men are generally eſteemed according to the company they keep. It is an honour to ſtand in the preſence of princes, though but as ſervants. What honour then have all the ſaints, to ſtand with boldneſs in the preſence of the Father, there to enjoy his boſom love? What a bleſſing did the Queen of *Sheba* pronounce on the ſervants of *Solomon*, who ſtood before him, and heard his wiſdom? How much more bleſſed then are they, who ſtand continually before the God of *Solomon*, hearing his wiſdom, enjoying his love? Whilſt others have their fellowſhip with ſatan, and their own luſts, making proviſion for them, and receiving periſhing refreſhments from them, *whoſe end is deſtruction, whoſe God is their belly, and whoſe glory is in their ſhame, who mind earthly things*; they have this ſweet communion with the Father.

Moreover; what a ſafe and *ſweet retreat* is here for the ſaints, in all the *ſcorns*, *reproaches*, *ſcandals*, miſrepreſentations which they undergo in the world

When (*a*) a child is abuſed abroad in the ſtreets by ſtrangers, he runs with ſpeed to the boſom of his father; there he makes his complaint, and is comforted. In all the hard (*b*) cenſures, and tongue-perſecutions which the ſaints meet withal in the ſtreets of the world, they may run with their moanings unto their Father, and be comforted. *As one whom his mother comforteth, ſo will I comfort you*, ſaith the Lord, *Iſa.* lxvi. 13. So that the ſoul may ſay, If I have hatred in the world, I will go where I am ſure of love: though all others are hard to me, yet my Father is tender, and full of compaſſion: I will go to him, and ſatisfy my ſelf in him: here I am accounted vile, frowned on, and rejected, but I have honour and love with him, whoſe kindneſs is better than life it ſelf. There I ſhall have all things in the fountain, which others have but in the drops: there is in my Father's love, every thing deſirable: there is the ſweetneſs of all mercies in the abſtract it ſelf, and that fully and durably.

Evidently then, the ſaints are the moſt miſtaken men in the world. If they ſay, (*b*) come and have fellowſhip with us; are not men ready to ſay; Why, what are you? a ſorry company of (*c*) ſeditious, factious perſons: be it known unto you, that we deſpiſe your fellowſhip; when we intend to leave fellowſhip with all honeſt men, and men of worth, then will we come to you. But alaſs! how are men miſtaken? *truly, their fellowſhip is with the Father*, let men think of it as they pleaſe, they have cloſe, ſpiritual, heavenly refreſhings in the mutual communication of love with the Father himſelf. How they are generally miſconceived, the apoſtle declares, 2 *Cor.* vi. 8, 9, 10. *As deceived, and yet true, as unknown, yet well known, as dying and behold we live, as chaſtened, and not killed, as ſorrowful, yet always rejoycing, as poor yet making many rich, as having nothing, yet poſſeſſing all things.* And as it is thus in general, ſo in no one thing more than this, that they are looked on as poor, low, deſpicable perſons, when indeed they are the only great and noble perſonages in the world. Conſider the company they keep, it is with the Father, who is ſo glorious? the merchandiſe they trade in, it is love, what ſo precious? *Doubtleſs they are the excellent on the earth*, Pſal. xvi 3.

Further; this will diſcover a main difference between the ſaints and empty profeſſors, as to the performance of duties and ſo the enjoyment of outward privileges, fruitleſs profeſſors often walk hand in hand with them, but now come to their ſecret retirements, and what a difference is there? There the ſaints hold communion with God; hypocrites for the moſt part, with the world and their own luſts, with them they converſe, and communicate; they hearken what they will ſay to them, and make proviſion for them: when the ſaints are ſweetly wrapt up in the boſom of their Father's love. It is oftentimes even almoſt impoſſible that belivers ſhould in outward appearance go beyond them who have very rotten hearts: but this meat they have which others know not of, this refreſhment in the banqueting houſe, wherein others have no ſhare; in the multitude of their thoughts, the comforts of God their Father refreſh their ſouls.

Now then (to draw towards a cloſe of this diſcourſe) if theſe things be ſo, what manner of men ought we to be, in all manner of holy converſation? even our God is a conſuming fire. What communion is there between light and darkneſs? Shall ſin and luſt dwell in thoſe thoughts which receive in, and carry out love, from and unto the Father? Holineſs becometh his preſence for ever. An unclean ſpirit cannot draw nigh unto him;

(*a*) Iſa. xxvi 20. (*b*) Ἐμπαιγμῶν πεῖραν ἔλαβον, Heb. xi. 36. Ὀνειδισμοῖς θεατριζόμενοι Heb. x. 33. 1 John. i. 3. (*c*) Act xvii. 6, xxviii. 22.

an unholy heart can make no abode with him. A lewd perſon will not deſire to hold fellowſhip with a ſober man, and will a man of vain and fooliſh imaginations, hold communion and dwell with the moſt holy God? There is not any conſideration of this love, but is a powerful motive unto holineſs and leads thereunto. *Epraim* ſays, *What have I to do any more with Idols*, when in God he finds ſalvation. Communion with the Father is wholly inconſiſtent with looſe walking. If we ſay that we have fellowſhip with him, and walk in darkneſs, we lye, and do not the truth, 1 *John* i. 6. He that ſaith *I know him*, I have communion with him, and *keepeth not his commandments, is a liar and the truth is not in him*, *chap*. i. 4. The moſt ſpecious and glorious pretence made to an acquaintance with the Father, without holineſs and obedience to his commandments, ſerves only to prove the pretenders to be liars. The love of the world and of the Father, dwell not together.

And if this be ſo, (to ſhut up all) how many that go under the name of chriſtians come ſhort of the truth of it? How unacquainted are the generality of profeſſors, with the myſtery of this communion, and the fruits of it? Do not many very evidently hold communion with their luſts and with the world, and yet would be thought to have a portion and inheritance among them that are ſanctifyed? They have neither *new name* nor *white ſtone*, and and yet would be called the people of the moſt high. May it not be ſaid of many of them, rather that God is not in all their thoughts, than that they have communion with him? The Lord open the eyes of men, that they may ſee and know that walking with God is a matter not of form, but power. And ſo far of peculiar communion with the Father, in the inſtance of love which we have inſiſted on: he is *alſo faithful who hath called us to the fellowſhip of his Son Jeſus Chriſt our Lord*; of which in the next place.

OF COMMUNION WITH GOD, &c.

PART. II.

CHAP. I.

Of the fellowſhip which the Saints have with Jeſus Chriſt the Son of God. That they have ſuch a fellowſhip proved. 1 Cor. i. 9. Rev. iii. 20. Cant. ii. 1, 2, 3, 4, 5, 6, 7. *opened*, Prov. ix. 1, 2, 3, 4, 5.

OF that diſtinct communion which we have with the perſon of the Father, we have treated in the foregoing chapters; we now proceed to the conſideration of that which we have with the Son, Jeſus Chriſt our Lord. Now the fellowſhip we have with the ſecond perſon, is with him as mediator, in that office whereunto by diſpenſation he ſubmitted himſelf for our ſakes, being *made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of Sons*, Gal. iv. 4, 5. And herein I ſhall do theſe two things,

1. Declare that we have ſuch fellowſhip with the Son of God.

2. Shew wherein that fellowſhip, or communion doth conſiſt.

1. For the firſt, I ſhall only produce ſome few places of ſcripture to confirm it, that it is ſo. 1 *Cor*. i. 9. *God is faithful by whom we are called to the fellowſhip of his Son, Jeſus Chriſt our Lord.* This is that whereunto all the ſaints are called, and wherein by the faithfulneſs of God they ſhall be preſerved, even fellowſhip with Jeſus Chriſt our Lord. We are called of God the Father as the Father, in purſuit of his love, to communion with the Son, as our Lord.

Revel. iii. 20. (*a*) *Behold I ſtand at the door and knock, if any man hear my voice and open the door, I will come into him and ſup with him, and he with me.* Certainly this is fellowſhip, or I know not what is; Chriſt will ſup with believers he refreſhes himſelf with his own graces in them, by his ſpirit beſtowed, on them. The Lord Chriſt is exceedingly delighted in taſting of the ſweet fruits of the ſpirit in the ſaints. Hence is that prayer of the ſpouſe that ſhe may have ſomething for his entertainment, when he cometh to her, *Cant*. iv. 16. *Awake, O north-wind, and come thou ſouth, blow upon my garden, that the ſpices thereof may flow out, let my beloved come into his garden, and eat his pleaſant fruits.* The ſouls of the ſaints are the garden of Jeſus Chriſt, the good ground, *Heb*. vi. 7, 8. A garden for delight, he rejoyces in them, *his delights are with the ſons of men*, Prov. viii. 31. *And he rejoyces over them*, Zeph. iii. 17. And a garden for fruit, yea pleaſant fruit, ſo he deſcribes it, *Cant*. iv. 12, 13, 14. *A garden incloſed is my ſiſter, my ſpouſe, a ſpring ſhut up, a fountain ſealed; thy plants are an orchard of pomgranates with pleaſant fruits, camphire with ſpicknard, ſpicknard and ſaffron, calamus, and cynamon, with all trees of frankincenſe, mirrhe, and aloes; with all chief fruits.* Whatever is ſweet and delicious for taſt, whatever ſavoury and odoriferous, whatever is uſeful and medicinal, is in this garden. There is all manner of ſpiritual refreſhments of all kinds whatever, in the ſouls of the ſaints for the Lord Jeſus. On this account is the ſpouſe ſo earneſt in the prayer mentioned for an increaſe of theſe things, that her beloved may ſup with her as he hath promiſed. Awake *O north wind*, &c. Oh that the breathings and workings of the ſpirit of all grace, might ſtir up all his gifts and graces in me, that the Lord Jeſus the beloved of my ſoul, may have meet and acceptable entertainment from me! God complains of want of fruit in his vineyard, *Iſa*. v. 3. *Hoſ*. x. 1. want of good food for Chriſt's entertainment, is what the ſpouſe fear'd, and labours to prevent. A barren heart is not fit to receive him. And the delight he takes in the fruits of the ſpirit, is unſpeakable. This he expreſſes at large, *chap*. v. 1. I am come ſaith he, I have eat, I am refreſhed. He calls it פרי מגדיו the fruit of his *ſweetneſſes*; or moſt pleaſant to him. Moreover, as Chriſt ſups with his ſaints, ſo he hath promiſed they ſhall ſup with him, to compleat the fellowſhip that they have with him. Chriſt provides for their entertainment in a moſt eminent manner. There are beaſts killed, and wine is mingled, and a table furniſhed, *Prov*. ix. 2. He calls the ſpiritual dainties that he hath for them a *feaſt*, a *wedding*: (*b*) *A feaſt of fat things, wine upon the lees*, &c. The fatted calf is killed for their entertainment. Such is the communion, and ſuch is the mutual entertainment of Chriſt and his ſaints in that communion.

Cant. ii. 1, 2, 3, 4, 5, 6, 7. *I am the roſe of* Sharon, *and the lily of the valleys. As the lily among the thorns, ſo is my love among the*

(*a*) John xiv. 23. (*b*) Iſa. xxv. 6. Matth. xxii. 8. Revel. xix. 7.

daughters: As the appletree among the trees of the wood, ſo is my beloved among the ſons: In his ſhadow I delighted and ſate down, and his fruit was ſweet to my taſt, &c.

In the two *firſt* verſes you have the deſcription that Chriſt gives, firſt of himſelf, then of his church. Of himſelf *v.* 1. that is, what he is to his ſpouſe: *I am the roſe of* Sharon, *and the lily of the valleys.* The Lord (*a*) Chriſt is in the ſcripture compared to all things of eminency in the whole creation. He is in the heavens the ſun, and the bright morning ſtar; as the lyon among the beaſts, *the lyon of the tribe of* Judah. Among the flowers of the field, he is the roſe, and the lily. The two eminencies of flowers, ſweetneſs of ſavour, and beauty of coulour are divided between theſe. The roſe for ſweetneſs, and the lily for beauty (*Solomon* in all his glory was not arrayed as one of theſe) have the preheminence. Further, he is the roſe of *Sharon*, a fruitful plain, where the choiceſt herds were fed, 1 *Chr.* xxvii. 29. So eminent that it is promiſed to the church, that there ſhall be given unto her the (*b*) excellency of *Sharon*, *Iſa.* xxxv. 2. This fruitful place doubtleſs brought forth the moſt precious roſes. Chriſt in the ſavour of his love, and in his righteouſneſs (which is as the garment wherein *Jacob* received his bleſſing, giving forth a ſmell as the *ſmell of a pleaſant field*, Gen. xxvii. 27.) is as this excellent roſe, to draw and allure the hearts of his ſaints unto him. As God ſmelled a ſweet ſavour from the blood of his attonement, *Heb.* v. 2. So from the graces wherewith for them he is anointed, his ſaints receive a refreſhing cheriſhing ſavour, *Cant.* i. 2. A ſweet ſavour expreſſes that which is acceptable and delightful, *Gen.* viii. 21. He is alſo the lily of the vallies, that of all flowers is the moſt eminent in beauty, *Mat.* vi. 29. Moſt deſireable is he for the comelineſs and perfection of his perſon: incomparably fairer than the children of men, of which afterwards. He then being thus unto them, abundantly ſatiating all their ſpiritual ſenſes, their refreſhment, their ornament, their delight, their glory; in the next verſe he tells us what they are to him: *As the lily among the thorns, ſo is my beloved among the daughters.* That Chriſt and his church are likened unto, and termed the ſame thing (as here the lily) is, as from their union by the indwelling of the ſame ſpirit, ſo from that (*c*) conformity and likeneſs that is between them, and whereunto the ſaints are appointed. Now ſhe is a lily, very beautiful unto Chriſt; *As the lily among the thorns.* (1.) By the way of eminency; as the lily excelleth the thorns, ſo do the ſaints all others whatever in the eye of Chriſt Let compariſon be made, ſo will it be found to be. And (2.) By the way of trial; the reſidue of the world being pricking briars and grieving thorns to the houſe of *Iſrael*, Ezek. xxviii. 24. *The beſt of them is a briar, and the moſt upright of them ſharper than a thorn hedge*, Mich. vii. 4. And thus are they among the daughters; even the moſt eminent collections of the moſt improved profeſſors, that are no more but ſo. There cannot be in any compariſon a greater exaltation of the excellency of any thing. So then is Chriſt to them indeed, *v*, 1. So are they in his eſteem, and indeed, *v.* 2. How he is in their eſteem and indeed, we have *v.* 3.

As the appletree among the trees of the wood, ſo is my beloved among the ſons, I ſate down under his ſhadow with great delight, and his fruit was ſweet to my taſt. To carry on this entercourſe, the ſpouſe begins to ſpeak her thoughts of, and to ſhew her delight in the Lord Chriſt. And as he compares her to the lily among the thorns, ſo ſhe him to the appletree

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(*a*) Mal. iv. 2. Revel. xii. 1. Luke i. 78. ἀνατολὴ ἐξ ὕψους. Num. xxiv. 17. 2 Pet. vi. 19 Revel. xxii. 16. Gen. xlix 9. Mich. v. 8. Revel. v. 5. (*b*) Iſa. xxxiii. 9. chap. lxv. 10. (*c*) Rom. viii. 29.

among the trees of the wood: and ſhe adds this reaſon of it, even becauſe he hath the two eminent things of trees, which the reſidue of them have not: fruit for food: ſhade for refreſhment: of the one ſhe eateth, under the other ſhe reſteth, both with great delight. All other ſons, either angels, the ſons of God by creation, *Job* i. 6. xxxviii. 7. or the ſons of *Adam*, the beſt of his offspring, the leaders of thoſe companies, which *v.* 2. are called *daughters*, or ſons of the old creation; the top branches of all its deſireable things, are to an hungry, weary ſoul (ſuch alone ſeek for ſhade and fruit) but as the fruitleſs, leafeleſs trees of the foreſt, which will yield them neither food nor refreſhment. In Chriſt, ſaith ſhe, there is fruit, fruit ſweet to the taſt. *Yea his fleſh is meat indeed, and his blood is drink indeed*, John vi. 55. Moreover he hath brought forth that everlaſting righteouſneſs, which will abundantly ſatisfy any hungry ſoul, after it hath gone to many a barren tree for food, and hath found none. Beſides he aboundeth in precious and pleaſant graces; whereof I may (*a*) eat, yea he calls me to do ſo, and that abundantly. Theſe are the fruits that Chriſt beareth. They ſpeak of a tree that bringeth forth all things needful for life in food and raiment. Chriſt is that tree of life, which hath brought forth all things that are needful unto life eternal: in him is the righteouſneſs which we (*b*) hunger after: in him is that water of life, which whoſo (*c*) drinketh of, ſhall thirſt no more. Oh how ſweet are the fruits of Chriſt's mediation to the faith of his ſaints! He that can find no relief in mercy, pardon, grace, acceptation with God, holineſs, ſanctification, *&c.* is an utter ſtranger to theſe things, (*d*) wine in the lees, that are prepared for believers. Alſo he hath ſhades for refreſhment and ſhelter. Shelter from wrath without, and refreſhment becauſe of wearineſs from within. The firſt uſe of the (*e*) ſhade, is to keep us from the heat of the ſun, as did *Jonah*'s gourd. When the heat of wrath is ready to ſcorch the ſoul; Chriſt interpoſing bears it all; under the ſhadow of his wings we ſit down conſtantly, quietly, ſafely putting our truſt in him. And all this with great delight. Yea who can expreſs the joy of a ſoul, ſafe ſhadowed from wrath, under the covert of the righteouſneſs of the Lord Jeſus? There is alſo refreſhment in a ſhade from wearineſs. *He is as the ſhadow of a great rock in a weary land*, Iſa. xxxii. 2. From the power of corruptions, trouble of temptations, diſtreſs of perſecutions, there is in him quiet reſt and repoſe, *Matth.* xi. 27, 28.

Having thus mutually deſcribed each other, and ſo made it manifeſt, that they cannot but be delighted in fellowſhip and communion, in the next verſes that communion of theirs is at large ſet forth and deſcribed. I ſhall briefly obſerve four things therein. Sweetneſs, Delight, Safety, Comfort.

(1.) Sweetneſs. *He brought me to the banqueting houſe*; or houſe of wine. It is all ſet forth under expreſſions of the greateſt ſweetneſs, and moſt delicious refreſhment, *Flagons*, *Apples*, *Wine*, &c. He entertains me, ſaith the ſpouſe, as ſome great perſonage. Great perſonages at great entertainments are had into the banqueting houſe, the houſe of wine, and dainties. Theſe are the preparations of grace and mercy, love, kindneſs, ſupplies revealed in the Goſpel, declared in the aſſemblies of the ſaints, exhibited by the Spirit. This love is better than Wine, *Cant.* i. 1. it is, not in meats and drinks, but *righteouſneſs and* (*f*) *peace*, *and joy in the Holy Ghoſt*. Goſ-

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(*a*) Cantic. v. 1 (*b*) Matth. v. 6. (*c*) John vii. 38. (*d*) Iſa. xxv. 6. Prov. ix. 1. (*e*) Jonah iv. 6. Iſa. xxv. 4. Iſa. xxxii. 2. 2 Cor. v. 21. Gal. iii, 13. Mal. iv. 2. (*f*) Rom. xiv. 17. John vii. 37 Prov. xxvii. 7.

pel dainties are ſweet refreſhments. Whether theſe *houſes of wine*, be the ſcriptures, the Goſpel, or the ordinances diſpenſed in the aſſemblies of the ſaints, or any eminent and ſignal manifeſtations of eſpecial love (as banqueting is not every day's work, nor uſed at ordinary entertainments) it is all one. Wine cheareth the heart of man, it maketh him forget his miſery, *Prov.* xxxi. 6, 7. it gives him a chearful look and countenance, *Gen.* xlix. 12. is that which is promiſed. The grace exhibited by Chriſt in his ordinances, is refreſhing, ſtrengthning, comforting, and full of ſweetneſs to the ſouls of the ſaints. Woe be to ſuch full ſouls, as loath theſe hony combs. But thus Chriſt makes all his aſſemblies to be banqueting houſes, and there he gives his ſaints entertainment.

(2.) Delight. The ſpouſe is quite raviſhed with the ſweetneſs of this entertainment, finding love and care and kindneſs beſtowed by Chriſt in the aſſemblies of the ſaints, hence ſhe cries out *v.* 5. *Stay me with flagons, comfort me with apples, for I am ſick of love.* Upon the diſcovery of the excellency and ſweetneſs of Chriſt in the banqueting houſe, the ſoul is inſtantly overpowered, and cries out to be made partaker of the fulneſs of it. *She is ſick of love*, not as ſome ſuppoſe fainting for want of a ſenſe of love, under the apprehenſions of wrath, but made ſick, and faint, even overcome with the mighty actings of that divine affection, after ſhe had once taſted of the ſweetneſs of Chriſt in the banqueting houſe. Her deſire deferred, makes her heart ſick, therefore ſhe cries *Stay me*, &c. I have ſeeen a glimpſe of the king in his beauty: taſted of the fruit of his righteouſneſs, my ſoul melteth in longing after him, Oh ſupport and ſuſtain my ſpirit with his preſence in his ordinances, thoſe flagons and apples of his banqueting houſe, or I ſhall quite ſink and faint! Oh what haſt thou done bleſſed Jeſus? I have ſeen thee and my ſoul is become as the chariots of *Amminadab*; let me have ſomething from thee to ſupport me, or I dye. When a perſon is fainting on any occaſion, theſe two things are to be done; ſtrength is to be uſed to ſupport him, that he ſink not to the ground; and comfortable things are to be applied to refreſh his ſpirits. Theſe two, the ſoul overpowered, and fainting with the force of its own love, raiſed by a ſenſe of Chriſt, prayeth for, it would have ſtrengthning grace to ſupport it in that condition, that it may be able to attend its duty; and conſolations of the Holy Ghoſt, to content, revive, and ſatiate it, until it come to a full enjoyment of Chriſt. And thus ſweetly and with delight is this communion carried on.

(3.) Safety. *His banner over me was love*, v. 4. The banner is an emblem of ſafety and protection, a ſign of the preſence of an hoſt. Perſons belonging to an army, do encamp under their banner in ſecurity. So did the children of *Iſrael* in the wilderneſs, every tribe kept their camps under their own ſtandard. It is alſo a token of ſucceſs and victory, *Pſal.* xx. 6. Chriſt hath a banner for his ſaints: and that is love. All their protection is from his love; and they ſhall have all the protection his love can give them. This ſafeguards them from hell, death, all their enemies, What ever preſſes on them, it muſt paſs through the banner of the love of the Lord Jeſus. They have then great ſpiritual ſafety, which is another ornament or excellency of their communion with him.

(4.) Supportment, and conſolation. *v.* 6. *His left hand is under my head, and his right hand doth embrace me.* Chriſt here hath the poſture of a moſt tender friend towards any one in ſickneſs, and ſadneſs. The ſoul faints with love; ſpiritual longings after the enjoyment of his preſence, and Chriſt comes in with his embraces. He nouriſheth and cheriſheth his church, *Epheſ.* v. 29. *Iſa.* lxiii. 13. Now the *hand under the head*, is ſupportment, ſuſtaining grace, in preſſures and difficulties: and the *hand that doth embrace*, the hand upon the heart, is joy and conſolation - in both Chriſt rejoyceth as the *bridegroom rejoyceth over the bride*, Iſa lxii. 5. Now thus to lye in the arms of Chriſt's love, under a perpetual influence of ſupportment and refreſhment, is certainly to hold communion with him. And hereupon *v.* 1. the ſpouſe is moſt earneſt for the continuance of this fellowſhip, charging all ſo to demean themſelves, that her beloved be not diſquieted, or provoked to depart.

In brief this whole book is taken up in the deſcription of the communion that is between the Lord Chriſt and his ſaints, and therefore it is very needleſs to take from thence any more particular inſtances thereof.

I ſhall only add that of *Prov.* ix. 1, 2, 3, 4, 5. *Wiſdom hath builded her houſe, ſhe hath hewn out her ſeven pillars. She hath killed her beaſts, ſhe hath mingled her wine, ſhe hath alſo furniſhed her table. She hath ſent forth her maidens, ſhe cryeth upon the higheſt places of the city: Whoſo is ſimple, let him turn in hither, as for him that wanteth underſtanding ſhe ſaith to him, Come eat of my bread, and drink of the wine that I have mingled.*

The Lord Chriſt, the eternal wiſdom of the Father, and who of God is made unto us, wiſdom erects a ſpiritual houſe, wherein he makes proviſion for the entertainment of thoſe gueſts whom he ſo freely invites. His church is the houſe which he hath built on a perfect number of pillars, that it might have a ſtable foundation: his ſlain beaſts, and mingled wine wherewith his table is furniſhed, are thoſe ſpiritual fat things of the Goſpel, which he hath prepared for thoſe that come in upon his invitation: ſurely to eat of this bread, and drink of this wine, which he hath ſo graciouſly prepared, is to hold fellowſhip with him; for in what ways or things is there nearer communion than in ſuch?

I might farther evince this truth, by a conſideration of all the relations wherein Chriſt and his ſaints do ſtand, which neceſſarily require that there be a communion between them, if we do ſuppoſe they are faithful in thoſe relations, but this is commonly treated on, and ſomething will be ſpoken to it, in one ſignal inſtance afterwards.

CHAP.

CHAP. II.

What it is, wherein we have peculiar fellowſhip with the Lord Chriſt. This is in grace. This proved, Joh. i. 14, 16, 17. 2 Cor. xiii. 14. 2 Theſſ. iii. 17, 18. *Grace, of various acceptations. Perſonal grace in Chriſt propoſed to conſideration. The grace of Chriſt as mediator intended,* Pſal. xlv. 2. Cant. v. 9. *Chriſt how white and ruddy. His fitneſs to ſave from the grace of union. His fullneſs to ſave. His ſuitableneſs to endear. Theſe conſiderations improved.*

HAVING manifeſted that the ſaints hold peculiar fellowſhip with the Lord *Jeſus*, it nextly follows, that we ſhew wherein it is that they have this peculiar communion with him.

Now this is in grace. This is every where aſcribed to him by the way of Eminency, *Joh.* i. 14. *He dwelt among us full of grace and truth.* Grace in the truth and ſubſtance of it. All that (*a*) went before was but typical and in repreſentation, in the truth and ſubſtance, it comes only by Chriſt. *Grace and truth is by Jeſus Chriſt*, v. 17. And of his *fulneſs we receive, and grace for grace*, v. 16. that is, we have communion with him in grace; we receive from him all manner of grace whatever, and therein have we fellowſhip with him.

So likewiſe in that apoſtolical benediction, wherein the communication of ſpiritual bleſſings from the ſeveral perſons unto the ſaints, is ſo exactly diſtinguiſhed; it is grace that is aſcribed to our *Lord Jeſus Chriſt*, 2 *Cor.* xiii. 14. *The grace of our Lord Jeſus Chriſt, and the love of God, and the communion of the Holy Ghoſt be with you all.*

Yea, *Paul* is ſo delighted with this, that he makes it his motto, and the token whereby he would have his epiſtles known, 2 *Theſſ.* iii. 17, 18. *The ſalutation of Paul with mine own hand, ſo I write, the grace of our Lord Jeſus Chriſt be with you all.* Yea he makes theſe two, *grace be with you*, and the *Lord Jeſus be with you*, to be equivalent expreſſions; for whereas he affirmeth the one to be the *token* in all his epiſtles, yet ſometimes he uſeth the one only, ſometimes the other of theſe, and ſometimes puts them both together. This then is that which we are peculiarly to eye in the Lord *Jeſus*, to receive it from him, even grace, Goſpel grace, revealed in, or exhibited by the Goſpel. He is the head ſtone in the building of the temple of God, to whom grace, grace, is to be cryed, *Zech.* iv. 7.

Grace is a word of various acceptations. In its moſt eminent ſignifications it may be referred unto one of theſe three heads,

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(*a*) Acts xv. 11. Rom. xvi. 24. 1 Cor. xvi. 23. 2 Cor. xiii. 14. Gal. vi. 18. Epheſ. vi. 24.

1. Grace of perſonal preſence and comelineſs. (*a*) So we ſay a graceful and comely perſon, either from himſelf or his ornaments. This in Chriſt, upon the matter, is the ſubject of near one half of the book of canticles, it is alſo mentioned, *Pſal.* 45. 2. *Thou art fairer than the children of men; grace is poured into thy lips.* And unto this firſt head in reſpect of Chriſt, do I refer alſo that acceptation of grace, which in reſpect of us, I fix in the third place. Thoſe inconceivable gifts and fruits of the ſpirit, which were beſtowed on him, and brought forth in him, concur to his perſonal excellency, as will afterward appear.

2. Grace of free favour and acceptance. (*b*) By this *grace we are ſaved*, that is, the free favour and gracious acceptation of God in Chriſt. In this ſenſe is it uſed in that frequent expreſſion, *If I have found grace in thy ſight*, that is, if I be freely and favourably accepted before thee. So he giveth grace, that is, favour, to the humble, *Jam.* iv. 6. *Gen.* xxxix. 21. *chap.* 41. 37. *Acts* vii. 10. 1 *Sam.* ii. 26. 2 *Kings* xxv. 27, &c.

3. The fruits of the ſpirit, ſanctifying and renewing our natures, enabling unto good, and preventing from evil, are ſo termed. Thus the Lord tells *Paul*, his *grace was ſufficient for him*, that is, the aſſiſtance againſt temptation which he afforded him, *Col.* iii. 16. 2 *Cor.* viii. 6, 7. *Heb.* xii. 28.

Theſe two latter, as relating unto Chriſt, in reſpect of us who receive them, I call purchaſed grace, being indeed purchaſed by him for us, and our communion with him therein, is termed a fellowſhip in his ſufferings, and the power of his reſurrection, *Phil.* iii. 10.

Let us begin with the firſt, which I call perſonal grace, and concerning that do theſe two things.

(1.) Shew what it is, and wherein it conſiſteth, I mean the perſonal grace of Chriſt. And

(2.) Declare how the Saints hold immediate communion with him therein.

To the handling of the firſt, I ſhall only premiſe this obſervation. It is Chriſt as mediator of whom we ſpeak, and therefore by the grace of his perſon, I underſtand not,

[1.] The glorious excellencies of his deity, conſidered in it ſelf, abſtracting from the office which for us, as God and man, he undertook.

[2.] Nor the outward appearance of his human nature, neither when he converſed here on earth, bearing our infirmities (whereof, by reaſon of the charge that was laid upon him, the prophet gives quite another character, *Iſa.* lii. 14.) concerning which ſome of the ancients were very poetical in their expreſſions: nor yet as now exalted in glory; a vain imagination whereof, makes many bear a falſe, a corrupted reſpect unto Chriſt, even upon carnal apprehenſions of the mighty exaltation of the human nature, which is but to know Chriſt after the fleſh, 2 *Cor.* v. 19. a miſchief much improved by the abomination of fooliſh Imagery. But this is that which I intend; the graces of the perſon of Chriſt, as he is veſted with the office of mediation, his ſpiritual eminency, comelineſs and beauty, as appointed and anointed by the father unto the great work of bringing home all his elect unto his boſom.

Now in this reſpect the ſcripture deſcribes him as exceeding excellent, comely, and deſirable, far above compariſon with the chiefeſt, choiceſt, created good, or any endearment imaginable.

(*a*) Prov. i. 9, 3, 32, 34. Cant. iii. 6, 7, 8, 9, 10, 11. Cant. v. 9, 10, 11, 12, 13, 14, 15, 16, *&c.* (*b*) Ezra ix. 8. Acts iv. 33. Luke ii 40. Eſther ii. 17. Pſal. lxxxiv. 11. Epheſ. ii. 5. Acts xv. 40, xviii. 27. Rom. i. 7, iv, 4, 16, v, 2, 20, xi, 5, 6. 2 Theſſ. ii. 16. Titus iii. 7. Rev. i. 4, *&c.*

Pſal. xlv. 2. *Thou art fairer than the children of men, grace is poured into thy lips.* (*a*) He is beyond compariſon, more beautiful and gracious than any here below, יפיפית japhiaphia, the word is doubled to increaſe its ſignificancy, and to exalt its ſubject beyond all compariſon. משיחא עדיפ מבני נשא שופדך מלכא ſays the chaldee paraphraſt, *Thy fairneſs, o king meſſiah, is more excellent than the ſons of men.* Pulcher admodum præ filiis hominum, exceeding deſirable. Inward beauty and glory is here expreſſed by that of outward ſhape, form and appearance; (*b*) becauſe that was ſo much eſteemed in thoſe who were to rule or govern, *Iſa.* iv. 2. The prophet terming of him the *branch of the Lord*, and *the fruit of the earth*, affirms that he ſhall be beautiful and glorious, excellent and comely; for in him dwelleth the fulneſs of the Godhead bodily, *Col.* ii. 9.

Cantic. v. 9. The ſpouſe is enquired of as to this very thing, even concerning the perſonal excellencies of the Lord Chriſt her beloved. *What is thy beloved*, ſay the Daughters of *Jeruſalem*, *more than another beloved, o thou faireſt among women, what is thy beloved more than another beloved?* and ſhe returns this anſwer, *v.* 10. *My beloved is white and ruddy the chiefeſt among ten thouſand.* And ſo proceedeth to a particular deſcription of him by his excellencies, to the end of the *chapter*, and there concludeth that *he is altogether lovely*, v. 16. whereof at large afterwards. Particularly he is here affirmed to be *white* and *ruddy*, a due mixture of which colours, compoſes the moſt beautiful complexion.

1.) He is *white* in the glory of his deity, and ruddy in the preciousneſs of his humanity. *His teeth are white with milk, and his eyes are red with wine*, Gen. xlix. 12. Whiteneſs, if I may ſo ſay, is the complexion of glory; in that appearance of the moſt high, the antient of days, *Dan.* vii. 9. it is ſaid, His *garment was white as ſnow, and the hair of his head as pure wool.* And of Chriſt in his Transfiguration, when he had on him a mighty luſtre of the deity, *His face did ſhine as the ſun, and his raiment was white as the light*, Matth. xvii. 2. which in the phraſe of another evangeliſt, is, *as white as ſnow, ſo as no fuller on earth could white them*, Mark ix. 3. It was a divine, heavenly, ſurpaſſing glory that was upon him, *Revel.* i. 14. Hence the angels and glorified ſaints, that always behold him, and are fully tranſlated into the image of the ſame glory, are ſtill ſaid to be in white Robes. (*c*) His whiteneſs is his deity, and the glory thereof. And on this account, the *chaldee paraphraſt* aſcribes this whole paſſage, unto God. *They ſay*, ſaith he, *to the houſe of* Iſrael, *who is the God whom thou wilt ſerve?* &c. *Then began the congregation of* Iſrael *to declare the praiſes of the ruler of the world, and ſaid, I will ſerve that God who is cloathed in a garment white as ſnow, the ſplendor of the glory of whoſe countenance is as fire.* He is alſo ruddy in the beauty of his humanity; man was called *Adam* from the red earth whereof he was made. The word ואום דידי צח here uſed points him out as the ſecond *Adam*, partaker of *fleſh and blood*; *becauſe the children alſo partook of the ſame*, Heb. ii. 14. The beauty and comelineſs of the Lord *Jeſus* in the union of both theſe in one perſon, ſhall afterwards be declared.

2.) He is white in the beauty of his innocency, and holineſs, and ruddy in the blood of his oblation. Whiteneſs is the badge of innocency and holineſs.

(*a*) Iſa. xi. 1. Jerem. xxiii. 5, xxxiii. 15. Zech. iii. 8, vi, 12. (*b*) Ὡς ἡδὺ καλὸς ὅταν ἔχει νοῦν σώφρονα, πρῶτον μὲν εἶδος ἄξιον τυραννίδος. Porphyr. in Iſag. inde *Suetonius* de *Domitiano*, Commendari ſe verecundia oris adeo ſentiebat, ut apud ſenatum ſic quondam jactaverit; Uſque adhuc certè animum meum probaſtis & vultum, *Sueton. Domit. cap.* 18. Formæ elegantia in rege laudatur, non quod per ſe decor oris magni æſtimari debeat, ſed quia in ipſo vultu ſæpe reluceat generoſa indoles, *Calvin. in loc.* (*c*) Rev. iii. 4, 5, 6, 11, 7, 9, 13, 19, 14.

lineſs. It is ſaid of the *Nazarites* for their typical holineſs, *They were purer than ſnow, and whiter than milk*, Lam. iv. 7. And the prophet ſhews us, that *ſcarlet, red*, and *crimſon*, are the colours of ſin and guilt, *whiteneſs* of innocency, *Iſa.* i. 18. Our beloved was a lamb without ſpot or blemiſh, 1 *Pet.* i. 18. *He did no ſin, neither was there any guile found in his mouth*, 1 Pet. ii. 22. *He is holy, harmleſs, undefiled, ſeparate from ſinners*, Heb. vii. 24. as afterwards will appear; and yet he, who was ſo white in his innocency, was made ruddy in his own blood, and that two ways, naturally, in the pouring out of his blood, his precious blood, in that agony of his ſoul, when thick drops of blood trickled to the ground, *Luke* xxii. 24. as alſo when the whips and thorns, nails and ſpears, poured it out abundantly, *there came forth blood and water*, Joh. xix. 34. He was ruddy, by being drenched all over in his own blood. And morally, by the imputation of ſin, whoſe colour is red and crimſon. *God made him to be ſin for us, who knew no ſin*, 2 Cor. v. 21. He who was white, became ruddy for our ſakes, pouring out his blood an oblation for ſin. This alſo renders him graceful, by his whiteneſs he fulfilled the law, by his redneſs he ſatisfied juſtice, *This is our beloved, o ye daughters of* Jeruſalem.

3.) His endearing excellency in the adminiſtration of his kingdom is hereby alſo expreſſed. (*a*) He is white in love and mercy unto his own; red with juſtice and revenge towards his enemies, *Iſa.* lxiii. 3. *Revel.* xix. 13.

There are three things in general, wherein this perſonal excellency and grace of the Lord Chriſt doth conſiſt.

(1. His fitneſs to ſave, from the grace of union, and the proper neceſſary effects thereof.

(2. His fulneſs to ſave, from the grace of communion, or the free conſequences of the grace of union.

(3. His excellency to endear, from his compleat ſuitableneſs to all the wants of the ſouls of men.

(1. His fitneſs to ſave his being ἱκανὸς, a *fit ſaviour* ſuited to the work, and this I ſay is from his grace of union. The uniting of the natures of God and man in one perſon, made him fit to be a ſaviour to the uttermoſt. He lays his hand upon God by partaking of his nature, *Zech.* xiii. 7. and he lays his hand upon us, by being partaker of our nature, *Heb.* ii. 14, 16. and ſo becomes a days-man, or umpire between both. By this means, he fills up all the diſtance that was made by ſin between God, and us, and we who were *far off, are made nigh in him.* Upon this account it was, that he had room enough in his breaſt to receive, and power enough in his ſpirit to bear all the wrath that was prepared for us, ſin was infinite only in reſpect of the object, and puniſhment was infinite in reſpect of the ſubject. This ariſeth from his union.

Union is the conjunction of the two natures of God or man in one perſon, *Joh.* i. 14. *Iſa.* ix. 6. *Rom.* 1. 3, 9, 5. the neceſſary conſequences whereof are;

[1.] The ſubſiſtence of the human nature in the perſon of the ſon of God, having no ſubſiſtence of its own, *Luke* i. 35. 1 *Tim.* 3. 16.

[2.] Κοινωνία ἰδιωμάτων, that *communication of attributes* in the perſon, whereby the properties of either nature, are promiſcuouſly ſpoken of the perſon of Chriſt, under what name ſoever, of God and man, he be ſpoken of, *Act.* xx. 28. iii. 21.

(*a*) Alii candidum exponunt eſſe puris & probis, rubrum & cruentum reprobis ad eos puniendos ut Iſ. 63. dicitur. מדועאדם ללבושך Cur rubent veſtimenta tua? quod noſtri minus recte de Chriſti paſſione exponunt, *Merc. in loc.* (*b*) Revel. vi. 2.

[3.] The execution of his office of mediation in his ſingle perſon in reſpect of both natures, wherein is conſiderable, ὁ ἐνεργῶν, the *agent*, Chriſt himſelf, God and man; he is the *principium quo* ἐνεργητικὸν; the principle that gives life and efficacy to the whole work. And then the *principium quod*; that which operates, which is both natures diſtinctly conſidered. As alſo the ἐνέργεια, or δραστικὴ τῆς φύσεως κίνησις; the *effectual working it ſelf of each nature*; and laſtly the ἐνέργημα or ἀποτέλεσμα, the effect produced, which ariſeth from all, and relates to them all; ſo reſolving the excellency I ſpeak of, into his perſonal union.

(2. His fulneſs to ſave from the grace of communion, or the effects of his union, which are free, and conſequences of it, which is all the furniture that he received from the father by the union of the ſpirit, for the work of our ſalvation. He is able to *ſave unto the uttermoſt them that come unto God by him*, Heb. vii. 26. having all fulneſs unto this end communicated unto him; *For it pleaſed the Father that in him all fulneſs ſhould dwell.* Col. i. 19. And he received not the ſpirit by meaſure, *Joh.* iii. 34. and from this fulneſs, he makes out a ſuitable ſupply unto all that are his; *grace for grace*, Joh. i. 16. had it been given him by meaſure we had exhauſted it.

(3. His excellency to endear, from his compleat ſuitableneſs to all the wants of the ſouls of men. There is no man whatever, that hath any want in reference unto the things of God, but Chriſt will be unto him that which he wants, I ſpeak of thoſe who are given him of his father. Is he dead? (*a*) Chriſt is Life. Is he weak? Chriſt is the power of God, and the wiſdom of God. Hath he the ſenſe of guilt upon him? Chriſt is compleat righteouſneſs, the *Lord our righteouſneſs*. Many poor creatures are ſenſible of their wants, but know not where their remedy lies. Indeed whether it be life, or light, power or joy, all is wrapped up in him.

This then for the preſent may ſuffice in general to be ſpoken of the perſonal grace of the Lord Chriſt. He hath a fitneſs to ſave, having pity, and ability, tenderneſs and power to carry on that work to the uttermoſt; and a fulneſs to ſave, of redemption and ſanctification, of righteouſneſs and the ſpirit; and a ſuitableneſs to the wants of all our ſouls, whereby he becomes exceeding deſirable, yea altogether lovely, as afterward will appear in particular. And as to this in the firſt place have the ſaints diſtinct fellowſhip with the Lord Chriſt, the manner whereof ſhall be declared in the enſuing *chapter*.

Only from this entrance that hath been made into the deſcription of him with whom the ſaints have communion, ſome motives might be taken to ſtir us up thereunto, as alſo conſiderations to lay open the nakedneſs and inſufficiency of all other ways and things, unto which men engage their thoughts and deſires. Something may be now propoſed. The daughters of *Jeruſalem*, ordinary common profeſſors, having heard the ſpouſe deſcribing her beloved, *Cant.* v. 4, 10, *&c.* inſtantly are ſtirred up to ſeek him together with her, *chap.* 6. 1. *Whither is thy beloved turned aſide, that we may ſeek him with thee?* What *Paul* ſays of them that crucified him, may be ſpoken of all that reject him, or refuſe communion with him. *Had they known him they would not have crucified the Lord of glory*, did men know him, were they acquainted in any meaſure with him, they would not ſo reject the Lord of glory. Himſelf calls them ſimple ones, fools and ſcorners, that deſpiſe his gracious invitation, *Prov.* i. 24. There is none deſpiſe Chriſt, but only they that know him not; whoſe eyes the God of this world hath

(*a*) Col. iii. 4. 1 Cor. i. 24, 30. Jerem. xxii. 6.

blinded that they ſhould not behold his glory. The ſouls of men do naturally ſeek ſomething to reſt and repoſe themſelves upon; ſomething to ſatiate and delight themſelves withal, with which they hold communion; and there are two ways whereby men proceed in the purſuit of what they ſo aim at. Some ſet before them ſome certain end; perhaps, pleaſure, profit, or, in religion it ſelf, acceptance with God; others ſeek after ſome end, but without any certainty, pleaſing themſelves now with one path, now with another; with various thoughts and ways, like them, *Iſa.* xlvii. 10. becauſe ſomething comes in by the life of the hand, they give not over tho' weary; in what condition ſoever you may be, either in greedineſs purſuing ſome certain end, be it ſecular or religious, or are wandring away in your own imaginations, wearying your ſelves in the largeneſs of your ways, compare a little what you aim at, or what you do, with what you have already heard of *Jeſus* Chriſt; if any thing you deſign be like to him, if any thing you deſire be equal to him, let him be rejected as one that hath neither form nor comelineſs in him; but if indeed all your ways be but vanity and vexation of ſpirit, in compariſon of him, why do you ſpend your thoughts for that which is not bread, and your labour for that which ſatisfies not?

Uſe 1. You that are yet in the flower of your days, full of health and ſtrength, and with all the vigour of your ſpirits, do purſue ſome one thing, ſome another, conſider I pray, what are all your beloveds, to this beloved? what have you gotten by them? Let us ſee, the peace, quietneſs, aſſurance of everlaſting bleſſedneſs that they have given you, their paths are crooked paths, who ere goes in them ſhall not know peace. Behold here a fit object for your choiceſt affections; one in whom you may find reſt to your ſouls, one in whom there is nothing will grieve and trouble you to eternity. Behold he ſtands at the door of your ſouls and knocks, oh reject him not, leaſt you ſeek him and find him not; pray ſtudy him a little; you love him not becauſe you know him not. Why doth one of you ſpend his time in idleneſs and folly, and waſting of precious time, perhaps debauchedly; why doth another aſſociate and aſſemble himſelf with them that ſcoff at religion and the things of God? Meerly becauſe you know not our dear Lord *Jeſus*, oh when he ſhall reveal himſelf to you, and tell you he is *Jeſus* whom you have ſlighted and refuſed, how will it break your hearts, and make you mourn like a dove, that you have neglected him. And if you never come to know him, it had been better you had never been, whileſt it is called to day then harden not your hearts.

Uſe 2. You that are perhaps ſeeking earneſtly after a righteouſneſs, and are religious perſons, conſider a little with your ſelves, hath Chriſt his due place in your hearts? is he your all? does he dwell in your thoughts? do you know him in his excellency and deſirableneſs? do you indeed account all things loſs and dung for his exceeding excellency? or rather, do you prefer almoſt any thing in the world before it? but more of theſe things afterwards.

CHAP. III.

Of the way and manner whereby the ſaints hold communion with the Lord Chriſt, as to perſonal grace. The conjugal relation between Chriſt and the ſaints, Cant. ii. 16. Iſa. xliv. 5, *&c.* Cant. iii. 11. *opened. The way of communion in conjugal relation,* Hoſ. iii. 3. Cant. i. 15. *on the part of Chriſt, on the part of the ſaints.*

THE next thing that comes under conſideration, is the way whereby we hold communion with the Lord Chriſt, in reſpect of that perſonal grace, whereof we have ſpoken. Now this the ſcripture manifeſts to be by the way of a conjugal relation, he is married unto us, and we unto him; which ſpiritual relation is attended with ſuitable conjugal affections. And this gives us fellowſhip with him, as to his perſonal excellencies. This the ſpouſe expreſſeth, *Cant.* ii. 16. *My beloved is mine, and I am his.* He is *mine*, I poſſeſs him, I have intereſt in him, as my head, and my husband, and I am *his*, poſſeſſed of him, owned by him, given up unto him, and that as to my beloved in a conjugal relation.

So *Iſa.* liv. 5. *Thy maker is thine husband, the Lord of hoſts is his name, and thy redeemer is the holy one of* Iſrael, *the God of the whole Earth ſhall he be called.* This is yielded as the reaſon, why the Church ſhall not be aſhamed nor confounded in the midſt of her troubles and trials, ſhe is married unto her maker, and her redeemer is her husband. And *Iſa.* lxi. 10. ſetting out the mutual glory of Chriſt and his Church in their walking together, he ſaith it is, as a *Bridegroom decketh himſelf with ornaments, and as a bride adorneth her ſelf with jewels.* Such is their condition, becauſe ſuch is their relation, which he alſo farther expreſſeth, ch. 62. v. 5. *As the bridegroom rejoyceth over the bride, ſo ſhall thy God rejoyce over thee.* As it is with ſuch perſons in the day of their eſpouſals, in the day of the gladneſs of their hearts, ſo is it with Chriſt and his ſaints in this relation, he is a husband to them, providing that it may be with them according to the ſtate and condition whereinto he hath taken them.

To this purpoſe we have his faithful engagement, *Hoſ.* ii. 19, 20. *I will,* ſaith he, *betroth thee unto me for ever, yea I will betroth thee unto me in righteouſneſs, and in judgments, and in loving kindneſs, and in mercies, I will even betroth thee unto me in faithfulneſs.* And it is the main deſign of the miniſtry of the Goſpel to prevail with men to give up themſelves unto the Lord Chriſt, as he reveals his kindneſs in this engagement. Hence *Paul* tells the *Corinthians*, 1 *Epiſt.* ch. 11. v. 2. that he had *eſpouſed them unto one husband*, that he might preſent them as a chaſt virgin unto Chriſt. This he had prevailed upon them for by the preaching of the Goſpel, that they ſhould give up themſelves as a virgin, unto him who had betrothed them to himſelf, as an husband.

And this is a relation wherein the Lord Jeſus is exceedingly delighted; and inviteth others to behold him in this his glory. *Cant.* iii. 11. *Go forth,* ſaith he, *O ye daughters of* Jeruſalem, *and behold king* Solomon *with the crown wherewith his mother crowned him, in the day of his eſpouſals, and in the day of the gladneſs of his heart.* He calls forth the daughters of *Jeruſalem,* all ſorts of profeſſors, to conſider him in the condition of betrothing and eſpouſing his Church unto himſelf, moreover he tells them that they ſhall find on him two things eminently upon this account. (1.) Honour, It is the day of his coronation, and his ſpouſe is the crown, wherewith he is crowned. For as Chriſt is a diadem of beauty, and a crown of glory unto *Sion, Iſaiah* xxviii. 5. So *Sion* alſo is a diadem, and a crown unto him, *Iſa.* lxii. 3. Chriſt makes this relation with his ſaints to be his glory and his honour. (2.) Delight. The day of his eſpouſals, of taking poor ſinful ſouls into his boſom, is the day of the gladneſs of his heart. *John* was but the friend of the bridegroom, that ſtood and heard his voice, when he was taking his bride unto himſelf, and he rejoyced greatly, *Joh.* iii. 29. how much more then muſt be the joy and gladneſs of the bridegroom himſelf, even that which is expreſſed, *Zeph.* iii. 14. *He rejoyceth with joy, he joys with ſinging.*

It is the gladneſs of the heart of Chriſt, the joy of his ſoul, to take poor ſinners into this relation with himſelf. He rejoyced in the thoughts of it from eternity, *Prov.* viii. 31. And always expreſſeth the greateſt willingneſs to undergo the hard task required thereunto, *Pſalm* xl. 7, 8. *Heb.* x. 7, 8. yea he was pained as a Woman in travail, until he had accompliſhed it, *Luke* xii. 15. becauſe he loved his church he gave himſelf for it, *Epheſ.* v. 26. *Deſpiſing the ſhame, and enduring the Croſs,* Heb. xiii. 2. that he might enjoy his bride; that he might be for her, and ſhe for him, and not for another, *Hoſ.* iii. 3. This is his joy, when he is thus crowned by his mother. It is believers that are mother, and brother of this *Solomon, Matth.* xii. 49, 50. They crown him in the day of his eſpouſals, giving themſelves to him, and becoming his glory, 2 *Cor.* viii. 23.

Thus he ſets out his whole communion with his church under this alluſion, and that moſt frequently. The time of his taking the church unto himſelf, is the day of his marriage, and the church is his bride, his wife, *Revel.* xix. 7, 8. The entertainment he makes for his ſaints, is a wedding ſupper, *Matth.* xxii. 3. The graces of his church, are the ornaments of his queen, *Pſal.* xlv. v. 9, 10, 10, 11, 12, 13, 14. And the fellowſhip he hath with his ſaints, is as that which thoſe who are mutually beloved in a conjugal relation to hold, *Cant.* 1. Hence *Paul* in deſcribing theſe two, makes ſuddain and inſenſible tranſitions from one to the other, *Epheſ.* v. from v. 22. unto v. 32. concluding the whole with an application unto Chriſt and the church.

It is now to be enquired in the next place, how it is that we hold communion with the perſon of Chriſt, in reſpect of conjugal relations and affections, and wherein this doth conſiſt. Now herein there are ſome things that are common unto Chriſt and the ſaints, and ſome things that are peculiar to each of them, as the nature of this relation doth require. The whole may be reduced unto theſe two heads.

1. A mutual reſignation of themſelves one to the other.
2. Mutual conſequential conjugal affections.

1. There is a mutual reſignation or making over of their perſons one to another. This is the firſt act of communion, as to the perſonal grace of

Chriſt. Chriſt makes himſelf over to the ſoul to be his, as to all the love, care, and tenderneſs of an husband; and the ſoul gives up it ſelf wholly unto the Lord Chriſt, to be his, as to all loving, tender obedience. And herein is the main of Chriſt and the ſaints eſpouſals. This in the prophet is ſet out under a parable of himſelf and an harlot, *Hoſ.* iii. 3. *Thou ſhalt abide for me*, ſaith he unto her, *thou ſhalt not be for another, and I will be for thee.* Poor harlot, ſaith the Lord Chriſt, I have bought thee unto my ſelf with the price of mine own blood, and now this is that which we will conſent unto, I will be for thee, and thou ſhalt be for me, and not for another.

(1.) Chriſt gives himſelf to the ſoul with all his excellencies, righteouſneſs, preciouſneſs, graces and eminencies, to be its ſaviour, head, and husband, for ever to dwell with it, in this holy relation. He looks upon the ſouls of his ſaints, likes them well, and counts them fair, and beautiful, becauſe he hath made them ſo. *Cant.* i. 15. *Behold thou art fair my companion, behold thou art fair, thou haſt doves eyes.* Let others think what they pleaſe, Chriſt redoubles it, that the ſouls of his ſaints are very beautiful, even perfect thro' his comelineſs which he puts upon them, *Ezek.* xv. 14. *Behold thou art fair, thou art fair*; (*a*) particularly that their ſpiritual light is very excellent and glorious, like the eyes of a dove, tender, diſcerning, clear and ſhining. Therefore he adds that pathetical wiſh of the enjoyment of this his ſpouſe, *chap.* ii. 14. O *my dove*, ſaith he, *that art in the clefts of the rock, in the ſecret places of the ſtairs, let me hear thy voice, let me ſee thy countenance, for ſweet is thy voice, and thy countenance is comely.* Do not hide thy ſelf as one that flies to the clefts of the rocks, be not dejected as one that hides her ſelf behind the ſtairs, and is afraid to come forth to the company that enquires for her. Let not thy ſpirit be caſt down at the weakneſs of thy ſupplications, let me yet hear thy ſighs and groans, thy breathings and pantings to me, they are very ſweet, very delightful, and thy ſpiritual countenance, thy appearance in heavenly things, is comely and delightful unto me. Neither doth he leave her thus, but *chap.* iv. 8. preſſeth her hard to a cloſe communication with him in this conjugal bond. *Come with me, from* Lebanon, my ſpouſe, *with me from* Lebanon, *look from the top of* Amana, *from the top of* Shenir *and* Hermon, *from the lyons dens, and the mountains of the Leopards.* Thou art in a wandring condition, as the *Iſraelites* of old, among lyons and leopards, ſins and troubles, come from thence unto me, and I will give thee refreſhment, *Matth.* xi. 27. upon this invitation the ſpouſe boldly concludes, *chap.* vii. 10. that the deſire of Chriſt is towards her, that he doth indeed love her, and aim at taking her unto this fellowſhip with himſelf. So in carrying on this union, Chriſt freely beſtoweth himſelf upon the ſoul. Precious and excellent as he is, he becometh ours. He makes himſelf to be ſo, and with him, all his graces. Hence ſaith the ſpouſe, my *beloved is mine*, in all that he is, he is mine. Becauſe he is righteouſneſs, *Iſa.* xlv. 24, 25. he is the Lord *our righteouſneſs*, *Jer.* xxiii. 6. Becauſe he is the wiſdom of God, and the power of God, he is made unto us wiſdom, *&c.* 1 *Cor.* i. 30. Thus *the branch of the Lord is beautiful and glorious, and the fruit of the earth is excellent, and comely to them that are eſcaped of* Iſrael, *Iſa.* iv. 2. This is the firſt thing on the part of Chriſt, the free donation and beſtowing of himſelf upon us to be our Chriſt, our beloved, as to all the ends and purpoſes of love, mercy, grace, and glory, whereunto in his mediation he is deſigned, in a marriage covenant, never to be broken. This is the ſum of what is intended. The Lord *Jeſus* Chriſt fitted and prepared by the accompliſhment and furniture of his perſon as mediator, and the large

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(*a*) Repetit non citra πάθος en tu puchra es, *Mercer.*

purchaſe of grace and glory which he hath made, to be an husband to his ſaints, his church, tenders himſelf in the promiſes of the Goſpel to them in all his deſirableneſs, convinces them of his good will towards them, and his all-ſufficiency for a ſupply of their wants, and upon their conſent to accept of him, which is all he requires or expects at their hands, he ingageth himſelf in a marriage covenant to be theirs for ever.

(2.) On the part of the ſaints. It is their free, willing conſent to receive, embrace, and ſubmit unto the Lord *Jeſus*, as their husband, Lord and Saviour, to abide with him, ſubject their ſouls unto him; and to be ruled by him for ever.

Now this in the ſoul, is either initial, or the ſolemn conſent at the firſt entrance of union, or conſequential, in renewed acts of conſent all our days. I ſpeak of it eſpecially in this latter ſenſe, wherein it is proper unto communion, not in the former, wherein it primarily intendeth union.

There are two things that compleat this ſelf reſignation of the ſoul.

[1.] The liking of Chriſt for his excellency, grace and ſuitableneſs, far above all other beloveds whatever, prefering him in the judgment and mind, above them all. In the place above-mentioned, *Cant.* v. 9, 10. the ſpouſe being earneſtly preſſed by profeſſors at large, to give in her thoughts concerning the excellency of her beloved, in compariſon of other endearments, anſwereth expreſly, that he is the *chiefeſt of ten thouſand*, yea *v.* 16. *altogether lovely*, infinitely beyond compariſon with the choiceſt created good or endearment imaginable. The ſoul takes a view of all that is in the world, the luſt of the fleſh, the luſt of the eyes, and the pride of life, and ſees it all to be vanity, that the world paſſeth away and the luſt thereof, 1 *Joh.* ii. 16, 17. theſe beloveds are no way to be compared unto him. It views alſo legal righteouſneſs, blameleſneſs before men, uprightneſs of converſation, duties upon conviction, and concludes of all as *Paul doth*, Phil. iii. 8. *Doubtleſs I count all theſe things loſs for the excellency of the knowledge of Chriſt Jeſus my Lord.* So alſo doth the church, *Hoſ.* xiv. 3, 4. reject all appearing aſſiſtances whatever, as goodly as *Aſhur*, as promiſing as Idols, that God alone may be prefered. And this is the ſoul's entrance into conjugal communion with Jeſus Chriſt as to perſonal grace, the conſtant prefering him above all pretenders to its affections, counting all loſs and dung in compariſon of him. Beloved peace, beloved natural relations, beloved wiſdom and learning, beloved righteouſneſs, beloved duties, all loſs compared with Chriſt.

[2.] The accepting of Chriſt by the will, as its only husband, Lord and Saviour. This is called receiving of Chriſt, *Joh.* i. 12. and is not intended only for that ſolemn act, whereby at firſt entrance we cloſe with him, but alſo for the conſtant frame of the ſoul in abiding with him, and owning of him, as ſuch. When the ſoul conſents to take Chriſt on his own terms, to ſave him in his own way, *Rom.* ix. 31, 32. xx, 3, 4. and ſays, Lord, I would have had thee and ſalvation in my way, that it might have been partly of mine endeavours, and as it were by the works of the law, I am now willing to receive thee and to be ſaved in thy way, meerly by grace, and tho' I would have walked according to my own mind, yet now I wholly give up my ſelf to be ruled by thy ſpirit, for in thee have I righteouſneſs and ſtrength, *Iſa.* xlv. 24. in thee am I juſtified and do glory, then doth it carry on communion with Chriſt as to the grace of his perſon. This it is to receive the Lord Jeſus in his comelineſs and eminency. Let believers exerciſe their hearts abundantly unto this thing. This is choice communion with the ſon *Jeſus* Chriſt. Let us receive him in all his excellencies as he beſtows himſelf upon us. Be frequent in thoughts of faith, comparing him with other beloveds; ſin, world, legal righteouſneſs, and preferring him before them, counting them all loſs and dung in compariſon of him. And let our ſouls be perſuaded of his ſincerity and willingneſs in giving himſelf, in all that he is, as mediator, unto us, to be ours; and let our hearts give up themſelves unto him; let us tell him, that we will be for him and not for another; let him know it from us, he delights to hear it, yea he ſays, ſweet is our voice, and our countenance is comely, and we ſhall not fail in the iſſue of ſweet refreſhment with him.

DIGRESSION I.

Some excellencies of Chriſt, propoſed to conſideration to endear our hearts unto him. His deſcription. Cant. v. *opened.*

TO ſtrengthen our hearts in the reſignation mentioned of our ſelves unto the Lord Chriſt, as our huſband, as alſo to make way for the ſtirring of us up to thoſe conſequential conjugal affections, of which mention ſhall afterwards be made, I ſhall turn aſide to a more full deſcription of ſome of the perſonal excellencies of the Lord Chriſt, whereby the hearts of his ſaints are indeed endeared unto him.

In the Lord our righteouſneſs then, may theſe enſuing things be conſidered, which are exceeding ſuitable to prevail upon our hearts to give up themſelves to be wholly his.

1. He is exceeding excellent and deſirable in his (*a*) deity, and the glory thereof. He is *Jehovah our righteouſneſs*, *Jerem.* xxiii. 6. In the rejoycing of *Sion* at his coming to her, this is the bottom, *Behold thy God*, Iſa. xl. 9. we have ſeen his glory, ſaith the apoſtle, what glory is that? The glory of the only begotten ſon of God, *Joh.* i. 14. The choiceſt ſaints have been afraid, and amazed at the beauty of an Angel; and the ſtouteſt ſinners have trembled at the glory of one of thoſe creatures in a low appearance, repreſenting but the back parts of their glory, who yet themſelves in their higheſt advancement do cover their faces at the preſence of our beloved, as conſcious to themſelves of their utter diſability to bear the rays of his glory, *Iſa.* vi. 2. *Joh.* xii. 39, 40. He is the fellow of the Lord of hoſts, *Zech.* xiii. 7. And tho' he once appeared in the form of a ſervant, yet then he thought it no *robbery to be equal unto God*, Phil. ii. 8. In the glory of this Majeſty he dwells in light inacceſſible. We cannot by ſearching *find out the Almighty to perfection*, it is high as heaven, what can we do? It is deeper than hell, *what can we know? The meaſure whereof is* longer than the earth, and broader then the Sea, *Job.* xi. 7, 8, 9. We may all ſay one to another of this, *Surely we are more brutiſh than any man, and have not the underſtanding of a man. We neither learned wiſdom, nor have the knowledge of the holy. Who*

(*a*) Num. xxi. 5. 1 Cor. x. 9. Pſal. lxviii. 19. Eph. iv. 8, 10. Pſal. lxxxvii. 7. Heb. ii. 10. Pſal. xcii. 26. Iſa. viii. 13. Luk. ii. 34. Rom. ix. 30. 1 Pet. 2. 6. Iſ. xl. 3. ch. 44. 6. ch. 45. 22. ch. 48. 12. Rom. xiv. 10. Revel. 1. 11. Malach. iii. 1. Pſ. ii. 12. Iſa. xxxv. 4. Iſa. lii. 5, 6. Iſa. xlv. 14, 15. Zech. ii. 8, 12. Zech. iii. 1. Zech. xii. 10. Matth. xvi. 17. Luk. 1. 16, 17. Joh. v. 18, 19. Joh. x. 30. Joh. i. 1, 3, 10, 14. Joh. vi. 62. Joh. viii. 23, 58. Col. i. 16. Heb. i. 2, 10, 11, 12. Joh. iii. 13, 31. Joh. xvi. 28. Mich. v. 2. Prov. viii. 23. Joh. xvii. 5. Jerem. xxiii. 6. 1 Joh. v. 20. Revel. i. 18, 4, 8. Act. xx. 28. 1 Joh. iii 16. Phil. ii. 6, 7, 8. 1 Tim. iii. 16. Heb. ii. 16. 1 Joh. iv. 3. Heb. x. 5. Joh. xx. 28. Rom. ix. 5. John v. 29, 30, 31. Matth. xvi. 16. Rom. viii. 32. Joh. iii. 16, 18. Col. i. 15. Joh. xvii. 10. Iſa. ix. 6. Col. ii. 9. 1 Cor. viii. 6. 1 Cor. ii. 8. Pſal. lxviii. 17.

hath aſcended up into heaven or deſcended? Who hath gathered the wind in his fiſt? who hath bound the waters in a garment? who hath eſtabliſhed the ends of the earth? what is his name, and what is his ſon's name, if ye can tell? *Prov.* xxx. 2, 3, 4.

If any one ſhould aſk now with them in the *Canticles*, what is in the Lord *Jeſus* our beloved, more than in other beloveds, that ſhould make him ſo deſirable, and amiable, and worthy of acceptation? what is he more than others? I aſk what is a King more then a beggar? Much every way. Alas! this is nothing; they were born alike, muſt dye alike, and after that is the judgment. What is an Angel more then a worm? a worm is a creature, and an Angel is no more, he that made the one to creep on the earth, made alſo the other to dwell in heaven. There is ſtill a proportion between theſe, they agree in ſomething. But what are all the nothings of the world, to the God infinitely bleſſed for evermore? ſhall the duſt of the balance, or the drop of the bucket be laid in the ſcale againſt him? this is he of whom the ſinners in *Sion* are afraid and cry, *Who amongſt us ſhall dwell with that devouring fire, who amongſt us ſhall inhabit with everlaſting burnings?* I might now give you a glimpſe of his excellency in many of thoſe properties and attributes, by which he diſcovers himſelf to the faith of poor ſinners. But as he that goes into a garden where there are innumerable flowers in great variety, gathers not all he ſees, but crops here and there one, and another; I ſhall endeavour to open a door, and give an inlet into the infinite excellency of the graces of the Lord Jeſus, as he is God bleſſed for evermore, preſenting the reader with one or two inſtances, leaving him to gather for his own uſe, what farther he pleaſeth. Hence then obſerve,

1.) The endleſs, bottomleſs, boundleſs grace and compaſſion that is in him, who is thus our huſband as he is the God of *Sion*. It is not the grace of a creature, nor all the grace that can poſſibly at once dwell in a created nature, that will ſerve our turn. We are too indigent to be ſuited with ſuch a ſupply. There was a fulneſs of grace in the human nature of Chriſt, *He received not the ſpirit by meaſure*, Joh. iii. 34. a fulneſs like that of light in the ſun, or of water in the ſea; I ſpeak not in reſpect of communication, but ſufficiency. A fulneſs incomparably above the meaſure of Angels, yet it was not properly an infinite fulneſs; it was a created, and therefore a limited fulneſs. If it could be conceived as ſeparated from the deity, ſurely ſo many thirſty guilty ſouls, as every day drink deep and large draughts of grace and mercy from him, would (if I may ſo ſpeak) ſink him to the very bottom, it could afford no ſupply at all, but only in a moral way. But when the conduit of his humanity is inſeparably united to the infinite inexhauſtible fountain of the deity, who can look into the depths thereof? If now there be grace enough for ſinners in an all-ſufficient God, it is in Chriſt. And indeed in any other there cannot be enough. The Lord gives this reaſon for the peace and confidence of ſinners, *Iſa.* liv. 4, 5. *Thou ſhalt not be afraid, nor confounded*, thou ſhalt not be put to ſhame, but how ſhall this be? ſo much ſin and not aſhamed? ſo much guilt and not confounded? *Thy maker*, ſaith he, *is thine huſband, the Lord of hoſts is his name, and thy redeemer, the holy one of* Iſrael, *the God of the whole earth ſhall he be called.* This is the bottom of all peace, confidence and conſolation, the grace and mercy of our maker, of the God of the whole earth. So are kindneſs and power tempered in him! he makes us and mars us! he is our God, and our goel, our redeemer. *Look unto me*, ſaith he, *and be ſaved, I am God and none elſe*, Iſa. xlv. 22. Surely one ſhall ſay, *In Jehovah have I ſtrength and righteouſneſs*, v. 24.

And on this ground it is, that if all the world ſhould (if I may ſo ſay) ſet themſelves to drink free grace, mercy and pardon; drawing (*a*) water continually from the wells of ſalvation; if they ſhould ſet themſelves to draw from one ſingle promiſe, an Angel ſtanding by, and crying, *Drink o my friends, yea drink abundantly*, take ſo much grace and pardon as ſhall be abundantly ſufficient for the world of ſin which is in every one of you; they would not be able to ſink the grace of the promiſe one hairs breadth. There is enough for millions of worlds if they were, becauſe it flows into it from an infinite bottomleſs fountain. *Fear not, o worm* Jacob, *I am God and not man*, is the bottom of ſinners conſolation. This is that head of gold mentioned, *Cant*. v. 11. that moſt precious fountain of grace and mercy. This infiniteneſs of grace in reſpect of its ſpring and fountain will anſwer all objections that might hinder our ſouls from drawing nigh to communion with him, and from a free embracing of him. Will not this ſuit us in all our diſtreſſes? what is our finite guilt before it? ſhew me the ſinner that can ſpread his iniquities to the dimenſions (if I may ſo ſay) of this grace? Here is mercy enough for the greateſt, the oldeſt, the ſtubborneſt tranſgreſſor, *Why will you dye, o ye houſe of Iſrael?* Take heed of them who would rob you of the deity of Chriſt, if there were no more grace for me, than what can be treaſured up in a meer man, I ſhould rejoyce my portion might be under rocks and mountains.

Conſider hence his eternal, free, unchangeable love. Were the love of Chriſt unto us, but the love of a meer man, tho' never ſo excellent, innocent and glorious, it muſt have a beginning, it muſt have an ending, and perhaps be fruitleſs. The love of Chriſt in his human nature towards his, is exceeding intenſe, tender, precious, compaſſionate, abundantly heightned by a ſenſe of our miſeries, feeling of our wants, experience of our temptations, all flowing from that rich ſtock of grace, pity and compaſſion, which on purpoſe for our good and ſupply, was beſtowed on him. But yet this love, as ſuch, cannot be infinite, nor eternal, nor from it ſelf abſolutely unchangeable. Were it no more, tho' not to be parallelled, nor fathomed, yet our Saviour could not ſay of it, as he doth, *As my father loveth me, ſo have I loved you*, Joh. xv. 9. His love could not be compared with, and equalled unto the divine love of the father, in thoſe properties of eternity, fruitfulneſs, and unchangeableneſs, which are the chief anchors of the ſoul, rolling it ſelf on the boſom of Chriſt. But now

[1.] It is eternal. *Come ye near unto me, hear you this, I have not,* ſaith he, *ſpoken from the beginning in ſecret, from the time that it was, there am I, and now the Lord God and his ſpirit hath ſent me*, Iſa. xlviii. 16. He himſelf is yeſterday, to day, and for ever, *Heb*. xiii. 8. and ſo is his love, being his who is alpha and omega, the firſt and the laſt, the beginning, and the ending, which is, which was, and which is to come, *Revel*. i. 11.

[2.] Unchangeable. Our love is like our ſelves; as we are, ſo are all our affections, ſo is the love of Chriſt, like himſelf, we love one, one day, and hate him the next, he changeth, and we change alſo; this day he is our right hand, our right eye, the next day cut him off, pluck him out, *Gen*. iv. 14, 15. Jeſus Chriſt is ſtill the ſame, and ſo is his love, *In the beginning he laid the foundation of the earth, and the heavens are the works of his hands, they ſhall periſh but he remaineth, they ſhall all wax old as doth a garment, and as a veſture ſhall he fold them up, and they ſhall be changed; but he is the ſame, and his years fail not*, Heb. i. 10, 11, 12. He is the Lord, and he changeth not, and therefore we are not conſumed. Whom he loves, he loves unto the end, *Mal*. iii. 6. *Joh*. xiii. 1. His love is ſuch as never had beginning, and never ſhall have ending. Ppp [3.] It

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(*a*) Cant. v. 1. Iſa. lv. 1. Revel. xxii. 17. Joh. vii. 37, 38.

[3.] It is alſo fruitful. Fruitful in all gracious iſſues and effects. A man may love another as his own ſoul, yet perhaps that love of his cannot help him, he may thereby pity him in priſon, but not relieve him, bemoan him in miſery, but not help him, ſuffer with him in trouble, but not eaſe him. We cannot love grace into a child, nor mercy into a friend, we cannot love them into heaven, tho' it may be the great deſire of our ſoul. It was love that made *Abraham* cry, oh that *Iſhmael* might live before thee! But it might not be. But now, the love of Chriſt, being the love of God, is effectual and fruitful in producing all the good things which he willeth unto his beloved. He loves life, grace and holineſs into us, he loves us alſo into covenant, loves us into heaven. Love in him is properly to will good to any one, whatever good Chriſt by his love wills to any, that willing is operative of that good.

Theſe three qualifications of the love of Chriſt, make it exceedingly eminent, and him exceeding deſirable. How many millions of ſins, in every one of the elect, every one whereof were enough to condemn them all, hath this love overcome? what mountains of unbelief doth it remove? look upon the converſation of any one ſaint, conſider the frame of his heart, ſee the many ſtains and ſpots, the defilements and infirmities, wherewith his life is contaminated, and tell me whether the love that bears with all this, be not to be admired. And is it not the ſame towards thouſands every day? what ſtreams of grace, purgings, pardoning, quickning, aſſiſting, do flow from it every day? This is our beloved, o ye daughters of *Jeruſalem*.

2. He is deſireable and worthy our acceptation, as conſidered in his humanity; even therein alſo in reference to us, he is exceedingly deſireable. I ſhall only in this note unto you two things.

(1.) Its freedom from ſin.
(2.) Its fulneſs of grace, in both which regards the ſcripture ſets him out as exceedingly lovely and amiable.

(1.) He was free from ſin, the (*a*) lamb of God, without ſpot, and without blemiſh. The male of the flock to be offered unto God, the curſe falling on all other oblations, and them that offer them, *Mal.* i. xiv. The purity of the ſnow is not to be compared with the whiteneſs of this lilly, of this (*b*) roſe of *Sharon*, even from the womb. *For ſuch an high prieſt became us, who is holy, harmleſs, undefiled, ſeparate from ſinners*, Heb. vii. 26. Sanctified perſons, whoſe ſtains are in any meaſure waſhed away, are exceeding fair in the eye of Chriſt himſelf. (*c*) *Thou art all fair*, ſaith he, *my beloved, thou haſt no ſpot in thee.* How fair then is he, who never had the leaſt ſpot or ſtain?

It is true, *Adam* at his creation had this ſpotleſs purity, ſo had the Angels. But they came immediately from the (*d*) hand of God, without concurrence of any ſecondary cauſe. (*e*) *Jeſus* Chriſt is a plant and root of a dry ground, a bloſſom from the ſtem of *Jeſſe*, a bud from the loins of ſinful man, born of a ſinner, after there had been no innocent fleſh in the world for four thouſand years, every one upon the roll of his genealogy being infected therewithal. To have a flower of wonderful rarity to grow in paradiſe, a garden of God's own planting, not ſullied in the leaſt, is not ſo ſtrange, but as the Pſalmiſt ſpeaks (in another kind) to hear of it in a wood, to find it in a foreſt, to have a ſpotleſs bud brought forth in the wilderneſs of corrupted nature, is a thing which Angels may deſire to look in-

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(*a*) Pet. ii. 24. (*b*) Cant. ii. 1. (*c*) Cant. i. 15, 16. chap. 4. 1, 10. (*d*) Eccleſ. vii. 29. (*e*) Iſa. liii. 2.

to. Nay more, this whole nature, was not only defiled, but alſo accurſed, not only unclean, but alſo guilty; guilty of *Adam*'s tranſgreſſion in whom we have all ſinned. That the human nature of Chriſt ſhould be derived from hence, free from guilt, free from pollution, this is to be adored.

But you will ſay, How can this be? Who can bring a clean thing from an unclean? How could Chriſt take our nature, and not the defilements of it, and the guilt of it? If (*a*) *Levi* paid tithes in the loins of *Abraham*, how is it that Chriſt did not ſin in the loins of *Adam?* To this I anſwer; there are two things in original ſin.

[1.] Guilt of the firſt ſin, which is imputed to us, we all ſinned in him, ἐφ' ᾧ πάντες ἥμαρτον, *Rom.* v. 12. whether we render it relatively *in whom*, or illatively, *being* all have ſinned, all is one: that one ſin is the ſin of us all, *omnes eramus unus ille homo:* we were all in covenant with him; he was not only a natural head, but alſo a federal head unto us; as Chriſt is to believers, *Rom.* v. 17. 1 *Cor.* xv. 22. ſo was he to us all, and his tranſgreſſion of that covenant is reckoned to us.

[2.] There is the derivation of a polluted, corrupted nature from him: (*b*) Who can bring a clean thing out of an unclean? that which is born of the fleſh is fleſh, and nothing elſe; whoſe wiſdom and mind is corrupted alſo; a polluted fountain will have polluted ſtreams. The firſt perſon corrupted nature, and that nature corrupts all perſons following; now from both theſe was Chriſt moſt free.

1.) Chriſt was never federally in *Adam*; and ſo not liable to the imputation of his ſin on that account. It is true, that ſin was (*c*) imputed to him, when he was made ſin; thereby he took *away the ſin of the world*, Joh. i. 29. but it was imputed to him in the covenant of the mediator, through his voluntary ſuſception; and not in the covenant of *Adam* by a legal imputation. Had it been reckoned to him as a deſcendent from *Adam*, he had not been a fit high-prieſt to have offered ſacrifices for us, as not being *ſeparate from ſinners*, *Heb.* vii. 25. Had *Adam* ſtood in his innocency, Chriſt had not been incarnate, to have been a mediator for ſinners, and therefore the counſel of his incarnation morally took not place (*d*) until after the fall; though he was in *Adam*, in a natural ſenſe from his firſt Creation, in reſpect of the purpoſe of God, *Luke* iii. 23, 38. yet he was not in him, in a law ſenſe, until after the fall; ſo that as to his own perſon, he had no more to do with the firſt ſin of *Adam*, than with any perſonal ſin of one whoſe puniſhment he voluntarily took upon him. As we are not liable to the guilt of thoſe progenitors who followed *Adam*, though naturally we were no leſs in them than him. Therefore did he, all the days of his fleſh ſerve God in a covenant of works; and was therein accepted with him; having done nothing that ſhould diſannul the virtue of that covenant as to him. This doth not then in the leaſt take off from his perfection.

2.) For the pollution of our nature, it was prevented in him from the inſtant of conception, *Luke* i. 35. *The holy Ghoſt ſhall come upon thee, and the power of the higheſt ſhall overſhadow thee, therefore alſo that holy thing that ſhall be born of thee, ſhall be called the ſon of God.* He was made of a Woman, *Gal.* iv. 6. But that portion whereof he was made, was ſanctified by the holy Ghoſt, that what was born thereof, ſhould be an holy thing; not only the conjunction and union of ſoul and body, whereby a Man becomes partaker of his whole nature, and therein of the pollution of ſin being a ſon of *Adam*, was prevented by the ſanctification of the holy Ghoſt, but it alſo accompanied the very ſeparation of

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(*a*) Heb. ix. 7, 10. (*b*) Job xiv. 4. Joh. iii. 6. φρόνημα τῆς σαρκὸς, Rom. viii. 7. νοῦς τῆς σαρκὸς, Col. ii. 14. (*c*) 2 Cor. v. 21. (*d*) Gen. iii. 15.

his bodily ſubſtance in the womb, unto that ſacred purpoſe whereunto it was ſet apart: ſo that upon all accounts he is holy, harmleſs, undefiled. Add now hereunto, that he did no ſin, *neither was there any guile found in him*, 1 *Pet*. ii. 22. that he fulfilled all righteouſneſs, *Mat*. iii. 15. his Father being always well pleaſed with him, *v*. 17. on the account of his perfect obedience, yea, even in that ſenſe wherein he chargeth his Angels with folly, and thoſe inhabitants of heaven are not clear in his ſight, and his excellency and deſireableneſs in this regard will lie before us: ſuch was he, ſuch he is, and yet for our ſakes was he contented not only to be eſteemed by the vileſt of men, to be a tranſgreſſor, but to undergo from God, the puniſhment due to the vileſt ſinners. Of which afterwards.

The fulneſs of grace in Chriſt's human nature, ſets forth the amiableneſs and deſireableneſs thereof: ſhould I make it my buſineſs to conſider his perfections, as to this part of his excellency, what he had from the womb, *Luke* i. 35. what received growth and improvement, as to exerciſe in the days of his fleſh, *Luke* ii. 52. with the complement of them all, in glory, the whole would tend to the purpoſe in hand. I am but taking a view of theſe things *in tranſitu*. Theſe two things lie in open ſight to all at the firſt conſideration; all grace was in him, for the kinds thereof; and all degrees of grace for its perfections; and both of them make up that fulneſs that was in him; it is created grace that I intend, and therefore I ſpeak of the kinds of it; it is grace inherent in a created nature, not infinite, and therefore I ſpeak of the degrees of it.

For the fountain of grace the holy Ghoſt, *he received not him by meaſure*, *Joh*. iii. 34. and for the communications of the ſpirit, it pleaſed the Father that in him *ſhould all fulneſs dwell*, Col. i. 19. that in all things he might have the preheminence. But theſe things are commonly ſpoken unto.

This is the beloved of our ſouls! holy, harmleſs, undefiled; full of grace and truth; (*a*) full to a ſufficiency for every end of grace; full for practice, to be an example to men and Angels as to obedience; full to a certainty of uninterrupted communion with God; full to a readineſs of giving ſupply to others; full to ſuit him to all the occaſions and neceſſities of the ſouls of men; full to a glory not unbecoming a ſubſiſtence in the perſon of the ſon of God; full to a perfect victory in trials, over all temptations; full to an exact correſpondency to the whole law, every righteous and holy law of God; full to the utmoſt capacity of a limited, created, finite nature; full to the greateſt beauty and glory of a living temple of God; full to the full pleaſure and delight of the ſoul of his Father; full to an everlaſting monument of the glory of God in giving ſuch inconceivable excellencies to the ſon of man.

And this is the ſecond thing conſiderable, for the endearing of our ſouls to our beloved.

3. Conſider that he is all this in one perſon. We have not been treating of two, a God and a man; but of (*b*) one who is God and man. That word that was with God in the beginning, and was God, *Joh*. i. 1. is alſo made fleſh, *v*. 14. not by a converſion of its ſelf into fleſh, not by appearing in the outward ſhape, and likeneſs of fleſh, but by aſſuming that holy

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(*a*) John i. 16. 1 Cor. xi. 1. Epheſ. v. 2. 1 Pet. ii. 21. Matth. iii. 17. Joh. i. 18. Heb. ii. 15. ch. 7. 25. Joh. i. 14, 15. (*b*) Qui propter homines liberandos ab æterna morte homo factus eſt, & ita ad ſuſceptionem humanitatis noſtræ, ſine ſuæ majeſtatis diminutione inchoans, ut manens quod erat, aſſumēſq; quod non erat; veram ſervi formam, ei formæ, in qua Deo patri eſt æqualis, aduniret, ut nec minorem abſumeret glorificatio, nec ſuperiorem minueret aſſumptio; ſalva enim proprietate utriuſq; ſubſtantiæ, & in unam coëunte perſonam, ſuſcipitur à majeſtate humilitas, à virtute infirmitas, à mortalitate æternitas, & ad rependendū noſtræ conditionis debitum, natura inviolabilis, naturæ eſt unita paſſibili, &c. *Leo Serm*. 1. *de nat*.

thing that was born of the virgin, *Luke* i. 55. into perſonal union with himſelf. So the mighty God, *Iſ.* ix. 6. is a *child given unto us*; that holy thing that was born of the virgin, is called *the Son of God*, Luke i. 35. That which made the man Chriſt Jeſus to be a man, was the union of ſoul and body; that which made him that man, and without which he was not that man, was the ſubſiſtence of both united in the perſon of the Son of God. As to the proof hereof, I have ſpoken of it (*a*) elſewhere at large; I now propoſe it only in general, to ſhew the amiableneſs of Chriſt on this account; here lies, hence ariſes, the grace, peace, life, and ſecurity of the church, of all believers, as by ſome few conſiderations may be clearly evinced.

(1.) Hence was he fit (*b*) to ſuffer, and able to bear, whatever was due unto us; in that very action, wherein the ſon of man gave himſelf a ranſom for many, *Matth.* xx. 28. God redeemed his church with his own blood, *Act.* xx. 28. and therein was the love of God ſeen that he gave his life for us, 1 *Joh.* iii. 16. on this account was there room enough in his breaſt to receive the points of all the (*c*) ſwords that were ſharpned by the law againſt us, and ſtrength enough in his ſhoulders, to bear the burthen of that curſe that was due to us. Thence was he ſo willing to undertake the work of our redemption, *Heb.* x. 7, 8. *Lo I come to do thy will, o God*; becauſe he knew his ability to go thro' with it. Had he not been man, he could not have ſuffered, had he not been God, his ſuffering could not have availed either himſelf or us, he had not ſatisfied; the ſuffering of a meer man, could not bear any proportion to that which in any reſpect was infinite. Had the great and righteous God gathered together all the ſins, that had been committed by his elect from the foundation of the world, and ſearched the boſoms of all that were to come to the end of the world, and taken them all, from the ſin of their nature, to the leaſt deviation from the rectitude of his moſt holy law, and the higheſt provocation of their regenerate and unregenerate condition, and laid them on a meer holy innocent creature, oh! how would they have overwhelmed him, and buried him for ever out of the preſence of God's love! Therefore doth the apoſtle premiſe that glorious deſcription of him to the purging of our ſin. *He hath ſpoken to us by his ſon, whom he hath appointed heir of all things, by whom alſo he made the world; who being the brightneſs of his glory, and the expreſs image of his perſon, upholding all things by the word of his power, hath purged our ſins*, Heb. i. 2, 3. It was he that purged our ſin, who was the ſon and heir of all things, by whom the world was made, the brightneſs of his father's glory, and expreſs image of his perſon; he did it, he alone was able to do it. God was manifeſted in the fleſh (1 *Tim.* iii. 16.) for this work; the ſword awaked againſt him that was the fellow of the Lord of hoſts, *Zech.* xiii. 7. and by the wounds of that great ſhepherd, are the ſheep healed, 1 *Pet.* ii. 24, 25.

(2.) Hence doth he become an endleſs, bottomleſs fountain of grace to all them that believe. The fulneſs, that it pleaſed the father to commit to Chriſt, to be the great treaſury and ſtorehouſe of the church, did not, doth not lie in the human nature conſidered in it ſelf; but in the perſon of the mediator, God and man. Conſider wherein his communication of grace doth conſiſt, and this will be evident. The foundation of all is laid in his ſatisfaction, merit and purchaſe, theſe are the morally procuring cauſe of all

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(*a*) *Vind. Evan.* c. 7. (*b*) **Deus verus, & homo verus in unitatem Domini temperatur, ut quod noſtris remediis congruebat unus atque idem Dei hominumq; mediator, & mori poſſit ex uno, reſurgere poſſit ex altero,** *Leo ubi ſup.* (*c*) Zech. xiii. 7. Pſal. lxxxix. 19.

the grace we receive from Chriſt. Hence all grace becomes to be (*a*) his; all the things of the new covenant, the promiſes of God, all the mercy, love, grace, glory promiſed, became, I ſay, to be his. Not as tho' they were all actually inveſted or did reſide and were in the human nature, and were from thence really communicated to us; by a participation of a portion of what did ſo inhere; but they are morally his by a (*b*) compact, to be beſtowed by him, as he thinks good, as he is mediator, God and man, that is, the only begotten ſon made fleſh, *Joh.* i. 14. *From whoſe fulneſs we receive, and grace for grace.* The real communication of grace is by Chriſt, ſending the holy Ghoſt to regenerate us; and to create all the habitual grace, with the daily ſupplies thereof in our hearts, that we are made partakers of; now the holy Ghoſt is thus ſent by Chriſt as mediator, God and man, as is at large declared, *Joh.* xiv. 15, 16. of which more afterwards. This then is that which I intend by this fulneſs of grace that is in Chriſt; from whence we have both our beginning, and all our ſupplies, which makes him as he is the alpha and omega of his church, the beginner and finiſher of our faith, excellent and deſirable to our ſouls. (*c*) Upon the payment of the great price of his blood, and full aquitment on the ſatisfaction he made, all grace whatever (of which at large afterwards) becomes in a moral ſenſe his, at his diſpoſal; and he beſtows it on, or works it in the hearts of his by the holy Ghoſt according as in his infinite wiſdom he ſees it needful. How glorious is he to the ſoul on this conſideration? That is moſt excellent to us which ſuits us in a wanting condition; that which gives bread to the hungry, water to the thirſty, mercy to the periſhing. All our reliefs are thus in our beloved. Here is the life of our ſouls; the joy of our hearts; our relief againſt ſin and deliverance from the wrath to come.

(3.) Thus is he fitted for a mediator, a dayſman, an umpire between God and us; being one with him, and one with us, and one in himſelf in this oneneſs, in the unity of one perſon. His ability and univerſal fitneſs for his office of mediator are hence uſually demonſtrated. And herein is he, Chriſt, *the wiſdom of God and the power of God*, 1 Cor. i. 24. Herein ſhines out the infinitely glorious wiſdom of God, which we may better admire than expreſs. What ſoul that hath any acquaintance with theſe things falls not down with reverence, and aſtoniſhment? how glorious is he that is the beloved of our ſouls? what can be wanting that ſhould incourage us to take up our reſt, and peace in his boſom? unleſs all ways of relief and refreſhment be ſo obſtructed by unbelief, that no conſideration can reach the heart to yield it the leaſt aſſiſtance, it is impoſſible but that from hence, the ſoul may gather that which will endear it unto him with whom we have to do. Let us dwell on the thoughts of it. This is the hidden myſtery, great, without controverſy; admirable to eternity. What poor, low, periſhing things, do we ſpend our contemplations on? Were we to have no advantage by this aſtoniſhing diſpenſation, yet its excellency, glory, beauty, depths, deſerve the flower of our enquiries, the vigor of our ſpirits, the ſubſtance of our time; but when with all our life, our peace, our joy, our inheritance, our eternity, our all lies herein, ſhall not the thoughts of it, always dwell in our hearts, always refreſh, and delight our ſouls?

(4.) He is excellent and glorious in this; in that he is exalted, and inveſted with all authority; when (*d*) *Jacob* heard of the exaltation of his ſon *Joſeph* in *Egypt* and ſaw the Chariots that he had ſent for him, his ſpirit fainted and recovered again, thro' abundance of joy and other overflow-

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(*a*) Joh. xvi. 14, 15. (*b*) Iſa. liii. 11, 12. Joh. i. 16. Col. i. 19, 20. (*c*) Heb. xii. 2. Revel. i. 11, (*d*) Gen. xlv. 26, 27.

ing affections. Is our beloved loſt who for our ſakes was upon the earth, poor and perſecuted, reviled, killed? No! he was dead, but is alive, and lo he lives for ever, and ever, and hath *the keys of hell and death*, Revel. i. 18. our beloved is made a Lord, and a ruler, *Acts* ii. 36. He is made a King; God ſets him his King on his holy hill of *Sion*, Pſal. ii. 8. (*a*) and he is crowned with honour, and dignity, after he had been made a little lower than the Angels for the ſuffering of death, *Heb.* ii. 7, 8, 9. and what is he made King of? *All things are put in ſubjection under his feet*, *v.* 8. and what power over them hath our beloved? All power in heaven and earth, *Mat.* xxviii. 18. As for men! he hath power given him over all fleſh, *Joh.* xvii. 2. And in what glory doth he exerciſe this power? He gives eternal life to his elect, ruling them in the power of God, *Micah* v. 3. until he bring them to himſelf; and for his enemies! his arrows are ſharp in their hearts, *Pſal.* xlv. 5. he dips his veſture in their blood, *Iſa.* lxiii. 3. Oh how glorious is he in his authority over his enemies? In this world he terrifies, frightens, awes, convinces, bruiſes their hearts and conſciences, fills them with fear, terror, diſquietment, until they yield him feigned obedience; and ſometime with outward judgments, bruiſes, breaks, turns the wheel upon them; ſtains all his veſture with their blood; fills the earth with their carcaſſes; and at laſt will gather them altogether, beaſt, falſe prophet, nations, *&c.* and caſt them into that lake that burns with fire and brimſtone, *Pſal.* cx. *Revel.* ix. 20.

He is glorioufly exalted above Angels in this his authority; good, and bad, *Eph.* i. 20, 21, 22. far above principalities and powers, and might, and dominion, and every name that is named, not only in this world, but in that to come; they are all under his feet, at his command, and abſolute diſpoſal. He is at the right hand of God, in the higheſt exaltation poſſible, and in full poſſeſſion of a Kingdom over the whole creation; having received a name *above every name*, &c. *Phil.* ii. 9. Thus is he glorious in his throne, which is at the right hand of the (*b*) majeſty on high; glorious in his commiſſion, which is all power in heaven and earth; glorious in his name, a name above every name, the Lord of Lords, and King of Kings; glorious in his ſcepter, a ſcepter of righteouſneſs is the ſcepter of his kingdom; glorious in his attendants, his chariots are twenty thouſand, even thouſands of Angels, among them he rideth on the heavens, and ſendeth out the voice of his ſtrength, attended with ten thouſand times ten thouſands of his holy ones; glorious in his ſubjects, all creatures in heaven and in earth, nothing is left that is not put in ſubjection to him; glorious in his way of rule, and the adminiſtration of his kingdom, full of ſweetneſs, efficacy, power, ſerenity, holineſs, righteouſneſs and grace in, and towards his elect; of terror, vengeance, and certain deſtruction towards the rebellious, angels, and men; glorious in the iſſue of his kingdom, when every knee ſhall bow before him, and all ſhall ſtand before his judgment ſeat; and what a little portion of his glory is it, that we have pointed to? This is the beloved of the church, its head, its huſband; this is he with whom we have communion, but of the whole exaltation of Jeſus Chriſt, I am elſewhere to treat at large.

Having inſiſted on theſe generals, for the farther carrying on the motives to communion with Chriſt, in the relation mentioned, taken from his excel-

(*a*) Gen. xlix. 10. Num. xxiv. 17, 19. Pſal. ii. 1, 2, 3, 4, 5, 6, 7, 8, 9. Pſal. lxxxix. 19, 20, 21, 22, 23, 24. Pſ. cx. 1, 2, 3. Iſ. xi. 1, 2. Iſa. xxxii. 1, 2. chap. 53. 12. Iſa. lxiii. 1, 2, 3. Jer. xxiii. 5, 6. Dan. vii. 13, 14. Luke ii. 11. Luke xix. 38. Joh. v. 22, 23. Act. ii. 35, 36. chap. 5. 31. Phil. ii. 9, 10, 11. Eph. i. v. 20, 21, 22. Rev. v. 12, 13, 14. Revel. xix. 16. (*b*) Heb. i. 3. Epheſ. i. 22. Matth. xxviii. 18. Phil. ii. 7, 8. Revel. xix. Pſal. xlv. Pſal. lxviii. Dan. vii. 10.

lencies and perfections, I ſhall reflect on the deſcription given of him by the ſpouſe in the *Canticles*, to this very end and purpoſe, *Cant.* v. 10, 11, 12, 13, 14, 15, 16. *My beloved is white and ruddy, the chiefeſt of ten thouſand. His head is as the moſt fine gold, his locks are buſhy and black as a raven. His eyes are as the eyes of doves, by the rivers of waters, waſhed with milk, and fitly ſet. His cheeks are as a bed of ſpices, his lips like lillie dropping ſweet ſmelling myrrh, his hands are as gold rings, ſet with beryl; his belly is as bright ivory overlaid with ſapphyrs; his legs are as pillars, ſet upon ſockets of fine gold, his countenance is as Lebanon, excellent as the cedars; his mouth is moſt ſweet, yea he is altogether lovely. This is my beloved, and this is my friend, o ye daughters of* Jeruſalem.

The general deſcription given of him, v. 10. hath been before conſidered; the enſuing particulars are inſtances to make good the aſſertion, that he is the chiefeſt of ten thouſand.

[1.] The ſpouſe begins with his head and face, v. 11, 12, 13. In his head, ſhe ſpeaks firſt in general, unto the ſubſtance of it, it is fine gold, and then in particulars, as to its ornaments, his locks are buſhy, and black as a raven.

1.) His head is as the moſt fine gold; or his head gold, ſolid gold, ſo ſome, made of pure gold, ſo others, χρυσίον κεφαλὴ ſay the 70 retaining part of both the hebrew words כתם פז maſſa auri.

Two things are eminent in gold; ſplendor or glory, and duration; this is that which the ſpouſe ſpeaks of the head of Chriſt, his head, is his government, authority, and kingdom; hence it is ſaid a crown of pure gold was on his head, *Pſ.* xxi. 3. and his head is here ſaid to be gold, becauſe of the crown of gold, that adorns it. As the monarchy in *Daniel*, that was moſt eminent for glory and duration, is termed an head of gold, *Dan.* ii. 38. And theſe two things are eminent in the kingdom, and authority of Chriſt.

(1. It is a glorious kingdom; he is full of glory and majeſty, and in his majeſty he rides proſperouſly, *Pſal.* xlv. 3, 4. *His glory is great in the ſalvation of God, honour and majeſty are laid upon him, he is made bleſſed for ever and ever*, Pſal. xxi. 5, 6. I might inſiſt on particulars, and ſhew that there is not any thing that may render a kingdom or government glorious, but it is in this of Chriſt in all its excellencies. It is an heavenly, a ſpiritual, an univerſal, and an unſhaken kingdom, all which render it glorious, but of this ſomewhat before.

(2. It is durable, yea eternal, ſolid gold, his throne is for ever and ever, *Pſ.* xlv. 6. *Of the increaſe of his government there is no end, upon the throne of* David, *and upon his kingdom to order and eſtabliſh it with judgment, and juſtice from hence forth even for ever*, Iſa. ix. 7. *His kingdom is an everlaſting kingdom*, Dan. vii. 27. a kingdom that ſhall never be deſtroyed, ch. 2. 44. for he muſt reign until all his enemies be ſubdued. This is that head of gold, the ſplendor, and eternity of his government.

And if you take the head in a natural ſenſe; either the glory of his deity is here attended to; or the fulneſs, and excellency of his wiſdom, which the head is the ſeat of. The allegory is not to be ſtreightned, whilſt we keep to the analogy of faith.

2.) For the ornaments of his head, his locks, they are ſaid to be buſhy, or curled, black as a raven. His curled locks, are black, *as a raven*, is added by way of illuſtration, of the blackneſs, not with any alluſion to the nature of the raven. Take the head ſpoken of in a political ſenſe; his locks or hair, ſaid to be curled, as ſeeming to be intangled, but really falling in perfect order, and beauty, as buſhy locks, are his thoughts, and counſels, and ways, in the adminiſtration of his kingdom. They are black or dark, becauſe of their depth, and unſearchableneſs; as God is ſaid to dwell in thick darkneſs; and curled or buſhy, becauſe of their exact interweavings from his infinite wiſdom; his thoughts are many as the hairs of the head, ſeeming to be perplexed, and intangled, but really ſet in all comely order, as curled buſhy hair; deep and unſearchable, and dreadful to his enemies, and full of beauty and comelineſs to his beloved. Such are I ſay, the thoughts of his heart, the counſels of his wiſdom, in reference to the adminiſtrations of his kingdom, dark, perplexed, involved, to a carnal eye; in themſelves, and to his ſaints, deep, manifold, ordered in all things, comely, deſireable.

In a natural ſenſe, black and curled locks, denote comelineſs, and vigor of youth; the ſtrength and power of Chriſt, in the execution of his counſels, in all his ways, appears glorious and lovely.

[2.] The next thing deſcribed in him is his eyes, *v.* 12. *His eyes are as the eyes of doves, by the rivers of waters, waſhed with milk, and fitly ſet.* The reaſon of this alluſion is obvious; doves are tender birds, not birds of prey; and of all others they have the moſt bright, ſhining, and piercing eye; their delight alſo in ſtreams of water is known. Their being waſhed in milk, or clear white crhyſtal water, adds to their beauty, and they are here ſaid to be fitly ſet, that is, in due proportion for beauty and luſtre; as a precious ſtone in the foyl or fulneſs of a ring, as the word ſignifies.

Eyes, being for ſight, diſcerning, knowledge, and acquaintance with the things that are to be ſeen; the knowledge, the underſtanding, the diſcerning ſpirit of Chriſt Jeſus, are here intended. In the alluſion uſed, four things are aſcribed to them, 1.) Tenderneſs, 2.) Purity, 3.) Diſcerning, and 4.) Glory.

1.) The tenderneſs, and compaſſion of Chriſt towards his church is here intended, he looks on it, with the eyes of gaulleſs doves; with tenderneſs and careful compaſſion; without anger, wrath, fury, or thoughts of revenge. So is the eye interpreted, *Deut.* xi. 12. *The eyes of the Lord thy God are upon that land,* why ſo! *It is a land that the Lord thy God careth for,* careth for it in mercy, ſo are the eyes of Chriſt on us, as the eyes of one that in tenderneſs careth for us; that lays out his wiſdom, knowledge, and underſtanding, in all tender love in our behalf. He is the ſtone, that foundation ſtone of the church, whereon are ſeven eyes, *Zech.* iii. 9. wherein there is a perfection of wiſdom, knowledge, care and kindneſs for its guidance.

2.) Purity; as waſhed doves eyes for purity; this may be taken either ſubjectively, for the excellency, and immixed cleanneſs and purity of his ſight, and knowledge in himſelf; or objectively, for his delighting to behold purity in others. He is of purer eyes, than to behold iniquity, *Heb.* i. 15. he hath no pleaſure in wickedneſs, the fooliſh ſhall not ſtand in his ſight, *Pſ.* v. 4, 5. if the righteous ſoul of *Lot* was vexed with ſeeing the filthy deeds of wicked men, 2 *Pet.* ii. 8. who yet had eyes of fleſh, in which there was a mixture of impurity, how much more do the pure eyes of our dear Lord Jeſus abominate all the filthineſs of ſinners? But herein lies the excellency of his love to us, that he takes care, to take away our filth, and ſtains, that he may delight in us; and ſeeing we are ſo defiled, that it could no otherwiſe be done, he will do it by his own blood, *Epheſ.* v. 25, 26, 27. *Even as Chriſt alſo loved the church, and gave himſelf for it, that he might ſanctify and cleanſe it, with the waſhing of water by the word, that he might preſent it to himſelf a glorious church, not having ſpot or wrinkle, or any ſuch thing, but that it ſhould be holy without blemiſh.* The end of this undertaking is, that the church might be thus gloriouſly preſented unto himſelf; becauſe he is of purer eyes then to behold it with joy and delight, in any other condition. He leaves not his ſpouſe, until he ſays of her, Thou art *all fair my love, there is no ſpot in thee*, Cant. iv. 7. partly he takes away our ſpots, and ſtains by the renewing of the holy ghoſt, *Tit.* iii. 5. and wholly adorns us with his own righteouſneſs, and that becauſe of the purity of his own eyes, which cannot behold iniquity; that he might preſent us to himſelf holy.

3.) Diſcerning. He ſees as doves, quickly, clearly, throughly; to the bottom of that which he looks upon. Hence in another place it is ſaid that his *eyes are as a flame of fire*, Revel. i. 14. and why ſo? that the churches might know, that he is he, which ſearcheth the reins and heart, *Rev.* ii. 23. he hath diſcerning eyes, nothing is hid from him; all things are open, and naked before him, with whom we have to dô. It is ſaid of him whilſt he was in this world, that Jeſus *knew all men, and needed not that any ſhould teſtify of man, for he knew what was in man*, Joh. ii. 24, 25. His piercing eyes look thro' all the thick coverings of hypocrites, and the ſnow of pretences that is on them, he ſees the inſide of all; and what men are there, that they are to him; he ſees not as we ſee, but ponders the hidden man of the heart, no humble, broken, contrite ſoul, ſhall looſe one ſigh, or groan after him, and communion with him; no pant of love, or deſire is hid from him, he ſees in ſecret; no glorious performance of the moſt glorious hypocrite will avail with him; his eyes look thro' all, and the filth of their hearts lies naked before him.

4.) Beauty and glory are here intended alſo. Every thing of Chriſt is beautiful, for he is *altogether lovely*, verſe 16. but moſt glorious in his ſight, and wiſdom; he is the wiſdom of God's eternal wiſdom its ſelf; his underſtanding is infinite, what ſpots and ſtains are in all our knowledge? When it is made perfect, yet it will ſtill be finite, and limited; his is without ſpot of darkneſs, without foil of limitedneſs.

Thus then is he beautiful and glorious, his head is of gold, his eyes are doves eyes, waſhed in milk and fitly ſet.

[3.] The next thing inſiſted on, is his cheeks, verſe 15. *His cheeks are as a bed of ſpices*; as ſweet flowers, or towers of perfumes, or well grown flowers. There are three things evidently pointed at in theſe words.

1.) A ſweet ſavour as from ſpices, and flowers and towers of perfume.

2.) Beauty, and order, as ſpices ſet in rows or beds, as the words import.

3.) Eminency in that word, as ſweet or well grown, great flowers.

Theſe things are in the cheeks of Chriſt, the chaldee paraphraſt, who applies this whole ſong to God's dealings with the people of the *Jews*; makes theſe cheeks of the church's huſband to be the two tables of ſtone, with the various lines drawn in them, but that alluſion is ſtrained; as are moſt of the conjectures of that ſcholiaſt.

The cheeks of a man are the ſeat of comelineſs, and man-like courage; the comelineſs of Chriſt, as hath in part been declared, is from his fulneſs of grace in himſelf for us. His manly courage reſpects the adminiſtration of his rule, and government, from his fulneſs of authority, as was before declared. This comelineſs and courage; the ſpouſe deſcribing Chriſt as a beautiful deſireable perſonage, to ſhew that ſpiritually he is ſo, calleth his cheeks; ſo to make up his parts, and proportion. And to them doth ſhe aſcribe,

1.) A ſweet ſavour, order, and eminency, as God is ſaid to ſmell a ſweet ſavour from the grace and obedience of his ſervants (*Gen.* viii. 21. *The Lord ſmelled a ſavour of reſt from the ſacrifice of* Noah) ſo do the ſaints ſmell a ſweet ſavour from his grace laid up in Chriſt, *Cant.* i. 3. It is that which they reſt in, which they delight in, which they are refreſhed with. As the ſmell of aromatical ſpices, and flowers, pleaſe the natural ſenſe, refreſh the ſpirits, and delight the perſon, ſo do the graces of Chriſt to his ſaints; they pleaſe their ſpiritual ſenſe, they refreſh their drooping ſpirits, and give delight to their ſouls. If he be nigh them they ſmell his raiment, as *Iſaac* the raiment of *Jacob*; they ſay it is as the *ſmell of a field that the Lord hath bleſſed*, Gen. xxvii. 27. and their ſouls are refreſhed with it.

2.) Order and beauty are as ſpices ſet in a garden bed, ſo are the graces of Chriſt. When ſpices are ſet in order, any one may know what is for his uſe, and take and gather it accordingly. Their anſwering alſo one to another makes them beautiful, ſo are the graces of Chriſt in the goſpel, they are diſtinctly and in order ſet forth that ſinners by faith may view them, and take from him according to their neceſſity. They are ordered for the uſe of ſaints in the promiſes of the goſpel. There is light in him, and life in him, and power in him, and all conſolation in him; a conſtellation of graces, ſhining with glory, and beauty. Believers take a view of them all; ſee their glory and excellency, but fix eſpecially on that, which in the condition wherein they are, is moſt uſeful to them. One takes light and joy; another life and power; by faith and prayer do they gather theſe things, in this bed of ſpices. Not any that comes to him goes away unrefreſhed. What may they not take, what may they not gather? what is it that the poor ſoul wants? Behold it is here provided, ſet out in order in the promiſes of the goſpel; which are as the beds wherein theſe ſpices are ſet for our uſe; and on the account hereof, is the covenant ſaid to be *ordered in all things*, 2 Sam. ii. 3, 4.

3.) Eminency. His cheeks are a tower of perfumes, held up, made conſpicuous, viſible, eminent; ſo it is with the graces of Chriſt, when held out, and lifted up in the preaching of the goſpel. They are a tower of perfumes; a ſweet ſavour to God and man.

The next clauſe of that verſe is, *His lips are like lillies, dropping ſweet ſmelling myrrhe.* Two perfections in things natural are here alluded unto. The glory of colour in the lillies, and the ſweetneſs of ſavour in the myrrhe. The glory, and beauty of the lillies in thoſe Countries was ſuch, as that our Saviour tells us, that Solomon *in all his glory, was not arrayed like one of them*, Matt. vi. 29. and the ſavour of myrrhe, ſuch as when the ſcripture would ſet forth any thing to be an excellent ſavour, it compares it thereunto, *Pſal.* xlv. 8. and thereof was the ſweet and holy ointment chiefly made, *Exod.* xxx. 26. mention is alſo made frequently of it in other places to the ſame purpoſe. It is ſaid of Chriſt that *grace was poured into his lips*, Pſal. xlv. 2. whence men wondred, or were amazed, τοῖς λόγοις τῆς χάριτος; at the words of grace that proceeded out of his mouth, ſo that by the lips of Chriſt, and their dropping ſweet ſmelling myrrhe, the word of Chriſt, its ſavour, excellency, and uſefulneſs, is intended. Herein is he excellent, and glorious indeed, ſurpaſſing the excellencies, of thoſe natural things which yet are moſt precious in their kind, even in the glory, beauty, and uſefulneſs of his word. Hence they that preach his word, to the ſaving of the ſouls of men, are ſaid to be a *ſweet ſavour to God*, 2 Cor. ii. 15. and the ſavour of the knowledge of God, is ſaid to be manifeſted by them, verſe 14. I might inſiſt on the ſeveral properties of myrrhe, whereto the word of Chriſt is here compared; its bitterneſs in taſte, its efficacy to preſerve from putrefaction, its uſefulneſs in perfumes and unctions, and preſs the allegory in ſetting out the excellencies of the word in alluſions to them. But I only inſiſt on generals; this is that which the holy ghoſt here intends; the word of Chriſt is ſweet, ſavoury, precious unto believers, and they ſee him to be excellent, deſireable, beautiful, in the precepts, promiſes, exhortations, and the moſt bitter threats thereof.

The ſpouſe adds; *His hands are as gold rings ſet with beryl*; the word *beryl* in the original is *Tarſhiſh*, which the *ſeptuagint* have retained, not reſtraining it to any peculiar precious ſtone; the *onyx*, ſay ſome, the *Chryſolite*, ſay others; any precious ſtone ſhining with a ſea green colour, for the word ſignifies the ſea alſo; gold rings ſet with precious, gliſtering ſtones are both valuable, and deſireable for profit and ornament; ſo are the *hands* of Chriſt, that is, all, his works; the effects, by the cauſe, all his works are glorious, they are all fruits of wiſdom, love, and bounty; and his belly is as bright ivory, overlaid with ſaphires, the ſmoothneſs and brightneſs, of ivory, the preciouſneſs, and heavenly colour of the ſaphires, are here called in, to give ſome luſtre to the excellency of Chriſt; to theſe is his belly or rather his bowels, which takes in the heart alſo, compared. It is the inward bowels, and not the outward bulk that is ſignified. Now to ſhew, that by *bowels* in the ſcripture aſcribed either to God or man, affections are intended, is needleſs. The tender love, unſpeakable affections and kindneſs of Chriſt to his church and people is thus ſet out. What a beautiful ſight is it to the eye, to ſee pure poliſhed ivory ſet up and down with heaps of precious ſaphires; how much more glorious are the tender affections, mercies, and compaſſion of the Lord Jeſus unto believers?

Verſe 15. The ſtrength of his kingdom, the faithfulneſs and ſtability of his promiſes, the height, and glory of his perſon, in his dominion, the ſweetneſs and excellency of communion with him is ſet forth in theſe words: *His legs are pillars of marble, ſet upon ſockets of fine gold, his countenance is as* Lebanon, *excellent as the cedars, his mouth is moſt ſweet.*

When the ſpouſe hath gone thus far in the deſcription of him, ſhe concludes all in this general aſſertion; he is *wholly deſirable, altogether to be deſired, or beloved.* As if ſhe ſhould have ſaid; I have thus reckoned up ſome of the perfections of the creatures, things of moſt value, price, uſefulneſs, beauty, glory, here below, and compared ſome of the excellencies of my beloved unto them; in this way of allegory I can carry things no higher, I find nothing better, or more deſirable to ſhadow out and to preſent his lovelineſs, and deſirableneſs; but alas! all this comes ſhort of his perfections, beauty and comelineſs, he is wholly to be deſired, to be beloved.

Lovely, in his perſon, in the glorious all-ſufficiency of his deity, gracious purity, and holineſs of his humanity, authority and majeſty, love and power.

Lovely, in his birth, and incarnation; when he was rich, for our ſakes becoming poor, taking part of fleſh and blood becauſe we partook of the ſame; being made of a woman, that for us he might be made under the law, even for our ſakes.

Lovely, in the whole courſe of his life, and the more than angelical holineſs, and obedience which in the depth of poverty and perfection he exerciſed therein; doing good, receiving evil, bleſſing, and being curſed, reviled; reproached all his days.

Lovely, in his death; yea therein moſt lovely to ſinners; never more glorious and deſirable, than when he came broken, dead, from the croſs; then had he carried all our ſins into a land of forgetfulneſs; then had he made peace and reconciliation for us; then had he procured life and immortality for us.

Lovely, in his whole employment, to his great undertaking, in his life, death, reſurrection, aſcenſion, being a mediator between God and us, to recover the glory of God's juſtice, and to ſave our ſouls; to bring us to an enjoyment of God, who were ſet at ſuch an infinite diſtance from him by ſin.

Lovely, in the glory, and majeſty wherewith he is crowned, now he is ſet down at the right hand of majeſty on high, where though he be terrible to his enemies, yet he is full of mercy, love and compaſſion towards his beloved ones.

Lovely, in all thoſe ſupplies of grace, and conſolations, in all the diſpenſations of his holy ſpirit, whereof his ſaints are made partakers.

Lovely, in all the tender care, power and wiſdom, which he exerciſes in the protection, ſafeguarding, and delivery of his church, and people, in the oppoſitions and perſecutions whereunto they are expoſed.

Lovely, in all his ordinances, and the whole of that ſpiritually glorious worſhip, which he hath appointed to his people, whereby they draw nigh, and have communion with him and his father.

Lovely, and glorious in the vengeance he taketh, and will finally execute upon the ſtubborn enemies of himſelf and his people.

Lovely, in the pardon he hath purchaſed and doth diſpence, in the reconciliation he hath eſtabliſhed, in the grace he communicates, in the conſolations he doth adminiſter, in the peace, and joy, he gives his ſaints, in his aſſured preſervation of them unto glory.

What ſhall I ſay? There is no end of his excellencies, and deſireableneſs; *he is altogether lovely, this is our beloved, and this is our friend, Oh! daughters of* Jeruſalem.

DIGRESSION II.

All ſolid wiſdom laid up in Chriſt. True wiſdom wherein it conſiſts. Knowledge of God, in Chriſt only to be obtained. What of God may be known by his works. Some properties of God not diſcovered but in Chriſt only; love, mercy, others not fully but in him, as vindictive juſtice, patience, wiſdom, all-ſufficiency. No property of God ſavingly known but in Chriſt. What is required to a ſaving knowledge of the properties of God. No true knowledge of our ſelves but in Chriſt. Knowledge of our ſelves wherein it conſiſteth. Knowledge of ſin how to be had in Chriſt. Alſo of righteouſneſs, and of judgment. The wiſdom of walking with God hid in Chriſt. What is required thereunto. Other pretenders to the title of wiſdom, examined and rejected. Chriſt alone exalted.

A Second conſideration of the excellencies of Chriſt ſerving to endear the hearts of them, who ſtand with him in the relation inſiſted on, ariſes from that which in the miſtaken apprehenſion of it, is the great darling of men, and in its true notion the great aim of the ſaints, which is wiſdom and knowledge. Let it be evinced that all true and ſolid knowledge is laid up in, and is only to be attained from and by the Lord *Jeſus* Chriſt, and the hearts of men, if they are but true to themſelves, and their moſt predominant principles, muſt needs be engaged to him. This is the great deſign of all men taken off from profeſſed ſlavery to the world, and the purſuit of ſenſual, licentious courſes, that they may be wiſe, and what ways the generality of men ingage in for the compaſſing of that end, ſhall be afterwards conſidered. To the glory and honour of our dear Lord *Jeſus* Chriſt, and the eſtabliſhment of our hearts in communion with him, the deſign of this digreſſion, is to evince, that all wiſdom is laid up in him, and that from him alone it is to be obtained.

1 Cor. i. 24. the Holy Ghoſt tells us, that *Chriſt is the power of God, and the wiſdom of God,* not the eſſential wiſdom of God, as he is the eternal ſon of the father, upon which account he is called wiſdom in the *Proverbs* viii. 20, 21, 22, 23. but as he is crucified, xxiii. as he is crucified, ſo he is the wiſdom of God; that is, all that wiſdom which God layeth forth for the diſcovery, and manifeſtation of himſelf, and for the ſaving of ſinners, which makes fooliſh all the wiſdom of the world; that is all in Chriſt crucified, held out in him, by him, and to be obtain'd only from him; and thereby in him do we ſee the glory of God; 2 *Cor.* iii. 18. for he is not only ſaid to be the wiſdom of God, but alſo to be made *wiſdom to us,* 1 Cor. i. 30. he is made not by creation but ordination and appointment, wiſdom unto us; not only by teaching us wiſdom (by a metonymy of the effect for the cauſe) as he is the great prophet of his church, but alſo becauſe by the knowing of him, we become acquainted with the wiſdom of God, which is our wiſdom; which is a metonymy of the adjunct. This however verily promiſed, is thus only to be had. The ſum of what is contended for, is aſſerted in terms, Col. ii. 3. *In him dwell all the treaſures of wiſdom and knowledge.*

There are two things that might ſeem to have ſome colour in claiming a title and intereſt in this buſineſs. *Firſt,* Civil wiſdom and prudence, for the management of affairs. *Secondly,* Ability of learning and literature, but God rejecteth both theſe as of no uſe at all to the end and intent of true wiſdom indeed. There is in the world that which is called underſtanding, but it comes to nothing, there is that which is called wiſdom, but it is turned into folly, 1 *Cor.* i. 19, 20. *God brings to nothing the underſtanding of the prudent, and makes fooliſh the wiſdom of the world.* And if here be neither wiſdom nor knowledge, as doubtleſs there is not, without the knowledge of God, *Jerem.* viii. 9. it is all ſhut up in the Lord Chriſt, Joh. i. 18. *No man hath ſeen God at any time, the only begotten ſon which is in the boſom of the Father he hath revealed him.* He is not ſeen at any other time, *Joh.* v. 37. nor known upon any other account, but only the revelation of the ſon, he hath manifeſted him from his own boſom, and therefore verſe 9. it is ſaid that he is *the true light that lightneth every man that cometh into the world.* The true light which hath it in himſelf, and none hath any but from him, and all have it who come unto him, he who doth not ſo, is in darkneſs.

1. The ſum of all true wiſdom and knowledge, may be reduced to theſe three heads.

(1.) The knowledge of God, his nature, and his properties.

(2.) The knowledge of our ſelves in reference to the will of God concerning us.

(3.) Skill to walk in communion with God.

The knowledge of the works of God, and the chief end of all, doth neceſſarily attend theſe. In theſe three is ſummed up all true wiſdom and knowledge; and not any of them is to any purpoſe to be obtained, or is manifeſted, but only in and by the Lord Chriſt.

God by the work of the creation, by the creation it ſelf, did reveal himſelf in many of his properties, unto his creatures capable of his knowledge; his power, his goodneſs, his wiſdom, his all-ſufficiency, are thereby known, this the apoſtle aſſerts, *Rom.* i. 19, 20, 21. he calls it τὸ γνωστὸν τοῦ Θεοῦ, verſe 20. that is, *his eternal power and godhead,* and verſe 21. *a knowing of God,* and (*a*) all this by the creation. But yet there are ſome properties of God, which all the works of creation cannot in any meaſure reveal, or make known; as his patience, long-ſuffering, and forbearance. For all things being made good (*b*), there could be no place for the exerciſe of any of theſe properties, or manifeſtation of them. The whole fabrick of heaven and earth conſidered in it ſelf, as at firſt created, will not diſcover any ſuch thing as Patience and Forbearance in God (*c*); which yet are eminent properties of his nature, as himſelf proclaims and declares, *Exod.* xxxiv. 6, 7.

Wherefore the Lord goes further; and by the works of his providence in preſerving and ruling the world which he made, diſcovers and reveals theſe properties alſo. For whereas by curſing the earth, and filling all the elementes oftentimes with ſigns of his anger and indignation, he hath as the Apoſtle tells us, Rom. i. 18. *revealed from heaven his wrath againſt all ungodlineſs and unrighteouſneſs of men*, yet not proceeding immediately to deſtroy all things, he hath manifeſted his patience and forbearance to all, this *Paul*, Act. xiv. 16, 17. tells us, *he ſuffered all nations to walk in their own ways, yet he left not himſelf without witneſs, in that he did good, and gave rain from heaven and fruitful ſeaſons, filling their hearts with food and gladneſs.* A large account of his goodneſs and wiſdom herein, the *pſalmiſt* gives us, *Pſal.* civ. throughout. By theſe ways he bare witneſs to his own goodneſs and patience, and ſo it is ſaid, *he endures with much long-ſuffering, &c.* Rom. ix. 22. But now here all the world is at a ſtand, by all this they have but an obſcure glimpſe of God, and ſee not ſo much as his back parts. *Moſes* ſaw not that until he was put into (*d*) the rock, and that rock was Chriſt. There are ſome of the moſt eminent and glorious properties of God (I mean in the manifeſtation whereof he will be moſt glorious, otherwiſe his properties are not be compared) that there is not the leaſt glimpſe to be attained of, out of the Lord Chriſt, but only by, and in him; and ſome that comparatively we have no light of, but in him, and of all the reſt no true light, but by him.

[1.] Of the firſt ſort, whereof not the leaſt gueſs and imagination can enter into the heart of man but only by Chriſt, are love, and pardoning mercy.

1.) Love, I mean love unto ſinners. Without this man is of all creatures moſt miſerable; and there is not the leaſt glimpſe of it that can poſſibly be diſcovered but in Chriſt; the holy Ghoſt ſays, 1 *John* iv. 8, 16. *God is love*, that is, not only of a loving and tender nature; but one that will exerciſe himſelf in a diſpenſation of his love, eternal love towards us; one that hath purpoſes of love for us from of old, and will fulfil them all towards us in due ſeaſon. But how is this demonſtrated, how may we attain an acquaintance with it? he tells us, verſe. 9. *In this was manifeſted the love of God, becauſe God ſent his only begotten ſon into the world that we might live through him.* This is the only diſcovery that God hath made, of any ſuch property in his nature, or of any thought of exerciſing it towards ſinners, in that he hath ſent *Jeſus* Chriſt into the world that we might live by him; where now is the wiſe, where is the ſcribe, where is

(*a*) Ἐπεὶ οὖν τὸ γινόμενον ὁ κόσμος ἐστὶν ὁ ξύμπας, ὁ τοῦτον θεωρῶν τάχα ἂν ἀκοῦσαι παρ' αὐτοῦ, ὥς ἐμὲ πεποίηκεν ὁ θεός, *Plotin.* (*b*) *Gen.* i. 31. (*c*) Quamvis ſpeciali cura atque indulgentia Dei, populum *Iſraeliticum* conſtat electum, omneſque alias nationes ſuas vias ingredi, hoc eſt, ſecundum propriam permiſſæ ſunt vivere voluntatem, non ita tamen ſe æterna Creatoris bonitas ab illis hominibus avertit, ut eos ad cognoſcendum atque metuendum nullis ſignificationibus admoneret, *Proſp. de Vocat. Gent.* 2. 4. Cœlum & terra, & omnia quæ in eis ſunt, ecce vidique, mihi dicunt ut te amem, nec ceſſant dicere, omnes ut ſint inexcuſabiles, *Auguſt. Confeſſ. lib.* 10. *cap.* 6. (*d*) Exod. xxxiii. 22. 1 Cor. x. 4.

the diſputer of this world, with all their wiſdom? Their voice muſt be that of the hypocrites in Sion, *Iſa.* xxxiii. 14, 15. That wiſdom which cannot teach me that God is love, ſhall ever paſs for folly. Let men go to the ſun, moon and ſtars, to ſhowers of rain and fruitful ſeaſons, and anſwer truly, what by them, they learn hereof? Let them not think themſelves wiſer or better than thoſe that went before them, who, to a man, got nothing by them, but being left unexcuſable.

2.) Pardoning mercy or grace; without this even his love would be fruitleſs. What diſcovery may be made of this by a ſinful man, may be ſeen in the Father of us all; who when he had ſinned had no reſerve for mercy, but hid himſelf, *Gen.* iii. 8. He did it לרוח היום when the *wind did but a little blow* at the preſence of God; and he did it fooliſhly thinking to hide himſelf among trees, *Pſal.* cxxxix. 7, 8. *The law was given by* Moſes, *grace and truth came by* Jeſus *Chriſt*, Joh. i. 17. Grace in the truth and ſubſtance, pardoning mercy, that comes by Chriſt alone, that pardoning mercy which is manifeſted in the goſpel, and wherein God will be glorified to all eternity; Epheſ. i. 6. I mean not that general mercy, that velleity of acceptance which ſome put their hopes in, (*a*) that πάθος which to aſcribe unto God is the greateſt diſhonour that can be done him, ſhines not with one ray out of Chriſt; it is wholly treaſured up in him, and revealed by him. Pardoning mercy is God's free gracious acceptance of a ſinner upon ſatisfaction made to his Juſtice in the blood of Jeſus. Nor is any diſcovery of it, but as relating to the ſatisfaction of Juſtice, conſiſtent with the glory of God. It is a mercy of inconceivable condeſcention in forgiveneſs, tempered with exact juſtice and ſeverity, *Rom.* iii. 25. God is ſaid, *to ſet forth Chriſt to be a propitiation in his blood to declare his righteouſneſs in the forgiveneſs of ſins* (*b*) his righteouſneſs is alſo manifeſted in the buſineſs of forgiveneſs of ſins; and therefore it is every where ſaid to be wholly in Chriſt, *Eph.* i. 7. So that this goſpel grace, and pardoning mercy is alone purchaſed by him, and revealed in him. And this was the main end of all typical inſtitutions, to manifeſt that remiſſion, and forgiveneſs is wholly wrapt up in the Lord Chriſt, and that out of him there is not the leaſt conjecture to be made of it, nor the leaſt morſel to be taſted. Had not God ſet forth (*c*) the Lord Chriſt, all the angels in heaven and men on earth could not have apprehended, that there had been any ſuch thing in the nature of God, as this grace, of pardoning mercy. The apoſtle aſſerts the full manifeſtation, as well as the exerciſe of this mercy to be in Chriſt only; *Tit.* iii. 4, 5. *After that the kindneſs and love of God our Saviour towards man appeared*; namely, in the ſending of Chriſt, and the declaration of him in the goſpel, then was this pardoning mercy, and ſalvation not by works diſcovered.

And theſe are of thoſe properties of God, whereby he will be known, whereof there is not the leaſt glimpſe to be obtained, but by and in Chriſt; and whoever knows him not by theſe, knows him not at all. They know an idol, and not the only true God. *He that hath not the ſon, the ſame hath not the father*, 1 *Joh.* ii. 23. And not to have God, as a father, is not to have him at all; and he is known as a father only, as he is love, and full of pardoning Mercy in Chriſt (*d*). How this is to be had the holy Ghoſt tells us 1 *Joh.* v. 20. *The ſon of God is come and hath given us an underſtanding that we may know him that is true*, by him alone we have our underſtanding, to know him that is true. Now theſe Properties of

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(*a*) Ἔστω δὴ ἔλεος, λύπη τις ἐπὶ φαινομένῳ κακῷ φθαρτικῷ καὶ λυπηρῷ τοῦ ἀναξίου τυγχάνειν, *Ariſt.* 2. *Rhet.* Quid autem miſericordia, niſi alienæ miſeriæ quædam in noſtro corde compaſſio; qua alicui ſi poſſumus ſubvenire compellimur? *Auguſt. de Civit. Dei. lib.* 9. *cap.* 5. (*b*) Κατακαυχᾶται ἔλεος κρίσεως. *Jam.* iii. 17. (*c*) προέθετο 1 Pet. i. 12. (*d*) Joh. v. 23.

God, Chriſt revealeth in his doctrine, in the revelation he makes of God and his will, as the great prophet of the church, *Joh.* xvii. 6. And on this account the knowledge of them is expoſed to all, with an evidence unſpeakably ſurmounting that which is given by the creation, to his eternal power and godhead. But the life of this knowledge lies in an acquaintance with his perſon, wherein the expreſs image and beams of this glory of his father do ſhine forth, *Heb.* i. 3. of which before.

[2.] There are other properties of God, which though alſo otherways diſcovered, yet are ſo clearly, eminently and ſavingly only in Jeſus Chriſt. As

1.) His vindictive juſtice in puniſhing ſin.
2.) His patience, forbearance and long-ſuffering towards ſinners.
3.) His wiſdom, in managing things for his own glory.
4.) His all-ſufficiency in himſelf and unto others. All theſe though they may receive ſome lower and inferiour manifeſtations out of Chriſt, yet they clearly ſhine only in him, ſo as that it may be our wiſdom, to be acquainted with them.

1.) His vindictive juſtice.

God hath indeed many ways manifeſted his indignation and anger againſt ſin; ſo that men cannot but know that it is the *judgment of God, that they which commit ſuch things are worthy of death*, Rom. i. 32. He hath in the law threatned to kindle a fire in his anger, that ſhall burn to the very heart of hell. And even in many providential diſpenſations, *his wrath is revealed from heaven againſt all the ungodlineſs of men*, Rom. i. 18. So that men muſt ſay that he is a God of judgment. And he that ſhall but conſider that the angels for ſin were caſt from heaven, ſhut up under chains of everlaſting darkneſs unto the judgment of the great day*. The rumour whereof ſeems to have been ſpread among the gentiles, whence the poet makes his *Jupiter* threaten the inferiour rebellious deities with that puniſhment. And how *Sodom* and *Gomorrah* were condemned with an overthrow and burned into aſhes, that they might be examples *unto thoſe that ſhould after live ungodly*, 2 Pet. ii. 6. cannot but diſcover much of God's vindictive juſtice, and his anger againſt ſin; but far more clear doth this ſhine into us in the Lord Chriſt.

(1. In him God hath manifeſted the *naturalneſs* of this righteouſneſs unto him, in that it was impoſſible that it ſhould be diverted from ſinners, without the interpoſing of a propitiation. Thoſe who lay the neceſſity of ſatisfaction meerly upon the account of a free act and determination of the will of God, leave to my apprehenſion no juſt and indiſpenſible (*a*) foundation for the death of Chriſt, but lay it upon a ſuppoſition of that which might have been otherwiſe. But plainly God in that he (*b*) *ſpared not his only ſon, but made his ſoul an offering for ſin*, and would admit of no atonement but in his blood, hath abundantly manifeſted that it is of neceſſity to him (his holineſs and righteouſneſs requiring it,) to render indignation, wrath, tribulation and anguiſh unto ſin. And the knowledge of this naturalneſs of vindictive juſtice, with the neceſſity of its execution on ſuppoſi-

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* Ἤ μιν ἑλὼν ῥιψῶ ἐς Τάρταρον ἠερόεντα,
Τῆλε μάλ' ἧχι βάθιϛον ὑπὸ χθονὸς ἐϛι βέρεθρον
Ἔνθα σιδήρειαι τε πύλαι καὶ χάλκεος οὐδὸς
Τόσσον ἔνερθ' ἀΐδεω ὅσον οὐρανὸς ἐϛ' ἀπὸ γαίης, *Homer. Il.* θ.

(*a*) Vid. *Diatrib. de Juſt. Vind.* (*c*) Rom. viii. 32. Iſa. liii. 10. Heb. x. 7, 8, 9. Rom. i. 32. 2 Th. i. 5, 6. Pſal. v. 5. 6. Hab. i. 13. Pſ. cxix. 135.

tion of ſin, is the only true and uſeful knowledge of it. To look upon it, as that which God may exerciſe or forbear, make his juſtice not a property of his nature, but a free act of his will, and a will to puniſh, where one may do otherwiſe without injuſtice, is rather ill-will, than juſtice.

(2. In the penalty inflicted on Chriſt for ſin, this *juſtice* is far more gloriouſly manifeſted than otherwiſe. To ſee indeed a world made (*a*) good and beautiful, wrapt up in wrath and curſes, cloathed with thorns and briars, to ſee the whole beautiful creation, made ſubject to vanity, given up to the bondage of corruption, to hear it groan in pain under that burthen; to conſider legions of angels moſt glorious and immortal creatures, caſt down into hell, bound with chains of darkneſs, and reſerved for a more dreadful judgment, for one ſin; to view the ocean of the blood of ſouls ſpilt to eternity on this account, will give ſome inlight into this thing. But what is all this to that view of it which may be had by a ſpiritual eye in the Lord Chriſt? all theſe things are worms, and of no value in compariſon of him. To ſee him, who is the (*b*) wiſdom of God, and the power of God, always (*c*) beloved of the father, to ſee him I ſay fear, (*d*) and tremble, and bow, and ſweat, and pray, and die; to ſee him lifted up upon the croſs, the earth trembling under him, as if unable to bear his weight, and the heavens darkened over him, as if ſhut againſt his cry, and himſelf hanging between both, as if refuſed by both, and all this becauſe our ſins did (*e*) meet upon him; this of all things doth moſt abundantly manifeſt the ſeverity of God's vindictive juſtice. Here, or no where, is it to be learned.

2.) His patience, forbearance, and long-ſuffering towards ſinners: there are many glimpſes of the patience of God, ſhining out in the works of his providence; but all exceedingly beneath that diſcovery of it, which we have in Chriſt, eſpecially in theſe three things.

(1. The manner of its diſcovery; this indeed is evident to all that God doth not ordinarily, immediately puniſh men upon their offences; it may be learned from his conſtant way in governing the world; notwithſtanding all provocations; yet he doth (*f*) good to men, cauſing his ſun to ſhine upon them, ſending them rain and fruitful ſeaſons, filling their hearts with food and gladneſs. Whence it was eaſy for them to conclude, that there was in him abundance of goodneſs and forbearance, but all this is yet in much darkneſs, being the exurgency of mens reaſonings from their obſervations; yea the management of it hath been ſuch, as that it hath proved a ſnare almoſt univerſally unto them towards whom it hath been exerciſed, *Eccleſ.* viii. 11. as well as temptation to them who have looked on, *Job* xxi. 7. *Pſal.* lxxiii. 2, 3, 4. &c. *Jerem.* xii. 1. *Hab.* i. 13. the diſcovery of it in Chriſt, is utterly of another nature. In him the very nature of God is diſcovered to be love and kindneſs, and that he will exerciſe the ſame to ſinners, he hath promiſed, ſworn, and ſolemnly ingaged himſelf by covenant. And that we may not heſitate about the aim which he hath herein, there is a ſtable bottom and foundation of acting ſuitably to thoſe gracious properties of his nature, held forth, *viz.* the reconcilation and attonement that is made in the blood of Chriſt. What ever diſcovery were made of the patience and lenity of God unto us, yet if it were not withal revealed, that the other properties of God, as his juſtice and revenge for ſin, had their actings alſo aſſigned to them to the full,

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(*a*) Gen. iii. 17, 18, 19. c. viii. 21. Rom. viii. 21, 22. 2 Pet. ii. 4, 5, 6. c. iii. 6. Jud. vi. 7. (*b*) 1 Cor. i. 20. (*c*) Mat. iii. 17. (*d*) Mat. xxvi. 37, 38. Mark. xiv. 33. Luk. xxii. 43, 44. Heb. v. 7. Mat. xxvii. 51. Mar. xv. 33, 34. (*e*) Iſa liii. 6. (*f*) Mat. v. 45. Act. xiv. 17, 18.

there could be little conſolation gathered from the former. And therefore though God may teach men his goodneſs and forbearance, by ſending them rain and fruitful ſeaſons, yet withal at the ſame time upon all occaſions *revealing his wrath from heaven againſt the ungodlineſs of men,* Rom. i. 18. It is impoſſible that they ſhould do any thing, but miſerably fluctuate and tremble at the event of theſe diſpenſations, and yet this is the beſt that men can have out of Chriſt, the utmoſt they can attain unto, with the preſent poſſeſſion of good things adminiſtred in this patience, men might and did for a ſeaſon take up their thoughts, and ſatiate themſelves; but yet they were not in the leaſt delivered from the (*a*) bondage they were in by reaſon of death, and the darkneſs attending it. The law reveals no patience or forbearance in God, it ſpeaks, as to the iſſue of tranſgreſſion, nothing but ſword and fire, had not God interpoſed by an act of ſovereignty. But now, as was ſaid, with that revelation of forbearance which we have in Chriſt, there is alſo a diſcovery of the ſatisfaction of his juſtice and wrath againſt ſin, ſo that we need not fear any actings from them, to interfere with the works of his patience, which are ſo ſweet unto us. Hence God is ſaid to be in *Chriſt reconciling the world to himſelf,* 2 Cor. v. 19. manifeſting himſelf in him, as one that hath now no more to do, for manifeſtation of all his attributes, that is, for the glorifying of himſelf, but only to forbear, reconcile, and pardon ſin in him.

(2. In the nature of it; what is there in that forbearance, which out of Chriſt is revealed? meerly a not immediate puniſhing upon the (*b*) offence; and withal giving and continuing temporal mercies; ſuch things as men are prone to abuſe, and may periſh with their boſoms full of them, to eternity. That which lies hid in Chriſt, and is revealed from him, is full of love, ſweetneſs, tenderneſs, kindneſs, grace. It is the Lords waiting to be gracious to ſinners, waiting for an advantage to ſhew love and kindneſs for the moſt eminent endearing of a ſoul unto himſelf, *Iſa.* xxx. 18. *Therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you.* Neither is there any revelation of God, that the ſoul finds more ſweetneſs in, than this. When it is experimentally convinced, that God from time to time hath paſſed by many innumerable iniquities; he is aſtoniſhed to think that God ſhould do ſo, and admires that he did not take the advantage of his provocations, to caſt him out of his preſence; he finds that with infinite wiſdom in all long-ſuffering he hath managed all his diſpenſations towards him, to recover him from the power of the Devil, to rebuke and chaſten his ſpirit for ſin, to endear him unto himſelf; there is, I ſay, nothing of greater ſweetneſs to the ſoul than this, and therefore the apoſtle ſays, *Rom.* iii. 25. that all is through the forbearance of God, God makes way for compleat forgiveneſs of ſins, through this his forbearance; which the other doth not.

(3. They differ in their ends and aims. What is the aim and deſign of God in the diſpenſation of that forbearance, which is manifeſted, and may be diſcovered out of Chriſt, the apoſtle tells us, *Rom.* ix. 22. *What if God willing to ſhew his wrath, and to make his power known, endured with much long-ſuffering the veſſels of wrath fitted for*

(*a*) Animula vagula, blandula, Hoſpes comeſque corporis,
Quæ nunc abibis in loca pallida, rigida, nudula?
Nec ut ſoles dabis jocos. *Had. Imp.*

(*b*) Rom. ii. 4, 5, 9; 22.

deſtruction? It was but to leave them inexcuſable, that his power and wrath againſt ſin, might be manifeſted in their deſtruction. And therefore he calls it, *a ſuffering of them to walk in their own ways*, *Act.* xiv. 16. which elſewhere he holds out as a moſt dreadful judgment, to wit, in reſpect of that Iſſue whereto it will certainly come, as *Pſal.* lxxxi. 12. *I gave them up to their luſts, and they walked in their own counſels*, which is as dreadful a (*a*) condition as a creature is capable of falling into, in this world. And *Act.* xvii. 30. he calls it *a winking at the ſins of their ignorance*; as it were, taking no care nor thought of them in their dark condition, as it appears by the antitheſis, *but now he commandeth all men every where to repent.* He did not take ſo much notice of them then, as to command them to repent, by any clear revelation of his mind and will. And therefore the exhortation of the apoſtle, *Rom.* ii. 4. *Deſpiſeſt thou the riches of his goodneſs, and forbearance, and long-ſuffering, not knowing that the goodneſs of God leadeth thee to repentance?* is ſpoken to the Jews, who had advantages to learn the natural tendency of that goodneſs and forbearance which God exerciſes in Chriſt, which indeed leads to repentance, or elſe he doth in general intimate, that in very reaſon, men ought to make another uſe of thoſe things, than uſually they do, and which he chargeth them withal, verſe. 5. *But after thy hardneſs and impenitent heart, &c.* At * beſt then the patience of God unto men out of Chriſt, by reaſon of their own incorrigible ſtubborneſs, proves but like the waters of the river *Phaſis*, that are ſweet at the top, and bitter in the bottom, they ſwim for a while in the ſweet and good things of this life (Luk. xvi. 25.) wherewith being filled, they ſink to the depth of all bitterneſs.

But now evidently and directly, the end of that patience and forbearance of God, which is exerciſed in Chriſt, and diſcovered in him to us, is, the ſaving and bringing unto God, thoſe towards whom he is pleaſed to exerciſe them. And therefore *Peter* tells you, 2 Pet. iii. 9. that *he is long-ſuffering to us ward, not willing that any ſhould periſh, but that all ſhould come to repentance*, that is, all us towards whom he exerciſes forbearance, for that is the end of it, that his will concerning our repentance and ſalvation, may be accompliſhed, and the nature of it with its end is well expreſſed, *Iſa.* liv. 9. *This is as the waters of* Noah *unto me, for as I have ſworn that the waters of* Noah *ſhould no more cover the earth, ſo have I ſworn, that I would not be wroth, &c.* It is God's taking a courſe in his infinite wiſdom and goodneſs, that we ſhall not be deſtroyed notwithſtanding our ſins, and therefore, *Rom.* xv. 5. theſe two things are laid together, in God, as coming together from him, the *God of patience and conſolation*, his patience is a matter of the greateſt conſolation. And this is another property of God, which though it may break forth in ſome rays to ſome ends and purpoſes in other things, yet the treaſures of it are hid in Chriſt, and none is acquainted with it unto any ſpiritual advantage, that learns it not in him.

3.) His wiſdom, his infinite wiſdom, in managing things for his own glory, and the good of them towards whom he hath thoughts of

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(*a*) *Eos, quibus indulgere videtur, quibus parcere, molles venturis malis Deus format*, Seneca cur bon. vir. mali fiunt. cap. 4. *Pro dii immortales! cur interdum in hominum ſceleribus maximis, aut connivetis, aut præſentis fraudis pænas in diem reſervatis?* Cic. pro Cæl.

* Κατὰ μὲν τοῦ ἐπιῤῥέοντος βάψαντα, γλυκὺ τὸ ὕδωρ ἀνιμήσασθαι· εἰ δὲ εἰς βάθος τις καθήκει τὴν κάλπιν, ἁλμυρόν. *Arrian.* περιπ. Εὐξείνου πόντου.

love. The Lord indeed hath laid out and manifeſted infinite wiſdom, (*a*) in his works of creation, providence, and governing of the world, in wiſdom hath he made all his creatures, *how manifold are his works? in wiſdom hath he made them all*; *the earth is full of his riches*, Pſal. civ. 24. So in his providence, his ſupportment and guidance of all things, in order to one another, and his own glory, unto the ends appointed for them; for all theſe things come forth from the Lord of hoſts, who is wonderful in counſel, and excellent in working, *Iſa.* xxviii. 29. His law alſo is for ever to be admired, for the excellency of the wiſdom therein, *Deut.* iv. 7, 8. but yet there is that which *Paul* is aſtoniſhed at, and wherein God will for ever be exalted, which he calls the *depth of the riches of the wiſdom and knowledge of God*, Rom. xi. 33. that is, only hid in, and revealed by Chriſt. Hence as he is ſaid to be the (*b*) *wiſdom of God*, and to be *made unto us wiſdom*, ſo the deſign of God, which is carried along in him, and revealed in the goſpel, is called the *wiſdom of God*, and a *myſtery*, even the *hidden wiſdom which God ordained before the world was, which none of the Princes of this world knew*, 1 Cor. ii. 7, 8. And *Ephſ.* iii. 10. it is called *the manifold wiſdom of God*, and to diſcover the depth and riches of this wiſdom, he tells us in that *verſe*, that it is ſuch, that principalities and powers, that very angels themſelves could not in the leaſt meaſure get any acquaintance with it, until God by gathering of a church of ſinners, did actually diſcover it. Hence *Peter* informs us that they who are ſo well acquainted with all the works of God, do yet bow down and deſire with earneſtneſs *to look into theſe things*; the things of the wiſdom of God in the goſpel, 1 *Pet.* i. 12. It asks a man much wiſdom to make a curious work, fabrick and building, but if one ſhall come and deface it; to raiſe up the ſame building to more beauty and glory than ever, this is excellency of wiſdom indeed. God in the beginning made all things good, glorious and beautiful; when all things, had in innocency and beauty, the clear (*c*) impreſs of his wiſdom and goodneſs upon them, they were very glorious. Eſpecially man, who was made for his ſpecial glory; now all this beauty was defaced by ſin, and the whole (*d*) creation rolled up in darkneſs, wrath, curſes, confuſion; and the great praiſe of God, buried in the heaps of it. Man eſpecially was utterly loſt, and came ſhort of the glory of God, for which he was created; *Rom.* iii. 23. Hare now doth the depth of the riches of the wiſdom and knowledge of God open it ſelf. A deſign in Chriſt, ſhines out from his boſom, that was lodged there from eternity, to recover things to ſuch an eſtate as ſhall be exceedingly to the advantage of his glory, infinitely above what at firſt appeared; and for the putting of ſinners into inconceiveably a better condition than they were in, before the entrance of ſin. He appears now glorious, he is known to be a God * pardoning iniquity and ſin, and advances the riches of his grace, which was his deſign, *Epheſ.* i. 6. He hath infinitely vindicated his Juſtice alſo, in the face of men, angels, and devils, in ſetting forth his ſon for a (*e*) propitiation. It is alſo to our advantage, we are more fully eſtabliſhed in his favour, and are carried on towards a more exceeding (*f*) weight of glory, than formerly was revealed. Hence was that ejaculation of one of the ancients, *O fælix culpa, quæ talem meruit redemptorem!* Thus

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(*a*) Si amabilis eſt ſapientia cum cognitione rerum conditarum, quam amabilis eſt ſapientia, quæ condidit omnia ex nihilo? *Auguſt. lib. Meditat. c.* xviii. (*b*) Cor. i. 20, 30. (*c*) Gen. i. 31. (*d*) Gen. iii. 17, 18. Rom. i. 18. * Exod. xxxiii. v. 18, 19, 20. cap. xxxiv, 6, 7, 8. (*e*) Ro. iii. 24, 25 (*f*) 2 Cor. iv. 17.

Paul tells us, *Great is the myſtery of godlineſs*, 1 Tim. iii. 16. and that without controverſy. We receive grace for grace (*a*), for that grace loſt in *Adam*, better grace in Chriſt. Confeſſedly this is a depth of wiſdom indeed. And of the love of Chriſt to his church, and his union with it, to carry on this buſineſs, *This is a great myſtery*, *Eph*. v. 32. ſays the apoſtle, great wiſdom lies herein.

So then; this alſo is hid in Chriſt, the great and unſpeakable riches of the wiſdom of God, in pardoning ſin, ſaving ſinners, ſatisfying juſtice, fulfilling the law, repairing his own honour, and providing for us a more exceeding weight of glory, and all this out of ſuch a condition as wherein it was impoſſible that it ſhould enter into the hearts of angels or men, how ever the glory of God ſhould be repaired, and one ſinning creature delivered from everlaſting ruin. Hence it is ſaid, that at the laſt day, *God ſhall be glorified in his ſaints, and admired in all them that believe*, 2 Theſſ. i. 10. it ſhall be an admirable thing, and God ſhall be for ever glorious in it, even in the bringing of believers to himſelf. To ſave ſinners through believing ſhall be found to be a far more admirable work, than to create the world of nothing.

4.) His all-ſufficiency is the laſt of this ſort that I ſhall name.

God's all-ſufficiency in himſelf, is his abſolute and univerſal Perfection; whereby nothing is wanting in him, nothing to him, no acceſſion can be made to his fulneſs, no decreaſe or waſting can happen thereunto. There is alſo in him an all-ſufficiency for others, which is his power to impart and communicate his goodneſs, and himſelf, ſo to them, as to ſatisfie and fill them in their utmoſt capacity, with whatever is good and deſirable to them. For the firſt of theſe, his all-ſufficiency for the communication of his goodneſs, that is in the outward Effect of it, God abundantly manifeſted in the creation; in that he made all things good, all things perfect, that is, to whom nothing was wanting in their own kind; he put a ſtamp of his own goodneſs upon them all. But now for the latter, his giving himſelf as an all-ſufficient God, to be enjoyed by the Creatures, to hold out all that is in him for the ſatiating and making them bleſſed, that is alone diſcover'd by and in Chriſt. In him he is a father, a God in covenant, wherein he hath promiſed to lay out himſelf for them, in him hath he promiſed to give himſelf into their everlaſting fruition as their exceeding great reward.

And ſo I have inſiſted on the ſecond ſort of properties in God, whereof, though we have ſome obſcure glimpſe in other things, yet the clear knowledge of them, and acquaintance with them, is only to be had in the Lord Chriſt.

That which remaineth is briefly to declare, that not any of the properties of God whatever, can be known ſavingly and to conſolation, but only in him, and ſo conſequently all the wiſdom of the knowledge of God is hid in him, alone; and from him to be obtained.

3. There is no ſaving knowledge of any property of God, nor ſuch as brings conſolation, but what alone is to be had in Chriſt Jeſus, being laid up in him, and manifeſted by him. Some eye the juſtice of God, and know that this is his righteouſneſs, *that they which do ſuch things*, as ſin, *are worthy of Death*, Rom. i. 32. But this is to no other end but to make them cry, Who amongſt us ſhall dwell

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(*a*) Joh. i. 16.

with that devouring fire? *Iſa.* xxxiii. 14. Others fix upon his patience, goodneſs, mercy, forbearance, but it doth not at all lead them to repentance; *But they deſpiſe the riches of his goodneſs, and after their hardneſs and impenitent hearts, treaſure up unto themſelves wrath againſt the day of wrath*, Rom. ii. 3, 4. Others by the very works of creation and providence come to know his *eternal power and godhead, but they glorify him not as God, nor are thankful, but become vain in their imagination and their fooliſh hearts are darkned*, Rom. i. 20. Whatever diſcovery men have of truth out of Chriſt, they hold it captive under unrighteouſneſs, v. 18. Hence *Jude* tells us, v. 10. That in what they know naturally, as brute beaſts, in thoſe things they corrupt themſelves.

That we may have a ſaving knowledge of the properties of God attended with conſolation, theſe three things are required,

(1.) That God hath manifeſted the glory of them all in a way of doing good unto us.

(2.) That he will yet exerciſe and lay them out to the utmoſt in our behalf.

(3.) That being ſo manifeſted and exerciſed, they are fit and powerful to bring us to the everlaſting fruition of himſelf, which is our bleſſedneſs. Now all theſe three lie hid in Chriſt, and the leaſt glimpſe of them out of him, is not to be attained.

(1.) This is to be received, that God hath actually manifeſted the glory of all his attributes in a way of doing us good. What will it avail our ſouls; what comfort will it bring unto us, what endearment will it put upon our hearts unto God, to know that he is infinitely righteous, juſt, and holy, unchangeably true, and faithful, if we know not how he may preſerve the glory of his Juſtice, and faithfulneſs in his comminations and threatnings, but only in our ruin and deſtruction? If we can from thence only ſay it is a righteous thing with him to recompence tribulation unto us for our iniquities? What fruit of this conſideration had *Adam* in the garden *Gen.* iii? What ſweetneſs, what encouragement is there in knowing that he is patient and full of forbearance, if the glory of theſe is to be exalted in enduring the veſſels of wrath fitted for deſtruction? nay what will it avail us to hear him proclaim himſelf, *The Lord, the Lord God* (*a*) *merciful and gracious, abundant in goodneſs and truth*, yet withal, that he will by no means clear the guilty; ſo ſhutting up the exerciſe of all his other properties towards us upon the account of our iniquity? Doubtleſs not at all. Under this naked conſideration of the properties of God; juſtice will make men fly and hide, *Gen.* iii. *Iſ.* ii. 21, xxxiii. 15, 16. Patience renders them obdurate, *Ecclеſ.* viii. 11. Holineſs utterly deters them from all thoughts of approach unto him, *Joh.* xxiv. 19. what relief have we from thoughts of his immenſity and omnipreſence, if we have cauſe only to contrive how to fly from him? *Pſal.* cxxxix. 11, 12. if we have no pledge of his gracious preſence with us? This is that which brings ſalvation, when we ſhall ſee, that God hath glorified all his properties in a way of doing us good. Now this he hath done in Jeſus Chriſt. In him hath he made his juſtice glorious, in making all our iniquities to (*b*) meet upon him, cauſing him to

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(*a*) Exod. xxxiv. 6, 7. (*b*) Iſ. liii. 5, 6. Levit. xvi. 21. Rom. viii. 32.

bear them all, as the ſcape goat in the wilderneſs, not ſparing him but giving him up to death for us all. So exalting his juſtice and indignation againſt ſin, in a way of freeing us from the condemnation of it, *Rom.* iii. 25. viii. 33, 34. In him hath he made his truth glorious, and his faithfulneſs in the exact accompliſhment of all his abſolute threatnings and promiſes; that fountain-threat and commination, whence all others flow, *Gen.* ii. 17. *In the day thou eateſt thereof thou ſhalt dye the death*, ſeconded with a curſe; *Deut.* xxvii. 26. *Curſed is every one that continueth not*, &c. is in him accompliſhed, fulfilled, and the truth of God in them laid in a way to our good. He by the grace of God taſted death for us, *Heb.* ii. 9. and ſo delivered us who were ſubject to death, *v.* xiv. and he hath fulfilled the curſe, by being made a curſe for us, *Gal.* iii. 13. So that in his very threatnings, his truth is made glorious, in a way to our good. And for his promiſes; *They are all yea, and in him Amen, to the glory of God by us*, grace, how eminently are they made glorious in Chriſt, and advanced for our good? God hath ſet him forth to declare his righteouſneſs for the forgiveneſs of ſin, he hath made way in him for ever to exalt the glory of pardoning mercy towards ſinners. To manifeſt this, is the great deſign of the goſpel, as *Paul* admirably ſets it out, Eph. i. 5, 6, 7, 8. There muſt our ſouls come to an acquaintance with them, or for ever live in darkneſs.

Now this is a ſaving knowledge and full of conſolation; when we can ſee all the properties of God made glorious and exalted in a way of doing us good. And this wiſdom is hid only in Jeſus Chriſt, hence when he deſired his father to glorifie his name, *Joh.* xii. 24. to make in him his name, that is, his nature, his properties, his will, all glorious in that work of redemption he had in hand; he was inſtantly anſwered from heaven, *I have both glorified it, and will glorifie it again.* He will give it its utmoſt glory in him.

(2.) That God will yet exerciſe and lay out thoſe properties of his to the utmoſt in our behalf. Though he hath made them all glorious in a way that may tend to our good, yet it doth not abſolutely follow that he will uſe them for our good, for do we not ſee innumerable perſons periſhing everlaſtingly, notwithſtanding the manifeſtation of himſelf which God hath made in Chriſt. Wherefore further, God hath committed all his properties into the hand of Chriſt, if I may ſo ſay, to be managed in our behalf, and for our good. *He is the power of God, and the wiſdom of God, he is the Lord our righteouſneſs, and is made unto us of God, wiſdom and righteouſneſs, ſanctification and redemption* (*a*). Chriſt having glorified his father in all his attributes, he hath now the exerciſe of them committed to him, that he might be the captain of ſalvation to them that do believe. So that if in the righteouſneſs, the goodneſs, the love, the mercy, the all-ſufficiency of God, there be any thing that will do us good, the Lord Jeſus is fully intereſted with the diſpenſing of it in our behalf. Hence God is ſaid to be *in him reconciling the world unto Himſelf*, 2 Cor. v. 18. Whatever is in him he layeth it out for the reconciliation of the world, in and by the Lord Chriſt. And he becomes the Lord our righteouſneſs, *Iſa.* xlv. 24, 25. and this is the ſecond thing required.

(*a*) 1 Cor. i. 20, 30. Jerem. xxiii. 6.

(3.) There remaineth only then, that theſe attributes of God, ſo manifeſted, and exerciſed, are powerful and able to bring us to the everlaſting fruition of him. To evince this, the Lord wraps up the whole covenant of grace in one promiſe ſignifying no leſs than, I will be your God. In the covenant God becomes our God, and we are his people, and thereby all his attributes are ours alſo; and leſt that we ſhould doubt, when once our eyes are opened, to ſee in any meaſure the inconceivable difficulty that is in this thing, what imaginable obſtacles on all hands there lie againſt us, that all is not enough to deliver and ſave us, God hath I ſay wrapt it up in this expreſſion, *Gen.* xvii. 1. *I am,* ſaith he (*a*), *God Almighty all-ſufficient!* I am wholly able to perform all my undertakings, and to be thy exceeding great reward. I can remove all difficulties, anſwer all objections, pardon all ſins, conquer all oppoſition, I am God all-ſufficient. Now you know in whom this covenant and all the promiſes thereof are ratified, and in whoſe blood it is confirmed, to wit in the Lord Chriſt alone; in him only, is God an all-ſufficient God to any, and an exceeding great reward. And hence Chriſt himſelf is ſaid to *ſave to the utmoſt them that come to God by him,* Heb. 7. And theſe three things I ſay are required to be known, that we may have a ſaving acquaintance, and ſuch as is attended with conſolation, with any of the properties of God; and all theſe being hid only in Chriſt, from him alone it is to be obtained.

This then is the firſt part of our firſt demonſtration, that all true, and ſound wiſdom and knowledge, is laid up in the Lord Chriſt, and from him alone to be obtained, becauſe our wiſdom conſiſting in a main part of it, in the knowledge of God, his nature and his properties, this lies wholly hid in Chriſt, nor can poſſibly be obtained but by him.

For the knowledge of our ſelves, which is the ſecond part of our (*b*) wiſdom, this conſiſts in theſe three things which our ſaviour ſends his ſpirit to convince the world of, even ſin, righteouſneſs, and judgment, *Joh.* vi. 8. to know our ſelves in reference unto theſe three, is a main part of true and ſound wiſdom, for they all reſpect the ſupernatural and immortal end whereunto we are appointed, and there is none of theſe, that we can attain unto, but only in Chriſt.

[1.] In reſpect of ſin; there is a ſenſe and knowledge of ſin left in the conſciences of all men by nature. To tell them what is good and evil, in many things to approve and diſapprove of what they do in reference to a judgment to come, they need not go farther than themſelves, Rom. ii. 14, 15. But this is obſcure and relates moſtly to greater ſins, and is in ſome, that which the apoſtle gives us, Rom. i. 32. *They know the judgment of God, that they which do ſuch things are worthy of death.* This he placeth among the common preſumptions and notions that are received by mankind, namely, that it is (*c*) *righteous with God, that they who do ſuch things are worthy of death.* And if that be true, which is commonly received, that no nation is ſo barbarous or rude, but it retaineth ſome ſenſe of a deity, then this

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(*a*) Saddai, Aquila interpretatur ἄλκιμον, quod nos robuſtum & ad omnia perpetranda ſufficientem poſſumus dicere, *Hieron. Epiſt.* 136. (*b*) ἡ σοφία περὶ τῶν τιμιωτάτων, *Ariſt.* (*c*) Τὸ δικαίωμα τοῦ Θεοῦ ἐπιγνόντες, ὅτι οἱ τοιοῦτα πράσσοντες ἄξιοι θανάτου εἰσίν, Rom. 1. 12. *Perfecto demum ſcelere, magnitudo ejus intellecta eſt.* Tacit.

(c) Ὀρέστα τλῆμον, τίς σ᾽ ἀπόλλυται νόσος;

(ɔ) *R:* Ἡ σύνεσις, ὅτι σύνοιδα δείν᾽ εἰργασμένος. *Eurip.*

alſo is true, that there is no nation but hath a ſenſe of ſin, and the diſpleaſure of God for it. For this is the very firſt (*a*) notion of God in the World, that he is the rewarder of good and evil, hence were all the ſacrifices, purgings, expiations, which were ſo generally ſpread over the face of the earth, but this was and is but very dark, in reſpect of that knowledge of ſin with its appurtenances, which is to be obtained.

A further knowledge of ſin upon all accounts whatever, is given by the law; that law which was added becauſe of tranſgreſſions, Gal. iii. 19. Rom. vii. 13. This revives doctrinally all that ſenſe of good and evil which was at firſt implanted in man, and it is a glaſs whereinto whoſoever is able ſpiritually to look, may ſee ſin in all its uglineſs and deformity. The truth is, look upon the law in its purity, holineſs, compaſs, and perfection, its manner of delivery (*b*) with dread, terrour, thunder, earthquakes, fire, the ſanction of it, in death, curſe, wrath, and it makes a wonderful diſcovery of ſin, upon every account, its pollution, guilt, and exceeding ſinfulneſs are ſeen by it. But yet all this doth not ſuffice to give a man a true and through conviction of ſin. Not but that the glaſs is clear, but of our ſelves we have not eyes to look into it; the rule is ſtraight, but we cannot apply it, and therefore Chriſt ſends his ſpirit to convince the world of ſin, *Joh.* xvi. 8. who, though as to ſome ends and purpoſes he makes uſe of the law, yet the work of conviction, which alone is an uſeful knowledge of ſin, is his peculiar work. And ſo the diſcovery of ſin, may alſo be ſaid to be by Chriſt, to be part of the wiſdom that is hid in him. But yet there is a twofold regard beſides this, of his ſending his ſpirit to convince us, wherein this wiſdom appears to be hid in him.

1.] Becauſe there are ſome near concernments of ſin, which are more clearly held out in the Lord Chriſt's being made ſin for us than any other way.

2.] In that there is no knowledge to be had of ſin, ſo as to give it a ſpiritual and ſaving improvement, but only in him.

1.] For the firſt, there are four things in ſin, that clearly ſhine

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(*a*) *Primus eſt deorum cultus, Deos credere: deinde reddere illis majeſtatem ſuam, reddere bonitatem, ſine quâ nulla majeſtas eſt. Scire illos eſſe qui præſident mundo: qui univerſa vi ſua temperant: qui humani generis tutelam gerunt.* Senec. Epiſt. 96. (*a*) *Neq; honor ullus deberi poteſt deo, ſi nihil præſtat colenti; nec ullus metus, ſi non iraſcitur non colenti.* Lactan.

(*a*) *Raro antecedentem ſceleſtum*
Deſeruit pede pæna claudo, Horat.
Quo fugis, Encelade? quaſcunq; acceſſeris oras,
Sub Jove ſemper eris, &c.

(*a*) ——— ———*Hoſce*
Evaſiſſe putes, quos diri conſcia facti,
Mens habet attonitos, & cæco verbere cædit? Juvenal.

(*a*) Οἴει σὺ τοὺς θανόντας, ὦ Νικήρατε,
Τρυφῆς ἁπάσης μεταλαβόντας ἐν βίῳ,
Πεφευγέναι, τὸ θεῖον ὡς λεληθότας;
Ἔστιν δίκης ὀφθαλμός, ὃς τὰ πάνθ' ὁρᾷ,
Καὶ γὰρ καθ' ᾅδην δύο τρίβους νομίζομεν,
Μίαν δικαίων, ἑτέραν δ' ἀσεβῶν εἶν' ὁδόν
Κ' εἰ τοὺς δύο καλύψει ἡ γῆ, φασί, χρόνῳ
Ἅρπαζ', ἀπελθών, κλέπτ', ἀποστέρει, κύκα.
Μηδὲν πλανηθῇς, ἔσται κἀν ᾅδου κρίσις.
Ἥνπερ ποιήσει θεὸς ὁ πάντων δεσπότης,
Οὗ τοὔνομα φοβερόν, οὐδ' ἂν ὀνομάσαιμ' ἐγώ, κλ.

Philemon. juxta *Clement,* ſeu *Diphil,* juxta *Juſtin. Martyr.* (*b*) Exod. xix. 18, 19, 20. Deut. iv. 11. Heb. xii. 18, 19, 20, 21.

out in the croſs of Chriſt. 1.) The deſert of it. 2.) Man's impotency by reaſon of it. 3.) The death of it. 4.) A new end put to it.

1.) The deſert of ſin doth clearly ſhine in the croſs of Chriſt, upon a twofold account. (1. Of the perſon ſuffering for it. (2. Of the penalty he underwent.

(1. Of the perſon ſuffering for it, this the ſcripture oftentimes very emphatically ſets forth, and lays great weight upon, Joh. iii. 16. *God ſo loved the world, as that he ſent his only begotten ſon.* It was his only ſon that God ſent into the world to ſuffer for ſin, *Rom.* viii. 32. *He ſpared not his only ſon, but gave him up to death for us all.* To ſee a ſlave beaten and corrected, argues a fault committed, but yet perhaps the demerit of it was not very great. The correction of a ſon argues a great provocation; that of an only ſon, the greateſt imaginable. Never was ſin ſeen to be more abominably ſinful and full of provocation, than when the burthen of it was upon the ſhoulders of the ſon of God. God having made his ſon, the ſon of his love, his only begotten, full of grace and truth, ſin for us, (*a*) to manifeſt his indignation againſt it, and how utterly impoſſible it is, that he ſhould let the leaſt ſin go unpuniſhed, he lays hand on him, and ſpares him not. If (*b*) ſin be imputed to the dear ſon of his boſom, as upon his own voluntary aſſumption of it, it was (for he ſaid to his father, *Lo I come to do thy will*, and all our iniquities *did meet on him*,) he will not ſpare him any thing of the due deſert of it; is it not moſt clear from hence, even from the blood of the croſs of Chriſt, that ſuch is the demerit of ſin, that it is altogether impoſſible that God ſhould paſs by any, the leaſt, unpuniſhed; if he would have done it for any, he would have done it in reference to his only ſon; but he ſpared him not.

Moreover! God is not at all delighted with, nor deſirous of the blood, the tears, the cries, the unexpreſſible torments and ſufferings of the ſon of his love. For he delights not in the anguiſh of any (*He doth not* (*c*) *afflict willingly, nor grieve the children of men*) much leſs the ſon of his boſom; only he required that his law be fulfilled, his juſtice ſatisfied, his wrath atton'd for ſin, and nothing leſs than all this, would bring it about. If the debt of ſin might have been compounded for, at a cheaper rate, it had never been held up at the price of the blood of Chriſt. Here then, ſoul, take a view of the deſert of ſin; behold it far more evident, than in all the threatnings and curſes of the law. I thought indeed, mayeſt thou ſay from thence, that ſin, being found on ſuch a poor worm as I am, was worthy of death, but that it ſhould have this effect, if charged on the ſon of God, that I never once imagined.

(2. Conſider alſo further, what he ſuffered. For tho' he was ſo excellent an one, yet perhaps it was but a light affliction, and trial that he underwent, eſpecially conſidering the ſtrength he had to bear it. Why what ever it were, it made this (*d*) *fellow of the Lord of hoſts*, this (*e*) *lion of the tribe of* Judah, this (*f*) mighty one, the wiſdom and power of God, to tremble, (*g*) ſweat, cry, pray, wreſtle, and that with ſtrong ſupplications. (*h*) Some of the popiſh devotioniſts tell us that one drop, the leaſt, of the blood of Chriſt, was abundantly enough to redeem all the world, but they err, not knowing the deſert of ſin, nor the ſeverity of the juſtice of God. If one drop, leſs than was ſhed, one pang, leſs than was laid on, would have

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(*a*) 2 Cor. v. 21. (*b*) Zech. xiii. 7. Heb. x. 7 Iſa. liii. 6. (*c*) Lam. iii. 35. (*d*) Zech xiii. 7. (*e*) Revel. v. 5. (*f*) Pſal. lxxxix. 19. (*g*) Prov. viii. 22. 1 Cor. i. 24. (*h*) Matth. xxvi. 37, 38. Mark xiv. 30, 31. Luke xxii. 24. Heb. v. 7.

done it; thoſe other drops had not been ſhed, nor thoſe other pangs laid on. God did not cruciate the dearly beloved of his ſoul for nought. But there is more than all this.

It pleaſed God to (*a*) bruiſe him, to put him to grief, to make his ſoul an offering for ſin, and to pour out his life unto death. He (*b*) hid himſelf from him, was far from the voice of his cry, until he cried out, *My God, my God, why haſt thou forſaken me?* He made him (*c*) ſin, and a (*d*) curſe for us, executed on him the ſentence of the law, brought him into an agony, wherein he ſweat thick drops of blood, was grievouſly troubled, and his ſoul was heavy unto death; he that was the power of God, and the wiſdom of God went ſtooping under the burthen, until the whole frame of nature ſeemed aſtoniſhed at it. Now this, as I ſaid before, as it diſcovered the indignation of God againſt ſin, ſo it clearly holds out the deſert of it. Would you then ſee the true demerit of ſin, take the meaſure of it, from the mediation of Chriſt, eſpecially his croſs. It brought him who was the ſon of God, equal unto God, God bleſſed for ever, into the form of a (*e*) Servant, who had not where to lay his head, it purſued him all his life, with afflictions and perſecutions, and laſtly brought him under the rod of God, there bruiſed him, and brake him, (*f*) ſlew the Lord of life. Hence is a deep humiliation for it upon the account of him whom we (*g*) have pierced. And this is the firſt ſpiritual view of ſin we have in Chriſt.

2.) The wiſdom of underſtanding our impotency by reaſon of ſin, is wrapped up in him. By our impotency I underſtand two things.

(1. Our diſability to make any attonement with God for ſin.
(2. Our diſability to anſwer his mind and will, in all or any of the obedience, that he requireth by reaſon of ſin.

(1. For the firſt, that alone is diſcovered in Chriſt. Many enquiries have the ſons of men made after an attonement, many ways have they entered into, to accompliſh it. After this they enquire, *Mich.* vi. 6, 7. will any manner of ſacrifices, tho' appointed of God, as burnt-offerings and calves of a year old; tho' very coſtly, thouſands of rams, and ten thouſands rivers of oyl; tho' dreadful and tremendous, offering violence to nature, as to give my children to the fire; will any of theſe things make an attonement? *David* doth poſitively indeed determine this buſineſs, *Pſal.* xlix. 7, 8. none of them, of the beſt or richeſt of men, can by any means redeem his brother, nor give to God a ranſom for him, for the redemption of their ſouls is precious, and it ceaſeth for ever. It cannot be done, no attonement can be made. Yet men would ſtill be doing, ſtill attempting; hence did they heap up (*h*) ſacrifices, ſome coſtly, ſome bloody and inhuman. The *Jews* to this day, think that God was atton'd for ſin, by the ſacrifices of bulls and goats, and the like, and the *Socinians* acknowledge no attonement, but what conſiſts in men's repentance and new obedience. In the croſs of Chriſt, are the mouths of all ſtopped as to this thing. For,

1.] God hath there diſcovered that no ſacrifices for ſin, tho' of his own appointment, could ever make them perfect that offered them, *Heb.* x. 11. Thoſe ſacrifices could never take away ſin, (*i*) thoſe ſervices could never make them perfect that performed them, as to the conſcience, *Heb.* ix. 9. as the apoſtle proves, *chap.* 10. 1. and thence the Lord rejects all ſacrifices and offerings whatever, as to any ſuch end and purpoſe, *v.* 6. 7, 8. Chriſt in

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(*a*) Iſa. liii. 5, 6. (*b*) Pſal. xxii. 1. (*c*) 2 Cor. v. 21. (*d*) Gal. i. 13. (*e*) Phil. ii. 8. (*f*) 1 Cor. ii. 8. (*g*) Zech. xii. 10. (*h*) Vid. Diatr. Juſt. Divin. cap. 3. (*i*) Pſ. xl. 6, 7.

their ſtead ſaying, *Lo I come*, and by him we are juſtified, *from all, from which we could not be juſtified by the Law*, Act. xiii. 34. God, I ſay, in Chriſt, hath condemned all ſacrifices, as wholly inſufficient in the leaſt to make an attonement for ſin. And how great a thing it was, to inſtruct the ſons of men in this wiſdom, the event hath manifeſted.

2.] He hath alſo written vanity on all other endeavours whatever that have been undertaken for that purpoſe (*Rom.* iii. 24, 25, 26.) by ſetting forth his only ſon to be a propitiation, he leaves no doubt upon the ſpirits of men, that in themſelves they could make no attonement. For *if righteouſneſs were by the law, then were Chriſt dead in vain.* To what purpoſe ſhould he be made a propitiation, were not we our ſelves weak and without ſtrength to any ſuch purpoſe. So the apoſtle argues, *Rom.* vi. 6. when we had no power, then did he by death make an attonement, as *v.* 8. 9.

This wiſdom then is alſo hid in Chriſt, men may ſee by other helps perhaps far enough to fill them with dread and aſtoniſhment, as thoſe in *Iſa.* xxxiii. 14. But ſuch a ſight and view of it, as may lead a ſoul to any comfortable ſettlement about it; that only is diſcovered in this treaſury of heaven, the Lord Jeſus.

(2. Our diſability to anſwer the mind and will of God, in all or any of the obedience that he requireth, is in him only to be diſcovered. This indeed is a thing that many will not be acquainted with to this day. To teach a man that he cannot do, what he ought to do; and for which he condemns himſelf, if he do it not, is no eaſy task. Man riſes up with all his power, to plead againſt a conviction of impotency. Not to mention the proud (*a*) conceits and expreſſions of the philoſophers, how many that would be called chriſtians, do yet creep by ſeveral degrees, in the perſuaſion of a power of fulfilling the law, and from whence indeed ſhould men have this knowledge that we have not? nature will not teach it, that is (*b*) proud and conceited, and it is one part of its pride, weakneſs, and corruption, not to know it at all. The law will not teach it; for tho' that will ſhew us, what we have done amiſs, yet it will not diſcover to us, that we could not do better; yea by requiring exact obedience of us, it takes for granted, that ſuch power is in us for that purpoſe; it takes no notice, that we have loſt it, nor doth it concern it ſo to do; this then alſo lies hid in the Lord Jeſus, *Rom.* viii. 2, 3, 4. *The law of the ſpirit of life in Chriſt Jeſus, hath made me free from the law of ſin and death. For what the law could not do, in that it was weak thro' the fleſh, God ſending his own ſon, in the likeneſs of ſinful fleſh, and for ſin condemned ſin in the fleſh, that the righteouſneſs of the law might be fulfilled in us.* The law can bring forth no righteouſneſs, no obedience, it is weak to any ſuch purpoſe, by reaſon of the fleſh, and that corruption that is come on us: theſe two things are done in Chriſt, and by him. Firſt, ſin is condemned as to its guilt, and we ſet free from that, the righteouſneſs of the law by his obedience, is fulfilled in us, who could never do it our ſelves. And ſecondly, that obedience which is required of us, his ſpirit works it in us; ſo that that perfection of obedience which we have in him, is imputed to us, and the ſincerity that we have in obedience, is from his ſpirit beſtowed on us. And this is the moſt excellent glaſs wherein we ſee our impotency, for what need we his perfect obedience to be made ours, but that we have not, cannot attain any? what need we his ſpirit of life to quicken us, but that we are dead in treſpaſſes and in ſins?

(*a*) Quia unuſquiſq; ſibi virtutem acquirit, nemo ſapientum de ea gratias Deo egit, *Cicer.* (*b*) Natura ſic apparet vitiata, ut hoc majoris vitii ſit, non videre. *Aug.*

3.) The death of ſin; ſin dying in us, now in ſome meaſure whilſt we are alive. This is a third concernment of ſin, which it is our wiſdom to be acquainted with, and it is hid only in Chriſt. There is a twofold dying of ſin, as to the exerciſe of it in our mortal members, and as to the root, principle, and power of it in our ſouls. The firſt indeed may be learned in part, out of Chriſt. Chriſtleſs men, may have ſin dying in them, as to the outward exerciſe of it. Mens bodies may be diſabled for the ſervice of their luſts, or the practice of them may not conſiſt with their intereſt. Sin is never more alive, (*a*) than when it is thus dying. But there is a dying of it as to the root, the principle of it, the daily decaying of the ſtrength, power and life of it, and this is to be had alone in Chriſt. Sin is a thing that of it ſelf, is not apt to dye, or to decay, but to get ground, and ſtrength, and life in the ſubject wherein it is, to eternity, prevent all its actual eruptions, yet its original enmity againſt God will ſtill grow. In believers it is ſtill dying and decaying, until it be utterly aboliſhed. The opening of this treaſury you have, *Rom.* vi. 3, 4, 5, 6, 7, &c. *Know you not, that as many of us, as were baptized in Jeſus Chriſt, were baptized into his death? Therefore we are buried with him by baptiſm into death, that like as Chriſt was raiſed from the dead by the glory of the father, even ſo we alſo ſhould walk in newneſs of life; for if we have been planted together in the likeneſs of his death, we ſhall be alſo in the likeneſs of his reſurrection; knowing this that our old man is crucified with him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin.* This is the deſign of the apoſtle in the beginning of that *chap.* not only to manifeſt whence is the principle and riſe of our mortification and the death of ſin, even from the death and blood of Chriſt, but alſo the manner of ſins continuance and dying in us, from the manner of Chriſt's dying for ſin, he was crucified for us, and thereby ſin was crucified in us, he died for us, and the body of ſin is deſtroyed that we ſhould not ſerve ſin, that as he was raiſed from the dead, that death ſhould not have dominion over him, ſo alſo are we raiſed from ſin, that it ſhould not have dominion over us. This wiſdom is hid in Chriſt only. *Moſes* at his dying day had all his ſtrength and vigour, ſo have ſin and the law to all out of Jeſus; at their dying day, ſin is no way decayed. Now next to the receiving of the righteouſneſs prepared for us, to know this, is the chiefeſt part of our wiſdom, to be truly acquainted with the principle of the dying of ſin, to feel virtue and power flowing from the croſs of Chriſt to that purpoſe, to find ſin crucified in us, as Chriſt was crucified for us, this is wiſdom indeed, that is in him alone.

4.) There is a glorious end whereunto ſin is appointed, and ordained, and diſcovered in Chriſt; that others are unacquainted withal. Sin in its own nature tends meerly to the diſhonour of God; the debaſement of his Majeſty, and the ruin of the creature in whom it is; hell it ſelf is but the filling of wretched creatures, with the (*b*) fruit of their own deviſes. The comminations and threats of God in the law, do manifeſt one other end of it, even the demonſtration of the vindictive juſtice of God in meaſuring out unto unto it a meet (*c*) recompence of reward. But here the law ſtays (and with it all other light) and diſcovers no other uſe or end of it at all. In the Lord Jeſus there is the manifeſtation of another, and more glorious end; to wit, the praiſe of God's glorious (*d*) grace, in the pardon and forgiveneſs of it. God having taken order in Chriſt, that that thing which tended meerly to his diſhonour, ſhould be managed to his infinite glory; and that which of all things he deſireth to exalt; even that he may be known and believed to be a (*e*) God pardoning iniquity,

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(*a*) See Treatiſe of Mortification. (*b*) Prov. i. 31. Jerem. xvii. 10. (*c*) 2 Theſſ. i. 6. (*d*) Eph. i. 6. (*e*) Heb. viii. 6, 7, 8, 9, 10, 11, 12, 13.

tranſgreſſion and ſin. To return then to this part of our demonſtration. In the knowledge of our ſelves in reference to our eternal condition, doth much of our wiſdom conſiſt. There is not any thing wherein, in this depraved condition of nature, we are more concerned, than ſin, without a knowledge of that, we know not our ſelves, *Fools make a mock of ſin.* A true ſaving knowledge of ſin is to be had only in the Lord Chriſt, in him may we ſee the deſert of our iniquities, and their pollution which could not be born, or expiated but by his blood, neither is there any wholſome view of theſe but in Chriſt, in him and his croſs is diſcovered our univerſal impotency either of attoning God's juſtice or living up to his will; the death of ſin is procured by, and diſcovered in the death of Chriſt; as alſo the manifeſtation of the riches of God's grace in the pardoning thereof, a real and experimental acquaintance as to our ſelves, with all which is our wiſdom, and it is that which is of more value, than all the wiſdom of the world.

[2.] Righteouſneſs is a ſecond thing whereof the ſpirit of Chriſt convinces the world, and the main thing that it is our wiſdom to be acquainted withal. This all men are perſuaded of; that God is a moſt righteous God; that is a natural notion of God which *Abraham* inſiſted on, *Gen.* xviii. 35. *Shall not the judge of all the world do right?* They know *that this is the judgment of God, that they who commit ſuch things are worthy of death*, Rom. i. 32. that *it is a righteous thing with him to recompence tribulation unto offenders*, 2 Theſſ. i. 6. *He is a God of purer eyes than to behold iniquity*, Hab. i. 13. and therefore the *ungodly cannot ſtand in judgment*, Pſal. i. 5. Hence the great inquiry of every one (who lies in any meaſure under the power of it) convinced of immortality, and the judgment to come, is, concerning the righteouſneſs wherewith to appear in the preſence of this righteous God, this more or leſs they are ſolicitous about all their days; and ſo as the apoſtle ſpeaks, *Heb.* ii. 15. *Thro' the fear of death they are ſubject to bondage all their life.* They are perplexed with fears about the iſſue of their righteouſneſs, leaſt it ſhould end in death and deſtruction.

1.) Unto men ſet upon this inquiry, that which firſt and naturally preſents it ſelf, for their direction and aſſiſtance, aſſuredly promiſing them a righteouſneſs that will abide the trial of God, provided they will follow its direction, is the law. The law hath many fair pleas to prevail with a ſoul to cloſe with it for a righteouſneſs before God. It was given out from God himſelf for that end and purpoſe; it contains the whole obedience that God requireth of any of the ſons of men; it hath the promiſe of life annexed to it; *Do this and live*; *the doers of the law are juſtified*; and *If thou wilt enter into life keep the Commandments*; yea it is moſt certain that it muſt be wholly fulfilled, if we ever think to ſtand with boldneſs before God. This being ſome part of the plea of the law, there is no man that ſeeks after righteouſneſs, but doth one time or another attend to it, and attempt its direction, many do it every day, who yet will not own that ſo they do. This then they ſet themſelves about; labouring to correct their lives, amend their ways, perform their duties required, and ſo follow after a righteouſneſs according to the preſcript of the law. And in this courſe do many men continue long with much perplexity; ſometimes hoping, oftener fearing, ſometimes ready to give quite over, ſometimes vowing to continue (their conſciences being no way ſatisfied; nor righteouſneſs in any meaſure attained) all their days, after they had wearied themſelves, perhaps for a long ſeaſon, in their largeneſs of their ways, they come at length, with fear, trembling and diſappointment to that concluſion of the apoſtle, *By the works of the law no fleſh is juſtified*; and with dread cry, that if God mark what is done amiſs, there is no ſtanding before him. That they have this iſſue the apoſtle witneſſeth; (*a*) *Rom.* ix. 31, 32. Iſrael *who followed after the law of righteouſneſs, attained not to the law of righteouſneſs*, wherefore? *becauſe they ſought it not by faith, but as it were by the works of the law*, it was not ſolely for want of endeavour in themſelves that they were diſappointed, for they earneſtly followed after the law of righteouſneſs, but from the nature of the thing it ſelf, it would not bear it; righteouſneſs was not to be obtained that way, for ſaith the apoſtle, *If they which are of the law be heirs, faith is made void, and the promiſe made of none effect, becauſe the law worketh wrath*, Rom. iv. 14, 15. The law it ſelf is now ſuch as that it cannot give life, *Gal.* iii. 21. *If there had been a law given which would have given life, verily righteouſneſs ſhould have been by the law*; and he gives the reaſon in the next *verſe* why it could not give life, becauſe the ſcripture concludes all under ſin, that is, it is very true, and the ſcripture affirms it, that all men are ſinners, and the law ſpeaks not one word to ſinners but death and deſtruction, therefore the apoſtle tells us plainly, that God himſelf found fault with this way of attaining righteouſneſs, *Heb.* viii. 7, 8. (*b*) He *complains* of it, that is, he declares it inſufficient for that end and purpoſe.

Now there are two conſiderations that diſcover unto men the vanity and hopeleſneſs of ſeeking righteouſneſs in this path.

(1. That they have already ſinned, *For all have ſinned and come ſhort of the glory of God*, Rom. iii. 23. (*c*) this they are ſufficiently ſenſible of; that altho' they could not for the time to come, fulfil the whole law, yet there is a ſcore, a reckoning, upon them already, that they know not how to anſwer for. Do they conſult their guide, the (*d*) law it ſelf, how they may be eaſed of the account that is paſt? it hath not one word of direction, or conſolation, but bids them prepare to dye; the ſentence is gone forth, and there is no eſcaping.

(2. That if all former debts ſhould be blotted out, yet they are no way able for the future, to fulfil the law; they can as well move the earth with a finger, as anſwer the perfection thereof; and therefore as I ſaid, on this twofold account, they conclude that this labour is loſt, *By the works of the law no fleſh ſhall be juſtified*, Gal. iii. 11, 12.

(2. Wherefore ſecondly, being thus diſappointed by the ſeverity and inexorableneſs of the law, men generally betake themſelves to ſome other way, that may ſatisfy them as to thoſe conſiderations, which took them off from their former hopes; and this for the moſt part, is, by fixing themſelves upon ſome ways of attonement to ſatisfy God, and helping out the reſt with hopes of mercy. Not to inſiſt on the ways of attonement and expiation which the gentiles had pitched on, nor on the many ways and inventions by works ſatisfactory of their own, ſupererogations of others, indulgences, and purgatory in the cloſe, that the papiſts have found out for this end and purpoſe, it is I ſay, proper to all convinced perſons, as above, to ſeek for a righteouſneſs, partly by an endeavour to ſatisfy for what is paſt, and partly by hoping after general mercy. This the apoſtle calls a *ſeeking* for it, as it were by the works of the law, *Rom.* ix. 32. (*e*) not directly, but *as it were by the works of the law*; making up one thing with another. And he tells us what iſſue they have in this buſineſs, *chap.* 10. 3. *Being ignorant of the righteouſneſs of God, and ſeeking to eſtabliſh their own righteouſneſs, they were not ſubject to the righteouſneſs of God.* They were

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(*a*) Διώκων νόμον δικαιοσύνης. δικαιοσύνην ζητοῦντες στῆσαι. (*b*) μεμφόμενος. (*c*) Πάντες ἥμαρτον Rom. iii. 23. πάντες ἥμαρτον, Rom. v. 12. (*d*) Deut. xxvii. 26. Gal. iii. 10. (*e*) ὡς ἐξ ἔργων νόμου.

by it enemies to the righteouſneſs of God. The ground of this going about to eſtabliſh their own righteouſneſs, was, that they were ignorant of the righteouſneſs of God; had they known the righteouſneſs of God, and what exact conformity to his will he requireth, they had never undertaken ſuch a fruitleſs buſineſs, as to have compaſſed it, as it were by the works of the law, yet this many will ſtick on a long time. Something they do, ſomething they hope for; ſome old faults they will buy off with new obedience. And this pacifies their conſciences for a ſeaſon; but when the ſpirit comes to convince them of righteouſneſs, neither will this hold; wherefore,

3.) The matter comes at length to this iſſue, they look upon themſelves under this twofold qualification; as,

(1. Sinners; obnoxious to the law of God, and the curſe thereof, ſo that unleſs that be ſatisfied, that nothing from thence ſhall ever be laid to their charge, it is altogether in vain, once to ſeek after an appearance in the preſence of God.

(2. As creatures, made to a ſupernatural and eternal end, and therefore bound to anſwer the whole mind and will of God in the obedience required at their hands. Now it being before diſcovered to them, that both theſe are beyond the compaſs of their own endeavours, and the aſſiſtance which they have formerly reſted on, if their eternal condition be of any concernment to them, their wiſdom is, to find out a righteouſneſs that may anſwer both theſe to the utmoſt.

Now both theſe are to be had only in the Lord Chriſt, who is our righteouſneſs; this wiſdom, and all the treaſures of it, are hid in him.

(1.) He expiates former iniquities, he ſatisfies for ſin, and procures remiſſion of it, *Rom.* iii. 24, 25. *Being juſtified freely by his grace, thro' the redemption that is in Jeſus Chriſt, whom God hath ſet forth to be a propitiation, thro' faith in his blood, to declare his righteouſneſs for the remiſſion of ſins that are paſt, thro' the forbearance of God. All we like ſheep,* &c. Iſa. liii. 5, 6. *In his blood we have redemption, the forgiveneſs of ſins,* Epheſ. i. 7. *God ſpared not him, but gave him,* &c. Rom. viii. 32. This, even this alone is our righteouſneſs, as to that firſt part of it, which conſiſts in the removal of the whole guilt of ſin, whereby we are come ſhort of the glory of God. On this account it is, that we are aſſured, that none ſhall ever lay any thing to our charge, or condemn us, *Rom.* viii. 31, 34. there being *no condemnation to them that are in Chriſt Jeſus,* v. 1. we are purged by the ſacrifice of Chriſt, ſo as to have *no more conſcience of ſin,* Heb. x. 2. that is, troubles in conſcience about it. This wiſdom is hid only in the Lord Jeſus; in him alone is there an attonement diſcovered: and give me the wiſdom which ſhall cut all ſcores concerning ſin, and let the world take what remains. But,

(2.) There is yet ſomething more required, it is not enough that we are not guilty. We muſt alſo be actually righteous, not only all ſin is to be anſwered for, but all righteouſneſs is to be fulfilled; by taking away the guilt of ſin, we are as perſons innocent, but ſomething more is required to make us to be conſidered as perſons obedient. I know nothing to teach me that an innocent perſon ſhall go to heaven, be rewarded, if he be no more but ſo. *Adam* was innocent at his firſt creation, but he was to do this, to keep the commandments before he entered into life, he had no title to life by innocency. This then moreover is required, that the whole law be fulfilled, and all the obedience performed that God requires at our hands.

This is the ſoul's ſecond inquiry, and it finds a reſolution only in the Lord Chriſt; *For if when we were enemies, we were reconciled to God by the death of his ſon; much more being reconciled, we ſhall be ſaved by his life*, Rom. v. 10. his death reconciled us, then are we ſaved by his life. The actual obedience which he yielded to the whole law of God, is that righteouſneſs whereby we are ſaved; *If ſo be we are found in him, not having on our own righteouſneſs which is of the law, but the righteouſneſs which is of God by faith*, Phil. iii. 9. This I ſhall have occaſion to handle more at large hereafter.

To return then. It is not I ſuppoſe any difficult task, to perſuade men convinced of immortality and judgment to come, that the main of their wiſdom lies in this, even to find out ſuch a righteouſneſs as will accompany them for ever, and abide the ſevere trial of God himſelf. Now all the wiſdom of the world is but folly, as to the diſcovery of this thing. The utmoſt that man's wiſdom can do, is but to find out moſt wretched, burthenſome, and vexatious ways of periſhing eternally. All the treaſures of this wiſdom are hid in Chriſt, *He of God is made unto us wiſdom, and righteouſneſs*, 1 Cor. i. 30.

[3.] Come we to the laſt thing which I ſhall but touch upon, and that is judgment, the true wiſdom of this alſo is hid in the Lord Chriſt; I mean in particular that judgment that is for to come; ſo at preſent I take the word in that place. Of what concernment this is to us to know, I ſhall not ſpeak; it is that, whoſe (*a*) influence upon the ſons of men, is the principle of their diſcriminating themſelves from the beaſts that periſh. Neither ſhall I inſiſt on the (*b*) obſcure intimations of it, which are given by the preſent proceedings of providence in governing the world, nor that greater light of it, which ſhines in the threats and promiſes of the law. The wiſdom of it, is in two regards hid in the Lord Jeſus. 1.) As to the truth of it. 2.) As to the manner of it.

1.) For the truth of it; and ſo in and by him it is confirmed, and that two ways. (1. By his death. (2. By his reſurrection.

(1. By his death, God in the death of Chriſt, puniſhing and condemning ſin in the fleſh of his own ſon, in the ſight of men, angels and devils, hath given an abundant aſſurance of a righteous and univerſal judgment to come; wherefore, or upon what account imaginable, could he be induced to lay ſuch aload on him, but that he will certainly reckon one day with the ſons of men for all their works, ways and walkings before him? The death of Chriſt is a moſt ſolemn exemplar of the laſt judgment. Thoſe who own him to be the ſon of God, will not deny a judgment to come.

(2. By his reſurrection, *Act.* xvii. 31. πίστιν παρασχὼν πᾶσιν, he hath given faith and aſſurance of this thing to all, by raiſing Chriſt from the dead, having appointed him to be the judge of all, in whom, and by whom he will judge the world in righteouſneſs. And then,

2.) For the manner of it; that it ſhall be by him who hath loved us, and given himſelf for us, who is himſelf the righteouſneſs that he requires at our hands; and on the other ſide by him who hath been, in his perſon,

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(*a*) Cæſar hæc diſſerit, credo falſa exiſtimans ea quæ de inferis memorantur, diverſo itinere malos à bonis loca tetra, inculta fæda atq; formidoloſa habere, Cato. apud. Saluſt. bell. Catil.

Καὶ τὸ ἀναβιώσκεσθαι, καὶ ἐκ τῶν τεθνεώτων τοὺς ζῶντας γίγνεσθαι, καὶ τὰς τῶν τεθνεώτων ψυχὰς εἶναι, καὶ ταῖς μὲν ἀγαθαῖς ἄμεινον εἶναι, ταῖς δὲ κακαῖς κάκιον, Plat. in Phæd.

(*b*) Devenêre locos lætos, & amæna vieta
Fortunatorum nemorum, ſedeſq; beatas, *&c.* Virg. Æn. 6.

grace, ways, worſhip, ſervants reviled, deſpiſed, contemned, by the men of the world, which holds out unſpeakable conſolation on the one hand, and terror on the other, ſo that the wiſdom of this alſo is hid in Chriſt.

And this is the ſecond part of our firſt demonſtration. Thus the knowledge of our ſelves in reference to our ſupernatural end, is no ſmall portion of our wiſdom. The things of the greateſt concernment hereunto, are ſin, righteouſneſs, and judgment, the wiſdom of all which, is alone hid in the Lord Jeſus, which was to be proved.

3. The third part of our wiſdom is to walk with God. Now, (1.) That one may walk with another, five things are required. [1.] Agreement, [2.] Acquaintance, [3.] A way, [4.] Strength, [5.] Boldneſs, [6.] An aiming at the ſame end. And all theſe, with the wiſdom of them, are hid in the Lord Jeſus.

[1.] Agreement. The prophet tells us, that two cannot walk together unleſs they be agreed, *Amos* iii. 3. until agreement be made there is no communion, no walking together. God and man, by nature, or whilſt man is in the ſtate of nature, are at the greateſt enmity, (*a*) he declares nothing to us but wrath, whence we are ſaid to be children of it, that is, born obnoxious to it, *Epheſ.* ii. 3. and whilſt we remain in that condition, *the wrath of God abideth on us*, Joh. iii. 36. All the diſcovery that God makes of himſelf unto us, is, that he is unexpreſſibly provoked, and therefore preparing wrath againſt the day of wrath, and the revelation of his righteous judgments; the day of his and ſinners meeting, is called the *day of wrath*, Rom. ii. 5, 6. Neither do we come ſhort in our enmity againſt him, yea we firſt began it, (*b*) and we continue longeſt in it. To expreſs this enmity, the apoſtle tells us, that our very minds, the beſt part of us, are *enmity againſt God*, Rom. viii. 7, 8. and that we neither are, nor will, nor can be ſubject to him, our enmity manifeſting it ſelf by univerſal rebellion againſt him, whatever we do that ſeems otherwiſe, is but hypocriſy or flattery, yea it is a part of this enmity to leſſen it. In this ſtate the wiſdom of walking with God muſt needs be moſt remote from the ſoul; he is (*c*) light, and in him is no darkneſs at all, we are darkneſs, and in us there is no light at all. He is life, a living God, we are dead, dead ſinners, dead in treſpaſſes and ſin, he is holineſs and glorious in it; we wholly defiled, an abominable thing; he is love, we full of hatred, hating and being hated. Surely this is no foundation for agreement, or upon that, of walking together, nothing can be more remote than this frame from ſuch a condition. The foundation then of this, I ſay, is laid in Chriſt, hid in Chriſt; he, ſaith the apoſtle, is our peace, *he hath made peace for us*, *Epheſ.* ii. 14, 15. he ſlew the enmity, in his own body on the croſs, v. 16.

1.] He takes out of the way the cauſe of the enmity that was between God and us; ſin and the curſe of the law, *Dan.* ix. 24. He makes an end of ſin; and that by making attonement for iniquity; and he blotteth out the hand writing of ordinances, *Col.* ii. 24. redeeming us from the curſe *by being made a curſe for us*, Gal. iii. 13.

2.] He deſtroys him who would continue the enmity, and make the breach wider, *Heb.* ii. 14. *Thro' death he deſtroyed him that had the power of death, that is, the devil*, and *Col.* ii. 14. *ſpoiled principalities and powers*.

3.] He made reconciliation for the ſins of the people, *Heb.* ii. 17. he made by his blood an attonement with God, to turn away that wrath which

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(*a*) Rom. i. 18. (*b*) Epheſ. vii. 29. (*c*) 1 John i. 5. σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία, John i. 5. Epheſ. v. 8. Epheſ. ii. 3. Exod. xv. 11. 1 John iv. 8. Tit. iii. 3.

was due to us, ſo making peace, hereupon God is ſaid to be in Chriſt, *reconciling the world unto himſelf*, 2 Cor. v. 19. being reconciled himſelf, *v.* 18. he lays down the enmity on his part, and proceeds to what remains, to ſlay the enmity on our part, that we alſo may be reconciled. And this alſo.

[4.] He doth; for *Rom.* v. 11. *By our Lord Jeſus Chriſt we do receive the attonement*, accept of the peace made and tendered, laying down our enmity to God, and ſo confirming an agreement betwixt us in his blood. So that *thro' him we have an acceſs unto the father*, Epheſ. ii. 18. Now the whole wiſdom of this agreement, without which, there is no walking with God, is hid in Chriſt, out of him God on his part is a conſuming fire, we are as ſtubble fully dry, yet ſetting our ſelves in battle array againſt that fire; if we are brought together we are conſum'd. All our approachings to him out of Chriſt, are but to our detriment, in his blood alone have we this agreement, and let not any of us once ſuppoſe that we have taken any ſtep in the paths of God, with him, that any one duty is accepted, that all is not loſt as to eternity, if we have not done it, upon the account hereof.

[2.] There is required acquaintance alſo to walking together. Two may meet together in the ſame way, and have no quarrel between them, no enmity, but if they are meer ſtrangers one to another, they paſs by, without the leaſt communion together. It doth not ſuffice that the enmity betwixt God and us be taken away, we muſt alſo have acquaintance given us with him. Our not knowing of him is a great cauſe and a great part of our enmity. Our underſtandings are darkned, *and we are alienated from the life of God*, Epheſ. iv. 18. This alſo then muſt be added, if we ever come to walk with God, which is our wiſdom. And this alſo is hid in the Lord Chriſt, and comes forth from him. It is true, there are ſundry other means, as his word, and his works, that God hath given the ſons of men, to make a diſcovery of himſelf unto them, and to give them ſome acquaintance with him, that as the apoſtle ſpeaks, *Acts* xvii. 27. *They ſhould ſeek the Lord, if haply they might find him*; but yet as that knowledge of God, which we have by his works, is but very weak and imperfect, ſo that which we have by the word, the letter of it, by reaſon of our blindneſs, is not ſaving to us if we have no other help, for tho' that be light as the ſun in the firmament, yet if we have no eyes in our heads, what can it avail us? no ſaving acquaintance with him, that may direct us to walk with him can be obtained. This alſo is hid in the Lord Jeſus, and comes forth from him, 1 *Joh.* v. 20. *He hath given us this underſtanding, that we ſhould know him that is true*, all other light whatever without his giving us an underſtanding, will not do it. He is the true light, which lighteth every one that is enlightned, *Joh.* i. 5. *Luke* xxiv. 45. he opens our underſtandings that we may underſtand the Scriptures; none hath known God at any time, *but he hath revealed him*, 1 Joh. xviii. God dwells in that *light which no man can approach unto*, 1 Tim. vi. 26. None hath ever had any ſuch acquaintance with him, as to be ſaid to have ſeen him, but by the revelation of Jeſus Chriſt. Hence he tells the phariſees, that notwithſtanding all their great knowledge which they pretended, indeed they had *neither heard the voice of God at any time, nor ſeen his ſhape*, Joh. v. 37. they had no manner of ſpiritual acquaintance with God, but he was unto them as a man whom they had never heard, nor ſeen. There is no acquaintance with God, as love, and full of kindneſs, patience, grace and pardoning mercy, on which knowledge of him alone we can walk with him, but only in Chriſt; but of this fully before. This then alſo is hid in him.

[3.] There muſt moreover be a way wherein we muſt walk with God, God at the beginning aſſigned us a path to walk in with him, even the path of innocency and exact holineſs in a covenant of works. This path by ſin, is ſo filled with thorns and briars, ſo ſtopped up by curſes and wrath, that no fleſh living can take one ſtep in that path, a new way for us to walk in, muſt be found out, if ever we think to hold communion with God. And this alſo lies upon the former account. It is hid in Chriſt, all the world cannot, but by and in him, diſcover a path, that a man may walk one ſtep with God in. And therefore the holy ghoſt tells us, that Chriſt hath conſecrated, dedicated, and ſet apart for that purpoſe, a new and living way into the holieſt of all, *Heb.* x. 20. a new one, for the firſt old one was uſeleſs, a living one, for the other is dead, therefore ſaith he, *v.* 22. let us draw near; having a way to walk in, let us draw near. And this way that he hath prepared is no other but himſelf, *Joh.* xiv. 5. in anſwer to them, who would go to the father, and hold communion with him, he tells them, I am the way and no man cometh to the father, but by me. He is the medium of all communication between God and us, in him we meet, in him we walk, all influences of love, kindneſs, mercy, from God to us; are thro' him; all our returns of love, delight, faith, obedience unto God, are all thro' him. He being that one way, God ſo often promiſeth his people, and it is a glorious way, *Iſa.* xxxv. 8. an high way, a way of holineſs, a way that none can err in, that once enter it; which is further ſet out, *Iſa.* xlii. 16. All other ways, all paths but this, go down to the chambers of death, they all lead to walk contrary to God.

[4.] But ſuppoſe all this, that agreement be made, acquaintance given, and a way provided, yet if we have no ſtrength to walk in that way, what will all this avail us? This alſo then muſt be added. Of our ſelves we are of no ſtrength, *Rom.* v. 6. poor weaklings, not able to go a ſtep in the ways of God, when we are ſet in the way, either we throw our ſelves down, or temptations caſt us down; and we make no progreſs, and the Lord Jeſus tells us plainly, that *without him we can do nothing*, Joh. xv. 5. not any thing at all, that ſhall have the leaſt acceptation with God. Neither can all the creatures in heaven and earth yield us the leaſt aſſiſtance. Mens contending to do it in their own power, comes to nothing, this part of this wiſdom alſo is hid in Chriſt. All ſtrength to walk with God, is from him; *I can do all things thro' Chriſt that ſtrengthneth me*, ſaith ſaint *Paul*, *Phil.* iv. 12. who denies that of our ſelves we have any ſufficiency, 2 Cor. iii. 5. We that can do nothing in our ſelves, we are ſuch weaklings, can do all things in Jeſus Chriſt, as giants; and therefore in him, we are, againſt all oppoſitions in our way, *more than conquerors*, Rom. viii. 37. and that becauſe *from his fulneſs, we receive grace for grace*, Joh. i. 16. From him have we the ſpirit of life and power, whereby he bears us, as on eagles wings ſwiftly, ſafely, in the paths of walking with God. Any ſtep that is taken in any way, by ſtrength that is not immediately from Chriſt, is one ſtep towards hell. He firſt takes us by the arm and teaches us to go, until he lead us on to perfection. He hath milk and ſtrong meat, to feed us, he ſtrengthens us with all might, and is with us in our running the race that is ſet before us. But yet,

[5.] Whence ſhould we take this confidence as to walk with God; even (*a*) our God, who is a conſuming fire? Was there not ſuch a dread upon his people of old, that it was taken for granted among them, that if they ſaw God, at any time, it was not to be endured,

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(*a*) Heb. xii. 31.

they muſt dye? Can any but with extream horrour; think of that dreadful appearance, that he made unto them of old upon mount *Sinai*; until *Moſes* himſelf who was their Mediator, ſaid *I exceedingly fear and quake*, Heb. xii. 21. and all the people ſaid, *Let not God ſpeak with us, leaſt we die*, Exod. 20. 19. Nay, though men have apprehenſions of the goodneſs and kindneſs of God, yet upon any diſcovery of his glory, how do they tremble and are filled with dread and aſtoniſhment? Hath it not been ſo with the choiceſt of his ſaints, Hab. iii. 16. Iſa. vi. 5. Job xlii. 5, 6. whence then, ſhould we take to our ſelves this boldneſs to walk with God? This the apoſtle will inform us, *Heb.* x. 19. it is *by the blood of Jeſus*; ſo *Epheſ.* iii. 12. *In him we have boldneſs, and acceſs with confidence*, not ſtanding a far off, like the people at the giving of the law, but drawing nigh to God with boldneſs; and that upon this account. The dread and terrour of God entered by ſin. *Adam* had not the leaſt thought of hiding himſelf until he had ſinned. The guilt of ſin being on the conſcience, and this being a common notion left in the hearts of all, that God is a moſt righteous revenger thereof; this fills men with dread and horrour at an apprehenſion of his preſence, fearing that he is come to call their ſins to remembrance. Now the Lord Jeſus by the ſacrifice and the attonement that he hath made, hath taken away this conſcience of ſin; that is, a dread of revenge from God, upon the account of the guilt thereof. He hath removed the ſlaying ſword of the law, and on that account gives us great boldneſs with God; diſcovering him unto us now, no longer as a revenging judge, but as a tender, merciful, and reconciled father, moreover, whereas there is on us by nature a ſpirit of bondage, filling us with innumerable tormenting fears, he takes it away, and gives us the ſpirit of adoption, whereby we cry, *Abba*, *Father*, and behave our ſelves with confidence and gracious boldneſs as children, for where the *ſpirit of God is, there is liberty*, 2 Cor. iii. 17. that is, a freedom from all that dread and terrour, which the adminiſtration of the law brought with it. Now as there is no ſin that God will more ſeverely revenge than any boldneſs that man takes with him out of Chriſt, ſo there is no grace more acceptable to him than that boldneſs, which he is pleaſed to afford us in the blood of Jeſus. There is then,

[6.] But one thing more to add, and that is, that two cannot walk together, unleſs they have the ſame deſign in hand, and aim at the ſame end; this alſo in a word, is given us in the Lord Jeſus. The end of God is the advancement of his own glory, none can aim at this end, but only in the Lord Jeſus. The ſum of all is, that the whole wiſdom of our walking with God, is hid in Chriſt, and from him only to be obtained, as hath been manifeſt by an enumeration of particulars.

And ſo have I brought my firſt demonſtration of what I intended unto a cloſe, and manifeſted that all true wiſdom and knowledge is laid up in, and laid out by the Lord Jeſus; and this by an Induction of the chief particular heads of thoſe things wherein confeſſedly our wiſdom doth conſiſt, I have but one more to add, and therein I ſhall be brief.

(2.) Then I ſay, this truth will be further manifeſted by the conſideration of the inſufficiency and vanity of any thing elſe, that may lay claim, or pretend to a title to wiſdom.

There be two things in the world, that do paſs under this account, the 1. is learning or literature; a skill and knowledge of arts, ſciences, tongues, with the knowledge of the things that are paſt. The 2. prudence and skill for the management of our ſelves in reference to others, in civil affairs, for publick good, which is much the faireſt flower, within the border of nature's garden. Now concerning both theſe, I ſhall briefly evince.

[1.] That they are utterly inſufficient for the compaſſing and obtaining of thoſe particular ends, whereunto they are deſigned.

[2.] That both of them in conjunction, with their utmoſt improvement, cannot reach the true general end of wiſdom; both which conſiderations will ſet the crown in the iſſue upon the head of Jeſus Chriſt. 1. Learning. And,

[1.] Begin we with the firſt of theſe, and that as to the firſt particular. Learning it ſelf, if it were all in one man, is not able to compaſs the particular end, whereto it is deſigned, which writes vanity and vexation upon the forehead thereof.

The particular end of literature, tho' not obſerved by many, mens eyes being fixed on falſe ends, which compells them in their progreſs *aberrare a ſcopo* is none other, but to remove ſome part of that curſe which is come upon us by ſin. Learning is the product of the ſoul's ſtrugling with the curſe for ſin. *Adam* at his firſt creation, was compleatly furniſhed with all that knowledge (excepting only things not then in being, neither in themſelves, nor any natural cauſes, as that which we now call tongues, and thoſe things that are the ſubject of ſtory) as far as it lies in a needful tendency to the utmoſt end of man, which we now preſs after. There was no ſtraitneſs, much leſs darkneſs upon his underſtanding, that ſhould make him ſweat for a way to improve, and make out thoſe general conceptions of things which he had. For his knowledge of nature, it is manifeſt from his impoſition of ſuitable (*a*) names to all the creatures (the particular reaſons of the moſt of which to us are loſt) wherein from the approbation given of his nomination of things in the ſcripture, and the ſignificancy of what yet remains evident, it is moſt apparent, it was done upon a clear acquaintance with their natures. Hence *Plato* could obſerve that he was moſt wiſe that firſt impoſed names on things, yea had more than human wiſdom. Were the wiſeſt man living, yea a general collection of all the wiſe men in the world, to make an experiment of their skill and learning, in giving names to all living creatures ſuitable to their natures, and expreſſive of their qualities, they would quickly perceive the loſs they have incurred. *Adam* was made perfect, for the whole end of ruling the creatures, and living to God for which he was made; which, without the knowledge of the nature of the one, and the will of the other, he could not be. All this being loſt by ſin, a multiplication of tongues alſo being brought in as a curſe for an after rebellion, (*b*) the whole deſign of learning is but to diſintangle the ſoul from this iſſue of ſin. Ignorance, darkneſs and blindneſs is come upon the underſtanding; acquaintance with the works

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(*a*) Ὀιμαι μὲν ἐγὼ τὸν ἀληθέςατον λόγον περὶ τȣ́των εἶναι, ὦ Σώκρατες, μείζω τινὰ δύναμιν εἶναι ἢ ἀνθρωπείαν, τὴν θεμένην τὰ πρῶτα ὀνόματα τοῖς πράγμασιν, *Plato in Cratylo.* (*b*) Gal. x. 3, &c.

of God, ſpiritual and natural, is loſt; ſtrangeneſs of communication is given by multiplication of tongues. Tumultuating of paſſions and affections, with innumerable darkning prejudices, are alſo come upon us. To remove and take this away, to diſintangle the mind in its reaſonings, to recover an acquaintance with the works of God, to ſubduct the ſoul from under the effects of the curſe of diviſion of tongues, is the aim and tendance of literature. This is the *aliquid quo tendit*. And he that hath any other aim in it; *paſſim ſequitur corvum teſtaque lutoque*. Now not to inſiſt upon that vanity and vexation of ſpirit, with the innumerable evils wherewith this enterprize is attended, this is that I only ſay, it is in it ſelf, no way ſufficient for the attainment of its end, which writes vanity upon its forehead with characters not to be obliterated. To this purpoſe, I deſire to obſerve theſe two things.

1.) That the knowledge aimed at to be recovered, was given unto man in order to his walking with God, unto that ſupernatural end whereunto he was appointed. For after he was furniſhed with all his endowments, the law of life and death was given to him, that he might know wherefore he received them. Therefore knowledge in him was ſpiritualized, and ſanctified, even that knowledge which he had by nature, in reſpect of its principle, and end, was ſpiritual.

2.) That the loſs of it, is part of that curſe which was inflicted on us for ſin. Whatever we come ſhort in of the ſtate of the firſt man in innocency, whether in loſs of good, or addition of evil, it is all of the curſe for ſin. Beſides! that blindneſs, ignorance, darkneſs, deadneſs, which is every where aſcribed to us in the ſtate of nature, doth fully comprize that alſo whereof we ſpeak.

On theſe two conſiderations it is moſt apparent, that learning, can no way of it ſelf attain the end it aimeth at. For,

(1. That light which by it is diſcovered (which the Lord knows is very little, weak, obſcure, imperfect, uncertain, conjectural, for a great part only enabling men to quarrel with, and oppoſe one another, to the reproach of reaſon, yet I ſay, that which is attain'd by it) is not in the leaſt meaſure by it ſpiritualized, or brought into that order of living to God, and with God, wherein at firſt it lay. This is wholly beyond its reach. As to this end, the apoſtle aſſures us, that the utmoſt iſſue that men come to, is darkneſs and folly, Rom. 1. 21, 22. (a) Who knows not the profound enquiries, the ſubtile diſputations, the acute reaſonings, the admirable diſcoveries of *Socrates*, *Plato* and *Ariſtotle*, and others? What, as to the purpoſe in hand did they attain by all their ſtudies and endeavours? ἐμωράνθησαν ſays the apoſtle, *they became fools*. He that by general conſent bears the crown of reputation for wiſdom from them all, with whom to have lived was counted an ineſtimable happineſs, died like a fool, ſacrificing a cock to *Æſculapius*. And another, that *Jeſus Chriſt alone is the true light that lighteth us*, John 1. 9. And there is not any that hath any true light but what is immediately from him. After all the learning of men, if they have nothing elſe, they are ſtill natural men, and perceive not the things of God. Their light is ſtill but darkneſs, and how great is that darkneſs? It is the Lord Jeſus alone who is anointed to open the eyes of the blind. Men cannot ſpiritualize a notion, nor lay it in any order,

(a) Εἰ δέ τις τῶν ἀρετῆς ἐφιεμένων ὠφελιμωτέρῳ τινὶ Σωκράτους συνεγένετο, ἐκεῖνον ἐγὼ τὸν ἄνδρα ἀξιομακαριστότατον νομίζω. *Xenoph. pro Socrat.*

to the glorifying of God. After all their endeavours they are ſtill blind and dark, yea darkneſs it ſelf, knowing nothing as they ſhould. I know how the men of theſe attainments are apt to ſay, *Are we blind alſo?* with great contempt of others; but God hath blaſted all their pride; *Where*, ſaith he, *is the wiſe? where the ſcribe*, &c. *(a)* 1 Cor. i. 20. I ſhall not add what *Paul* hath further cautioned us to the ſeeming condemning of *(b) Philoſophy* as being fitted to make ſpoil of ſouls; nor what *Tertullian* with ſome other of the ancients have ſpoken of it; being very confident, that it was the abuſe and not the true uſe and advantage of it, that they oppoſed. But,

(2. The darkneſs and ignorance that it ſtrives to remove, being come upon us as a curſe, it is not in the leaſt meaſure. as it is a curſe, able to remove it or take it away. He that hath attained to the greateſt height of literature, yet if he hath nothing elſe, if he have not Chriſt, is as much under the curſe of blindneſs, ignorance, ſtupidity, dulneſs, as the pooreſt, ſillieſt ſoul in the world. The curſe is only removed in him who *was made a curſe for us.* Every thing that is penal is taken away only by him, on whom all our ſins did meet in a way of puniſhment, yea upon this account. The more abilities the mind is furniſhed withal, the more it cloſes with the curſe, and ſtrengthens it ſelf to act its enmity againſt God. All that it receives doth but help it to ſet up high thoughts and imaginations againſt the Lord Chriſt. So that this knowledge comes ſhort of what in particular it is deſigned unto, and therefore cannot be that ſolid wiſdom we are enquiring after,

There be ſundry other things whereby it were eaſy to blur the countenance of this wiſdom, and from its intricacy, difficulty, uncertainty, unſatisfactorineſs, betraying its followers into that which they moſt profeſs to avoid, blindneſs and folly, to write upon it *vanity and vexation of ſpirit.* I hope I ſhall not need to add any thing to clear my ſelf for not giving a due eſteem and reſpect unto literature, my intendment being only to caſt it down at the feet of Jeſus Chriſt, and to ſet the crown upon his head.

2. Neither can the ſecond part of the choiceſt wiſdom out of Chriſt attain the peculiar end whereunto it is appointed; and that is prudence in the management of civil affairs, than which no periſhing thing is more glorious, nothing more uſeful for the common good of humane kind. Now the immediate end of this prudence is to keep the rational world in bounds and order, to draw circles about the ſons of men, and to keep them from paſſing their alotted bounds and limits, to the mutual diſturbance and deſtruction of each other. All manner of trouble and

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(a) O ſapientia ſuperba irridens Chriſtum crucifixum! *Auguſt. Expoſ. in Joh. Trac. 2. de cap. 1.*

(b) Hæreſes à philoſophia ſubornantur, inde Icones, formæ, & neſcio quæ trinitas hominum apud Valentinum, Platonicus fuerat; inde Marcionis deus melior de tranquilitate; à ſtoicis venerat, & ubi anima interire dicatur, ab epicureis obſervatur, & ut carnis reſtitutio negetur, de una omnium philoſophorum ſchola ſumitur, ——— quid ergo *Athenis* & *Hieroſolomis*? quid academiæ & eccleſiæ? quid hæreticis & Chriſtianis? noſtra inſtitutio de porticu *Solomonis* eſt, nobis curioſitate non opus eſt poſt Jeſum Chriſtum; nec inquiſitione poſt evangelium, cum credimus, nihil deſideramus ultra credere, hoc enim prius credimus, non eſſe quod ultra credere debemus. *Tertul. de præſcript. ad Hæret.*

—— Ἐπειδήπερ ἱκανῶς ἐκ τῶν προειρημένων τὰ τῶν φιλοσόφων ὑμῶν ἐλήλεγκται πράγματα πάσης ἀγνοίας καὶ ἀπάτης φανέντα πλήρη, κλ. *Juſt. Mart. ad Græc. Cohort.*

Μοῦνον ἐμοὶ φίλον ἔσκε λόγων κλέος; οὓς συνάγειραν
Ἀντολίη τε, δύσις τε, καὶ Ἑλλάδος εὖχος Ἀθῆναι,
Τοῖς ἔπι πόλλ' ἐμόγησα πολὺν χρόνον, ἀλλὰ καὶ αὐτοὺς
Πρηνέας ἐν δαπέδῳ Χριστοῦ προπάροιθεν ἔθηκα,
Εἴξαντας μεγάλοιο θεοῦ λόγῳ, ὅς ῥα καλύπτει
Πάντα χερὸς βροτέης στρεπτὸν πολυειδέα μῦθον, *Greg. Naz. Car, 1. de reb. ſuis.*

diſturbance ariſeth from irregularity; one man breaking in upon the rights, uſages, intereſts, relations of another, ſets this world at variance. The ſum and aim of all wiſdom below, is to cauſe all things to move in their proper ſphere, whereby it would be impoſſible there ſhould be any more interfering, than is in the celeſtial orbs, notwithſtanding all their divers and various motions; to keep all to their own alottments, within the compaſs of the lines that are fallen unto them, is the ſpecial end of this wiſdom.

Now it will be a very eaſy task to demonſtrate, that all civil prudence, whatever (*a*) (beſides the vexation of its attainment, and loſs being attained) is no way able to compaſs this end. The preſent condition of affairs throughout the world, as alſo that of former ages, will abundantly teſtify it, but I ſhall further diſcover the vanity of it for this end, in ſome few obſervations; and the *firſt* is,

(1.) That through the righteous judgment of God lopping off the top flowers of the pride of men, it frequently comes to paſs, that thoſe who are furniſhed with the greateſt abilities in this kind, do lay them out to a direct contrary end, unto that, which is their proper natural tendency and aim. From whom, for the moſt part, are all the commotions in the world; the breaking up of bounds, ſetting the whole frame of nature on fire; is it not from ſuch men as theſe? Were not men ſo wiſe, the world perhaps would be more quiet, when the end of wiſdom is to keep it in quietneſs. This ſeems to be a curſe that God hath ſpread upon the wiſdom of the world in the moſt in whom it is, that it ſhall be employed in direct oppoſition to its proper end.

(2.) That God hath made this a conſtant path towards the advancement of his own glory; even to leven the wiſdom, and the counſels of the wiſeſt of the ſons of men, with folly and madneſs, that they ſhall in the depth of their policy (*b*) adviſe things for the compaſſing of the ends they do propoſe, as unſuitable as any thing that could proceed out of the mouth of a child or a fool, and as directly tending to their own diſappointment and ruin as any thing that could be invented againſt them. *He deſtroys the wiſdom of the wiſe, and brings to nothing the underſtanding of the prudent*, 1 Cor. i. 19. This he largely deſcribes, *Iſa.* xix. 11, 12, 13, 14. drunkenneſs and ſtaggering is the iſſue of all their wiſdom, and that upon this account, the Lord gives them the *ſpirit of giddineſs*. So alſo *Job.* v. 12, 13, 14. They meet with darkneſs in the day time, (*c*) when all things ſeem clear about them, and a man would wonder how men ſhould miſs their way, then will God make it darkneſs to ſuch as theſe, ſo *Pſal.* xxxiii. 10. Hence God as it were ſets them at work, and undertakes their diſappointment, *Iſa.* viii. 9, 10. *Go about your counſels*, ſaith the Lord, and I will take order that it ſhall come to nought. And *Pſal.* ii. 3, 4. When men are deep at their plots and contrivances, God is ſaid to have them *in deriſion, to laugh them to ſcorn*; ſeeing the poor worms induſtriouſly working out their ruin. Never was this made more clear, than in the days wherein we live; ſcarcely have any wiſe men been brought to deſtruction, but it hath evidently been thro' their own folly, neither hath the wiſeſt counſel of moſt been one jot better than madneſs.

(3.) That this wiſdom which ſhould tend to univerſal quietneſs, hath almoſt conſtantly given univerſal diſquietneſs unto themſelves, in whom it hath been moſt eminent. In much wiſdom is much grief, *Eccleſ.* i. 18.

(*a*) Ὦ γῆρας ὡς ἐπαχθὲς ἀνθρώποισιν εἶ, καὶ πανταχῇ λυπηρὸν, οὐ καθ' ἓν μόνον, ἐν ᾧ γὰρ οὐδὲν δυνάμεθ' οὐδ' ἰσχύομεν, σὺ τηνικαῦθ' ἡμᾶς διδάσκεις, εὖ φρονῶν, *Excep. ex Nicoſtrat.* (*b*) Iſthuc eſt ſapere, non quod ante pedes modo eſt, videre, ſed etiam illa quæ futura ſunt, proſpicere, *Teren. Adelp.* (*c*) Iſa. xxix. 14, 47, 10. Jerem. xlix. 7. Obad. viii.

And in the iſſue, ſome of them have made away with themſelves, as *Ahithophel,* and the moſt of them have been violently diſpatched by others. There is indeed no end of the folly of this wiſdom. (*a*) The great men of the world carry away the reputation of it, really it is found in few of them. They are for the moſt part common events, whereunto they contribute not the leaſt mite, which are aſcribed to their care, vigilancy and foreſight. Mean men that have learned to adore what is above them, reverence the meetings and conferences of thoſe who are in greatneſs and eſteem. Their weakneſs and folly is little known; where this wiſdom hath been moſt eminent, it hath dwelt ſo cloſe upon the borders of atheiſm, been attended with ſuch falſeneſs and injuſtice, that it hath made its poſſeſſors wicked and infamous.

I ſhall not need to give any more inſtances to manifeſt the inſufficiency of this wiſdom for the attaining of its own peculiar, and immediate end. This is the vanity of any thing whatever, that it comes ſhort of the mark it is directed unto, it is far then from being true and ſolid wiſdom, ſeeing on the forehead thereof you may read diſappointment.

And this is the firſt reaſon why true wiſdom cannot conſiſt in either of theſe, becauſe they come ſhort even of the particular and immediate ends they aim at. But,

[2.] Both theſe in conjunction, with their utmoſt improvement, are not able to reach the true general end of wiſdom. This aſſertion alſo falleth under any eaſy demonſtration; and it were a facile thing to diſcover their diſability and unſuitableneſs for the true end of wiſdom, but it is ſo profeſſedly done by him, who had the largeſt portion of both of any of the ſons of men (*Solomon* in his *Preacher*) that I ſhall not any further, inſiſt upon it.

To draw then unto a cloſe; if true and ſolid wiſdom is not in the leaſt to be found amongſt theſe, if the pearl be not hid in this field, if theſe two are but vanity and diſappointment, it cannot but be to no purpoſe to ſeek for it in any thing elſe below, theſe being amongſt them incomparably the moſt excellent, and therefore with one accord let us ſet the crown of this wiſdom on the head of the Lord Jeſus. Let the reader then in a few words take a view of the tendency of this whole digreſſion. To draw our hearts to the more chearful entertainment of, and delight in the Lord Jeſus, is the aim thereof. If all wiſdom be laid up in him, and by an intereſt in him only to be attained; if all things beſide him and without him, that lay claim thereto, are folly and vanity, let them that would be wiſe learn where to repoſe their ſouls.

(*a*) Prudens futuri temporis exitum
Caliginoſa nocte premit Deus,
Ridetque ſi mortalis ultra
Fas trepidat, *Horat.*

CHAP.

CHAP. IV.

Of communion with Chriſt in a conjugal relation in reſpect of conſequential affections. His delight in his ſaints firſt inſiſted on, Iſa. lxii. 5. Cant. iii. 11. Prov. viii. 21. *Inſtances of Chriſt's delight in believers. He reveals his whole heart to them,* Joh. xv. 14, 15. *Himſelf,* 1 Joh. xiv. 21. *His kingdom. Enables them to communicate their mind to him, giving them aſſiſtance, a way, boldneſs,* Rom. viii. 26, 27. *The ſaints delight in Chriſt, this manifeſted,* Cant. ii. 7. chap. vii. 6. chap. iii. 1, 2, 3, 4, 5. *opened. Their delight in his ſervants and ordinances of worſhip for his ſake.*

THE communion begun, as before declared, between Chriſt and the ſoul, is in the next place carried on by ſuitable conſequential affections; affections ſuiting ſuch a relation. Chriſt having given himſelf to the ſoul, loves the ſoul; and the ſoul having given it ſelf unto Chriſt, loveth him alſo. Chriſt loves his own, *yea he loves them to the end,* Joh. xiii. 5, 1. and the ſaints love Chriſt, they love the Lord Jeſus Chriſt in ſincerity, *Epheſ.* the *laſt.*

Now the love of Chriſt wherewith he follows his ſaints conſiſts in theſe four things,

1. Delight. 2. Valuation. 3. Pity or compaſſion. 4. Bounty.

The love alſo of the ſaints unto Chriſt may be referred to theſe four heads;

1. Delight. 2. Valuation. 3. Chaſtity. 4. Duty.

Two of theſe, are of the ſame kind; and two diſtinct, as is required in this relation, wherein all things ſtand not on equal terms.

1. The firſt thing on the part of Chriſt is delight. Delight is the flowing of love and joy the (a) reſt and complaiſance of the mind, in a ſuitable deſirable good enjoyed. Now Chriſt delights exceedingly in his ſaints; *As the bridegroom rejoiceth over the bride, ſo ſhall thy God rejoice over thee,* Iſa. lxii. 5. hence he calleth the day of his eſpouſals, the day of the *gladneſs of his heart,* Can. iii. 11. It is known that uſually this is the moſt immixed delight, that the ſons of men are in their pilgrimage made partakers of. The delight of the bridegroom in the day of his eſpouſals is the height of what an expreſſion of delight can be carried unto. This is in Chriſt anſwerable to the relation he takes us into. His heart is glad in us, without ſorrow. And every day whilſt we live is his wedding day. It is ſaid of him, *Zeph.* iii. 17. *The Lord thy God in the midſt of thee* (that is, dwelling amongſt us taking our nature, *Joh.* i. 14.) *is mighty, he will ſave, he will rejoice over thee with joy, he will reſt in his*

(a) Ἡδονὴ μᾶλλον ἐν ἠρεμίᾳ ἐστὶν, ἢ ἐν κινήσει, *Ariſt. Eth. lib.* 7. *cap.* 14. Τελειοῖ δὲ τὴν ἐνέργειαν ἡ ἡδονή, *id. l.* 10. *c.* 4.

love, he will joy over thee with ſinging, which is a full deſcription of delight in all the parts of it; joy, and exaltation, reſt and complacence. *I rejoiced*, ſaid he, *in the habitable parts of the earth, and my delights were with the ſons of men*, Prov. viii. 31. The thoughts of communion with the ſaints, were the joy of his heart from eternity. On the compact and agreement that was between his father and him, that he ſhould divide a portion with the ſtrong, and ſave a remnant for his inheritance, his ſoul rejoiced in the thoughts of that pleaſure and delight, which he would take in them, when he ſhould actually take them into communion with himſelf. Therefore in the preceding verſe it is ſaid he was by him as אמון; ſay we, *as one brought up with him*, *alumnus*, the *Seventy* render it ἁρμόζουσα; and the Latin with moſt other tranſlations; *cuncta componens*, or *diſponens*. The word taken actively ſignifies him whom another takes into his care to breed up, and diſpoſeth of things for his advantage, ſo did Chriſt take us then into his care, and rejoiced to the thoughts of the execution of his truſt. Concerning them he ſaith, Here will I dwell, and Here will I make my habitation for ever. For, them hath he choſen for his temple and his dwelling place, becauſe he delighteth in them. This makes him take them ſo nigh himſelf in every relation. As he is God, they are his temple, as he is a king, they are his ſubjects; he is the king of ſaints; as he is a head, they are his body, he is the head of the church; as he is a firſt born he makes them his brethren, *He is not aſhamed to call them brethren.*

I ſhall chooſe out one particular from among many as an inſtance for the proof of this thing, and that is this, Chriſt reveals his ſecrets, his mind unto his ſaints, and enables them to reveal the ſecrets of their hearts to him. An evident demonſtration of great delight. It was *Sampſon*'s carnal delight in *Dalilah*, that prevailed with him to reveal unto her thoſe things which were of greateſt concernment unto him, he will not hide his mind from her, tho' it coſt him his life. It is only a boſom friend unto whom we will unboſom our ſelves. Neither is there poſſibly a greater evidence of delight in cloſe communion, than this, that one will reveal his heart unto him whom he takes into ſociety, and not entertain him with things common and vulgarly known. And therefore have I choſe this inſtance from amongſt a thouſand that might be given of this delight of Chriſt in his ſaints.

He then communicates his mind unto his ſaints, and unto them only, his mind, the counſel of his love, the thoughts of his heart, the purpoſes of his boſom for our eternal good, his mind, the ways of his grace, the workings of his ſpirit, the rule of his ſcepter, and the obedience of his goſpel. (*a*) All ſpiritual revelation is by Chriſt. *He is the true light that enlightneth every man that cometh into the world*, John i. 9. He is the day ſpring, the day ſtar, and the ſun. So that it is impoſſible any light ſhould be but by him, from him it is, that the *ſecret of the Lord is with them that fear him, and he ſhews them his covenant*, Pſal. xv. *v.* 14. as he expreſſes it at large, *Joh.* xv. 14, 15. (*b*) *Ye are my friends if ye do whatſoever I command you. Henceforth I call you not ſervants, for the ſervant knoweth not what his Lord doth, but I have called you friends, for* (*c*) *all things that I have heard of my father, I have made known unto you.* He makes them as his friends and uſeth them as friends, as boſom friends, in whom he is delighted. He makes known all his mind unto them, every thing that his father hath committed to him as mediator, to be revealed, *Act.* xx. 24.

(*a*) Mal. iv. 2. Luke i. 78. 2 Pet. i. 19. (*b*) Voluntatem dei noſſe quiſquam deſiderat? fiat amicus deo, quia ſi voluntatem hominis noſſe vellet, cujus amicus non eſſet, omnes ejus impudentiam & ſtultitiam deriderent. *Auguſt de Gen. Cont. Man. lib.* 1. *cap.* 2. (*c*) Vox πάντα ex ſubjectâ materia, reſtrictionem ad doctrinam ſalutis requirit, *Tarnov. in loc.*

And the apoſtle declares how this is done, 1 *Cor.* ii. 10, 11. *He hath revealed theſe things to us by his Spirit, for we have received him that we might know the things that are freely given us of God.* He ſends us his ſpirit, as he promiſed, to make known his mind unto his ſaints, and to lead them into all truth; and thence the apoſtle concludes, *We have known the mind of Chriſt*, v. 16. for he uſeth us as friends and declareth it unto us, *Joh.* i. 18. There is not any thing in the heart of Chriſt wherein theſe his friends are concerned, that he doth not reveal to them. All his love, his good will, the ſecrets of his covenant, the paths of obedience, the myſtery of faith is told them. And all this is ſpoken in oppoſition to unbelievers, with whom he hath no communion. Theſe know nothing of the mind of Chriſt as they ought, *The natural man receiveth not the things that are of God*, 1 Cor. ii. 14. There is a wide difference between underſtanding the doctrine of the ſcripture as in the letter, and a true knowing the mind of Chriſt. This we have by ſpecial unction from Chriſt, 1 *Joh.* ii. 24. *We have an unction from the holy one, and we know all things*, 1 Joh. 5. *laſt.*

Now the things which in this communion Chriſt reveals to them that he delights in, may be referred to theſe two heads.

(1.) Himſelf. (2.) His Kingdom.

(1.) Himſelf, *John* xiv. 21. *He that loveth me, ſhall be loved of my father; and I will love him and will manifeſt my ſelf unto him*; manifeſt my ſelf in all my graces, deſirableneſs and lovelineſs; he ſhall know me as I am, and ſuch I will be unto him, a ſaviour, a redeemer, the chiefeſt of ten thouſand. He ſhall be acquainted with the true worth and value of the pearl of price, let others look upon him as having neither form nor comelineſs, as no way deſirable, he will manifeſt himſelf and his excellencies unto them in whom he is delighted, that they ſhall ſee him altogether lovely. He will vail himſelf to all the world, but the ſaints with (*a*) open face ſhall behold his beauty, and his glory, and ſo be tranſlated to the *Image of the ſame glory as by the ſpirit of the Lord*, 2 Cor. iii. 14.

(2. His kingdom; they ſhall be acquainted with the government of his ſpirit in their hearts, as alſo with his rule, and the adminiſtration of authority in his word, and among his churches.

1.) Thus, in the firſt place doth he manifeſt his delight in his ſaints, he communicates his ſecrets unto them. He gives them to know his perſon, his excellencies, his grace, his love, his kingdom, his will, the riches of his goodneſs, and the bowels of his mercy more and more, when the world ſhall neither ſee, nor know any ſuch thing.

2.) He enables his ſaints to communicate their mind, to reveal their ſouls unto him, that ſo they may walk together as intimate friends; Chriſt knows the minds of all. *He knows what is in man, and needs not that any man teſtify of him*, Joh. ii. 25. *He ſearcheth the hearts, and trieth the reins of all*, Revel. ii. 23. But all know not how to communicate their mind to Chriſt. It will not avail a man at all, that Chriſt knows his mind, for ſo he doth of every one whether he will or no, but that a man can make his heart known unto Chriſt, this is conſolation. Hence the prayers of the ſaints are (*a*) *incenſe, odours*, and thoſe of others are (*b*) *Howling, cutting off a dog's neck*, offering of ſwines blood, an abomination unto the Lord. Now three things are required to enable a man to communicate his heart unto the Lord Jeſus.

(*a*) Revel. viii. 3. (*b*) Hoſ. vii. 14. Iſa. lxvi. 3. Prov. xxviii. 9.

(1. Aſſiſtance for the work, for of our ſelves we cannot do it. And this the ſaints have by the ſpirit of Jeſus, *Rom.* viii. 26, 27. *Likewiſe the ſpirit helpeth our infirmities, for we know not what we ſhould pray for as we ought, but the ſpirit it ſelf maketh interceſſion for us with groanings that cannot be uttered. And he that ſearcheth the hearts knoweth what is the mind of the ſpirit, becauſe he maketh interceſſion for the ſaints according to the will of God.* All endeavours, all attempts for communion with God, without the ſupplies of the ſpirit of ſupplications, without his effectual working in the heart, is of no value nor to any purpoſe. And this opening of our hearts and boſoms to the Lord Jeſus is that wherein he is exceedingly delighted. Hence is that affectionate call of his unto us, to be treating with him on this account, *chap.* 2. 14. *O my dove that art in the ſecret places of the ſtairs, let me ſee thy countenance, let me hear thy voice, for ſweet is thy voice and thy countenance is comely.* When the ſoul on any account, is driven to hide it ſelf, in any neglected condition, in the moſt unlikely place of abode, then doth he call for this communication of its ſelf by prayer to him, for which he gives the aſſiſtance of the ſpirit mentioned.

(2. A way whereby to approach unto God with our deſires. This alſo we have by him provided for us, *Joh.* xiv. 5, 6. Thomas *ſaith unto Jeſus, Lord we know not whither thou goeſt, and how can we know the way? Jeſus ſaith unto him, I am the* (*a*) *way, no man cometh unto the father but by me.* That way which we had of going unto God at our creation, is quite ſhut up by ſin. The ſword of the law which hath fire put into it by ſin, turns every way to ſtop all paſſages unto communication with God. Jeſus Chriſt hath *conſecrated a* (*b*) *new and living way* (for the ſaints) *thro' the vail, that is to ſay his fleſh*, Heb. x. 20. He hath conſecrated and ſet it apart, for believers, and for them alone. Others pretend to go to God with their prayers, but they come not nigh him. How can they poſſibly come to the end, who go not in the way? Chriſt only is the way to the throne of grace, none comes to God but by him. *By him we have an acceſs in one ſpirit unto the father*, Epheſ. ii. *v.* 18. Theſe two things then the ſaints have for the opening of their hearts at the throne of grace, aſſiſtance and a way. The aſſiſtance of the ſpirit, without which they are nothing, and the way of Chriſt's mediation, without which God is not to be approached unto.

(3. Boldneſs to go unto God. The voice of ſinners in themſelves, if once acquainted with the terror of the Lord is, *Who among us ſhall dwell with the devouring fire? who among us ſhall inhabit with everlaſting burnings?* Iſa. xxxiii. *v.* 14. And no marvel; (*c*) ſhame and trembling before God are the proper iſſues of ſin. God will revenge that carnal, atheiſtical boldneſs which ſinners out of Chriſt do uſe towards him. But we have now *boldneſs to enter into the holieſt by the blood of Jeſus, by a new and living way which he hath conſecrated for us thro' the vail, that is to ſay, his fleſh, and having a high prieſt over the houſe of God, we may draw near with a true heart in full aſſurance of faith*, Heb. x. 9, 20. The truth is, ſuch is the glory and terror of the Lord, ſuch the infinite perfection of his holineſs, that on clear ſight of it, it will make the ſoul conclude, that of its ſelf, it (*d*) cannot ſerve him, nor will it be to any advantage, but add to the fierceneſs of his deſtruction, once to draw nigh to him. It is in Chriſt alone, and on the account alone of his oblation and interceſſion, that we have any boldneſs to approach unto him. And theſe three advantages have the ſaints of commu-

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(*a*) *Vera via vitæ*, Bez. (*b*) Via nullius ante trita ſolo. *πρόσφατον καὶ ζῶσαν*, recens interfectam; tamen viventem. (*c*) Gen. iii. 8, 9. (*d*) Joſh. xxiv. 19. Exod. xx. 19. Deut. v. 24, xviii, 16. Iſa. xxxiii. 14. Mich. vi. 6, 7.

nicating their minds unto the Lord Chriſt, which he hath provided for them becauſe he delights in them.

To touch a little by the way, becauſe this is of great importance, I will inſtance in one of theſe, as I might in every one, that you may ſee the difference between a ſpiritual revealing of our minds unto Chriſt, in this acceptable manner, and that praying upon conviction which others practiſe, and this ſhall be from the firſt, *viz.* the aſſiſtance we have by the ſpirit.

1.] The ſpirit of Chriſt reveals to us our own wants, that we may reveal them unto him, *we know not what to pray for as we ought*, (*a*) Rom. viii. 26. no teachings under thoſe of the ſpirit of God are able to make our ſouls acquainted with their own wants, its burdens, its temptations. For a ſoul to know its wants, its infirmities, is a heavenly diſcovery. He that hath this (*b*) aſſiſtance, his prayer is more than half made before he begins to pray. His conſcience is affected with what he hath to do, his mind and ſpirit contend within him, there eſpecially where he finds himſelf moſt ſtreightned. He brings his burden on his ſhoulders, and unloads himſelf on the Lord Chriſt. He finds (not by a perplexing conviction, but an holy ſenſe and wearineſs of ſin) where he is dead, where dull and cold, wherein unbelieving, wherein tempted above all his ſtrength, where the light of God's countenance is wanting. And all theſe the ſoul hath a ſenſe of, by the ſpirit, an unexpreſſible ſenſe and experience. Without this, prayer is not prayer, (*c*) mens voices may be heard but they ſpeak not in their hearts. Senſe of want, is the ſpring of deſire, natural of natural; ſpiritual of ſpiritual. Without this ſenſe given by the holy ghoſt, there is neither deſire nor prayer.

2.] The expreſſions, or the words of ſuch perſons, come exceeding ſhort of the labouring of their hearts; and therefore in, and after, their ſupplications, *the ſpirit makes interceſſion with ſighs and groans that cannot be* (*d*) *uttered.* Some mens words go exceedingly beyond their hearts. Did their ſpirits come up to their expreſſions, it were well. He that hath this aſſiſtance, can provide no clothing that is large and broad enough to ſet forth the deſires of his heart; and therefore in the cloſe of his beſt, and moſt fervent ſupplications, ſuch a perſon finds a double diſſatisfaction in them. *Firſt*, that they are not a righteouſneſs to be reſted on; that if God ſhould (*e*) mark what is in them amiſs, they could not abide the trial. *Secondly*, that his heart in them is not poured out, nor delivered in any proportion to the holy deſires and labourings that were conceived therein; tho' they may in Chriſt have great refreſhment by them. The more they ſpeak, the more they find they have left unſpoken.

3.] The interceſſion of the ſaints thus aſſiſted, is according to the mind of God; that is, they are guided by the ſpirit to make requeſts for thoſe things unto God, which it is his will they ſhould deſire, which he knows to be good for them, uſeful and ſuitable to them, in the condition wherein they were. There are many ways, whereby we may know when we make our ſupplications according to the will of God, I ſhall inſtance only in one; that is, when we do it according to the promiſe. When our prayers are regulated by the promiſe, we make them according to the will of God, ſo *David*, Pſal. cxix. 49. *Remember the words wherein thou haſt cauſed me to put my truſt.* He prays, and regulates his deſire by the word of promiſe, wherein he had truſted. But yet, mên may aſk that which is in the pro-

(*a*) Iſ. xxxviii. 14. (*b*) Ὑπερεντυγχάνειν, *eſt advocatorum qui clientibus deſideria dictant.* (*c*) 1 Sam. i 13. (*d*) Pſ. xxxviii. 14. Exod. xiv. 15. (*e*) Iſ. lxiv. 6. Phil. cxxx. 3.

miſe, and yet not have their prayers regulated by the promiſe, they may pray for what is in the promiſe, but not as it is in the promiſe, ſo *James* ſays, *Some ask and receive not, becauſe they ask amiſs, to ſpend it on their luſts*, chap. 4. 3. tho' the things which God would have us ask, be requeſted, yet if not according as he would have us do it, we ask amiſs.

Two things are required, that we may pray for the things in the promiſe, as they are in the promiſe.

[1. That we look upon them as promiſed, and promiſed in Chriſt; that is, that all the reaſon we have, whence we hope for attaining the things we ask for, is from the mediation and purchaſe of Chriſt, in whom all the promiſes *are yea and amen.* This it is, to ask the father in Chriſt's name; God as a father, the fountain, and Chriſt as the procurer of them.

[2. That we ask for them for the end of the promiſe, not to ſpend on our luſt; when we ask pardon for ſin, with ſecret (*a*) reſerves in our hearts to continue in ſin, we ask the choiceſt mercy of the covenant, to ſpend it on our luſts. The end of the promiſe the apoſtle tells us, 2 *Cor.* vii. 1. *Having theſe promiſes, let us cleanſe our ſelves from all pollution of fleſh and ſpirit, perfecting holineſs in the fear of God.* When we ask what is in the promiſe, as it is in the promiſe, to this end of the promiſe, our ſupplications are according to the will of God. And this is the firſt conjugal affection that Chriſt exerciſeth towards believers; he delights in them, which that he doth is evident, as upon other conſiderations innumerable, ſo from the inſtance given.

In return hereunto, for the carrying on of the communion between them, the ſaints delight in Chriſt, he is their joy, their crown, their rejoicing, their life, food, health, ſtrength, deſire, righteouſneſs, ſalvation, bleſſedneſs; without him they have nothing, in him they find all things, Gal. vi. 14. *God forbid that I ſhould rejoice, ſave in the croſs of Chriſt.* He hath from the foundation of the world, been the hopes, expectation, deſire, and delight of all believers. The promiſe of him was all, (and it was enough) that God gave *Adam* in his unexpreſſible diſtreſs, to relieve and comfort him, *Gen.* iii. 15. *Eve* perhaps ſuppoſed that the promiſed ſeed had been born in her firſt born, when ſhe ſaid, *I have gotten a man from the Lord*; ſo moſt properly את denoting the *fourth* caſe; and this was the matter of her joy, *Gen.* iv. 1. *Lamech* having *Noah* given to him as a type of Chriſt, and ſalvation by him, cries out, *This ſame ſhall comfort us concerning our work, and the toil of our hands, becauſe of the ground which the Lord hath curſed*, Gen. v. 29. he rejoices in him who was to take away the curſe, by being made a curſe for us. When *Abraham* was in the height of his glory, returning from the conqueſt of the kings of the eaſt, that came againſt the confederate kings of the vale of *Sodom*, God appears to him with a glorious promiſe, Gen. xv. 1. *Fear not Abraham, I am thy ſhield, and thy exceeding great reward.* What now could his ſoul more deſire? alas! he cries, as *Ruben* afterwards upon the loſs of *Joſeph*, the Child is not and whither ſhall I go? *v.* 2. *Lord God what wilt thou give me, ſeeing I go childleſs?* Thou haſt promiſed, that in my ſeed ſhall all the earth be bleſſed, if I have not that ſeed, ah! what will all other things do me good? Thence it is ſaid that he *rejoiced to ſee the day of Chriſt; he ſaw it and was glad*, Joh. viii. 56. the thoughts of the coming of Chriſt, which he looked on at the diſtance of two thouſand years, was the joy and delight of his heart. *Ja-*

(*a*) Pſal. lxxviii. v. 35, 36, 37.

cob bleſſing his ſons, lifted up his ſpirit when he comes to *Judea*, in whom he conſidered the *Shilo* to come, *Gen.* xlix. 8, 9. and a little after, wearied with the fore-ſight and conſideration of the diſtreſſes of his poſterity, this he diverts to for his relief, as that great delight of his ſoul, *I have waited for thy ſalvation, o God*, for him who was to be the ſalvation of his people. But it would be endleſs to inſtance in particulars, old *Simeon*, ſums up the whole, Chriſt is God's ſalvation, and *Iſrael*'s glory, *Luk.* ii. 30, 31. and whatever was called the glory of old, it was either himſelf, or a type of him. *The glory of man is their delight.* Hence *Haggai* ii. 7. he is called the *deſire of all nations*, him whom their ſoul loves and delights in, deſire, and long after. So is the ſaints delight in him made a deſcription of him by way of eminence, *Mal.* iii. 1. *The Lord whom ye ſeek ſhall ſuddenly come to his temple, even the Meſſenger of the covenant whom ye delight in.* He whom ye ſeek, whom you delight in, is the deſcription of Chriſt, he is their delight and deſireable one, the perſon of their deſire. To fix on ſomething in particular.

In that pattern of communion with Jeſus Chriſt, which we have in the *Canticles*, this is abundantly inſiſted on. The ſpouſe tells us, that ſhe ſits down under his ſhadow with *great delight*, chap. 2. 3. And this delight to be vigorous and active, ſhe manifeſts ſeveral ways, wherein we ſhould labour to find our hearts in like manner towards him.

1.) By her exceeding great care to keep his company and ſociety, when once ſhe had obtained it, chap. 2. 7. *I charge you, o ye daughters of* Hieruſalem, *by the roes, and by the hinds of the field, that ye ſtir not up, nor awake my beloved until he pleaſe.* Having obtained ſweet communion with Chriſt, deſcribed in the verſes foregoing, of which before, here ſhe expreſſeth her delight in it, and deſire of the continuance of it, and therefore following on the alluſion formerly inſiſted on, ſhe ſpeaks as one would do to her companion, that had reſt with one ſhe loved, I charge you by all that is dear to you, by the things you moſt delight in, which among the creatures are moſt lovely, all the pleaſant and deſireable things that you can think of, that you diſturb him not. The ſum of her aim and deſire is, that nothing may fall out, nothing of ſin or provocation happen that may occaſion Chriſt to depart from her, or to remove, from that diſpenſation wherein he ſeemed to take that reſt in her. *O ſtir* him not *up until he pleaſe*, that (*a*) is, never, האהבה, *love its ſelf*, in the abſtract to expreſs a πάθος, or earneſt affection, for ſo that word is often uſed. When once the ſoul of a believer hath obtained ſweet and real communion with Chriſt, it looks about him, watcheth all temptations, always whereby ſin might approach, to diſturb him in his enjoyment of his dear Lord and Saviour, his reſt and deſire. How doth it charge it ſelf not to omit any thing, not to do any thing, that may interrupt the communion obtained? And becauſe the common entrance of temptations, which tend to the diſturbance of that reſt and complacency which Chriſt takes in the ſoul, is from delightful diverſions from actual communion with him, therefore is deſire ſtrong and active, that the companions of ſuch a ſoul, thoſe with whom it doth converſe, would not by their propoſals or allurements, divert it into any ſuch frame, as Chriſt cannot delight nor reſt in. A believer that hath gotten Chriſt in his arms, is like one that hath found great ſpoils, or a pearl of price. He looks about him every way, and fears every thing, that may deprive him of it. Riches make

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(*a*) Æternitatem temporis juxta ſenſum myſticum in ſe includit, ut aliàs in ſcriptura; quia nunquam a tali ſomno, id eſt, conjunctione cum ſponſo, excitari velit, *Mer. in loc.*

men watchful; and the actual ſenſible poſſeſſion of him, in whom are all the riches and treaſure of God, will make men look about them for the keeping of him. The line of choiceſt communion, is a line of the greateſt ſpiritual ſolicitouſneſs: careleſneſs, in the enjoyment of Chriſt pretended, is a manifeſt evidence of a falſe heart.

2.) The ſpouſe manifeſts her delight in him, by her utmoſt impatience of his abſence, with (*a*) deſires ſtill of nearer communion with him, chap. 8. 6. *Set me as a ſeal upon thy heart, as a ſeal upon thine arm, for love is ſtrong as death, jealouſy is cruel as the grave, the coals thereof are coals of fire, which hath a moſt vehement flame.* The alluſion is doubtleſs from the high prieſt of the *Jews*, in his ſpiritual repreſentation of the church before God. He had a breaſt-plate which he is ſaid to wear on his heart, *Exod.* xxviii. 29. wherein the names of the children of *Iſrael* were ingraven after the manner of ſeals or ſignets, and he bare them for a memorial before the Lord. He had the like alſo upon his ſhoulder, or on his arms, *v.* 11, 12. both repreſenting the prieſthood of Chriſt, who bears the names of all his, before his father, in the holieſt of holies, *Heb.* ix. 24. Now the ſeal on the heart, is near, inward, tender, love, and care, which gives an impreſſion and image on the heart of the thing ſo loved. Set me, ſaith the ſpouſe, as a ſeal upon thine heart; let me be conſtantly fixed in thy moſt tender and affectionate love; let me always have a place in thine heart, let me have an ingraving, a mighty impreſſion of love upon thine heart, that ſhall never be obliterated. The ſoul is never ſatisfied with thoughts of Chriſt's love to it. Oh that it were more, that it were more, that I were as a ſeal on his heart, is its language! The ſoul knows indeed on ſerious thoughts, that the love of Chriſt is inconceivable, and cannot be increaſed, but it would fain work up its ſelf to an apprehenſion of it; and therefore ſhe adds, here, Set me as a *ſeal upon thine arm*; the heart is the fountain, but cloſe and hidden; the arm is manifeſtation and power. Let, ſaith the ſpouſe, thy love be manifeſted to me in thy tender and powerful perſuaſion of me. Two things are evident in this requeſt; the continual mindfulneſs of Chriſt of the ſoul, as having its condition ſtill in his eye, engraven on his arm, *Iſa.* xlix. 15, 16. with the exalting of his power for the preſervation of it, ſuitable to the love of his heart unto it, and the manifeſtation of the hidden love and care of the heart of Chriſt, unto the ſoul, being made viſible on his arm, or evident by the fruits of it. This is that which ſhe would be aſſured of; and without a ſenſe whereof, there is no reſt to be obtained. The reaſon ſhe gives of this earneſtneſs in her ſupplication, is that which principally evinces her delight in him. *Love is ſtrong as death, jealouſy is cruel as the grave, or hard as hell.* This is the intendment of what is ſo loftily ſet out by ſo many metaphors in this and the following verſe. I am not able to bear the workings of my love to thee; unleſs I may always have ſociety and fellowſhip with thee; there is no ſatisfying of my love without it. It is as the grave that ſtill ſays give, give (*b*) death is not ſatisfied without its prey, if it have not all, it hath nothing, let what will happen, if death hath not its whole deſire it hath nothing at all. Nor can it be withſtood in its appointed ſeaſon. No ranſom will be taken. So is my love, if I have thee not wholly, I have nothing, nor can all the world bribe it to a diverſion, it will be no more turned aſide than death in its time. Alſo I am not able to bear my jealous thoughts; I fear thou doſt not love me, that thou haſt forſaken me, becauſe I know I deſerve not to be beloved. Theſe thoughts are hard as hell.

(*a*) Hag. ii. 24. Jer. xxii. 24. (*b*) Prov. xxx. 16.

They give no reſt to my ſoul. If I find not my ſelf on thy heart and arm, I am as one that lies down in a bed of coals. This alſo argues an holy greedineſs of delight.

3.) She further manifeſts this by her ſolicitouſneſs, trouble, and perplexity, in his loſs and withdrawing. Men bewail the loſs of that whoſe whole enjoyment they delight in. We eaſily bear the abſence of that, whoſe preſence is not delightful. This ſtate of the ſpouſe is diſcovered, chap. iii. 1, 2, 3. *By* (*a*) *night on my bed I ſought him whom my ſoul loved, I ſought him but I found him not. I will riſe now and go about the city in the ſtreets and in the broad-ways, I will ſeek him whom my ſoul loveth, I* (*b*) *ſought him but I found him not. The watchmen that go about the city found me, to whom I ſaid, Saw you him whom my ſoul loveth?* It is night now with the ſoul, a time of darkneſs and trouble, or affliction. When ever Chriſt is abſent it is night with a believer. He is the (*c*) ſun; if he go down upon them, if his beams be eclipſed, if in his light, they ſee no light, it is all darkneſs with them. Here whether the coming of the night of any trouble on her, made her diſcover Chriſt's abſence, or the abſence of Chriſt made it night with her, is not expreſſed. I rather think the latter; becauſe ſetting that aſide, all things ſeem to be well with her. The abſence of Chriſt will indeed make it night, dark as darkneſs it ſelf in the midſt of all other glowing conſolations. But is the ſpouſe contented with this diſpenſation? She is upon her bed; that is, of eaſe; the bed indeed ſometimes ſignifies tribulation, *Rev.* ii. 22. but in this book every where reſt and contentment, here is not the leaſt intimation of any tribulation but what is in the want of Chriſt; but in the greateſt peace and opportunity of eaſe and reſt, a believer finds none in the abſence of Chriſt; though he be on his bed, having nothing to diſquiet him, he reſts not, if Chriſt his reſt be not there. She ſought him ſeeking of Chriſt by night, on the bed, that is, alone in an immediate inqueſt, and in the dark hath two parts, ſearching of our own ſouls for the cauſe of his abſence; and ſearching the promiſes for his preſence.

(1.) The ſoul finding not Chriſt preſent in his wonted manner, warming, cheriſhing, reviving it with love, nigh to it, ſupping with it, always filling its thoughts with himſelf, dropping myrrh and ſweet taſtes of love into it, but on the contrary that other thoughts croud in, and perplex the heart, and Chriſt is not nigh when inquired after; it preſently inquires into the cauſe of all this (*d*) calls it ſelf to an account, what it hath done, how it hath behaved its ſelf that it is not with it, as at other times; that Chriſt hath withdrawn himſelf, and is not nigh to it in the wonted manner. Here it accompliſheth a diligent ſearch. It conſiders the love, tenderneſs, and kindneſs of the Lord Jeſus; what delight he takes in abiding with his ſaints, ſo that his departure is not without cauſe and provocation. How, ſaith it, have I demeaned my ſelf, that I have loſt my beloved? Where have I been wandring after other lovers? And when the miſcarriage is found out, it abounds in revenge and indignation.

(2.) Having driven this to ſome iſſue, the ſoul applieth it ſelf to the promiſes of the covenant, wherein Chriſt is moſt graciouſly exhibited unto it, conſiders one, ponders another, to find a taſte of him. It conſiders diligently if it can ſee the delightful countenance and favour of Chriſt in them, or no, but now if, as it often falls out, the ſoul finds nothing but

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(*a*) Iſa. l. 10. (*b*) Eleganter periphraſi utitur loco nominis proprii, ut vim amoris ſui exprimat, *Merc.* Iſta repetitio aſſenſum indicat, & ſtudium quo eum quærebat, & mœrorem quo angebatur, quod occurrere non poſſet, *idem.* (*c*) Mal. iv. 3. (*d*) 2 Cor. xiii. 5.

the carcaſs, but the bare letter in the promiſe, if it come to it as to the grave of Chriſt, of which it may be ſaid (not in it ſelf, but in reſpect of the ſeeking ſoul) he is *riſen, he is not here*, this amazes the ſoul and it knows not what to do. As a man that hath a jewel of great price, having no occaſion to uſe it, lays it aſide as he ſuppoſes in a ſafe place; in an agony and extremity of want going to ſeek for his jewel, he finds it not in the place he expected, and is filled with amazement, and knows not what to do, ſo is it with this pearl of the goſpel; after a man hath ſold all that he hath for it, and enjoined it for a ſeaſon, then to have it miſſing at a time of need, it muſt needs perplex him. So was it with the ſpouſe here, *I ſought him*, ſaith ſhe, *but I found him not*; a thing which not ſeldom befalls us in our communion with Chriſt.

But what doth ſhe now do? Doth ſhe give over and ſearch no more? Nay, but ſay ſhe, *v.* 2. *I will ariſe*, I will not ſo give over, I muſt have Chriſt or die, *I will now ariſe*, or *let me ariſe*, and go about this buſineſs.

[1.] She reſolves to put her ſelf upon another courſe, a more vigorous inqueſt; I will ariſe and make uſe of other means beſides thoſe of private prayer, meditation, ſelf-ſearching, and inquiring into the promiſes, which ſhe had inſiſted on before. It carries, *Firſt*, Reſolution and a zealous, violent caſting off that frame, wherein ſhe had loſt her love. *I* (a) *will ariſe*, I will not reſt in this frame. I am undone if I do. So ſometimes God calls his church to ariſe and *ſhake it ſelf out of the duſt*, abide not in that condition. *Secondly*, Diligence, I will now take another courſe, I will leave no way unattempted, no means untried whereby I may poſſibly recover communion with my beloved. This is the condition of a ſoul, that finds not the wonted preſence of Chriſt in its private and more retired inquiries. Dull in prayer, wandring in meditations, rare in thoughts of him! I will not bear this frame, whatever way God hath appointed I will in ſtrength vigorouſly purſue, until this frame be altered, and I find my beloved.

[2.] Then, the way ſhe puts her ſelf upon, is to *go about the City*. Not to inſiſt upon particulars, nor to ſtrain the parts of the allegory too far, the *city* here intended is the city of God, the church, and the paſſing through the *broad* and *narrow ſtreets*, is the diligent enquiry, that the ſpouſe makes in all the paths and ordinances given unto it. This then is the next thing the ſoul addreſſes it ſelf unto, in the want of Chriſt; when it finds him not in any private indeavours, it makes vigorous application to the ordinances of publick worſhip; in prayer, in preaching, in adminiſtration of the ſeals doth it look after Chriſt. Indeed the great enquiry the ſouls of believers make in every ordinance is after Chriſt. So much as they find of him, ſo much ſweetneſs, and refreſhment have they, and no more: eſpecially when under any deſertion they riſe up to this enquiry. They liſten to every word, to every prayer, to find if any thing of Chriſt, any light from him, any life, any love appears to them. Oh that Chriſt would at length meet me in this, or that ſermon and recover my poor heart to ſome ſight of his love, to ſome taſt of kindneſs! The ſolicitouſneſs of a believer in his inqueſt after Chriſt, when he finds not his preſence, either for grace or conſolation, as in former days, is indeed inexpreſſible; much of the frame of ſuch a heart is couched in the redoubling of the expreſſion, *I ſought him, I ſought him*; ſetting out an unconceivable paſſion, and ſuitably induſtrious deſire. Thus being diſappointed at home the ſpouſe proceeds. But yet ſee the event of this alſo; ſhe ſought him but found him not. It doth ſometimes ſo fall out; all will not do, they ſhall ſeek him and not find him; they ſhall not come nigh him, let them that enjoy any thing of the preſence of Chriſt, take heed what they do; if they provoke him to depart, if they looſe him, it may coſt them many a bitter enquiry before they find him again. When a ſoul, prays and meditates, ſearches the promiſes in private, when it with earneſtneſs and diligence attends all ordinances in publick, and all to get one glimpſe of the face of Jeſus Chriſt, and all in vain, it is a ſad condition. What now follows in this eſtate? *v.* 3. *The watchmen found me*, &c. That theſe *watchmen* of the city of God are the watchmen and officers of the church, is confeſſed, and it is of ſad conſideration that the holy ghoſt doth ſometimes in this book take notice of them on no good account, plainly *chap.* v. 7. they turn perſecutors. It was *Luther*'s ſaying, *Nunquam periclitatur religio, niſi inter reverendiſſimos.* Here they are of a more gentle temper, and ſeeing the poor diſconſolate ſoul, they ſeem to take notice of her condition. It is the duty indeed of faithful watchmen to take notice of poor, troubled, deſerted ſouls, not to keep at a diſtance, but to be willing to aſſiſt. And a truely preſſed ſoul on the account of Chriſt's abſence cannot cover its love, but muſt be enquiring after him; *Saw you him whom my ſoul loveth?* This is my condition! I have had ſweet enjoyment of my bleſſed Jeſus, he is now withdrawn from me; can you help me? can you guide me to my conſolation? what acquaintance have you with him? when ſaw you him? how did he manifeſt himſelf to you, and wherein? All theſe labourings in his abſence ſufficiently diſcover the ſoul's delight in the preſence of Chriſt. Go one ſtep farther to the diſcovery that is made of him once again, and it will yet be more evident, *v.* 4, 5. *It was but a little while that I paſſed from them, but I found him whom my ſoul loveth, I held him, and would not let him go, until I had brought him into my mother's houſe, and into the chamber of her that conceived me, I charge ye, o ye daughters of* Jeruſalem, *&c.*

(a) Iſa. lii. 2. Iſa. lx. 1.

She tells you how ſhe came to him; ſhe found him, what ways and by what means, is not expreſſed. It often ſo falls out in our communion with Chriſt; when private and publick means fail, and the ſoul hath nothing left but waiting ſilently and walking humbly, Chriſt appears, that his ſo doing may be evidently of grace. Let us not at any time give over in this condition. When all ways are paſt, the ſummer and harveſt are gone without relief, when neither bed nor watchmen can aſſiſt; let us wait a little, and we ſhall ſee the ſalvation of God. Chriſt honours his immediate abſolute actings ſometimes; though ordinarily he crowns his ordinances. Chriſt often manifeſts himſelf immediately, and out of ordinances, to them that wait for him in them. That he will do ſo to them that deſpiſe them, I know not. Though he will meet men unexpectedly in his way; yet he will not meet them at all out of it. Let us wait as he hath appointed; let him appear as he pleaſeth. How ſhe deals with him when found; is nextly declared. She *held him, and would not let him go*, &c. They are all expreſſions of the greateſt joy and delight imaginable. The ſum is, having at length come once more to an enjoyment of ſweet communion with Chriſt, the ſoul lays faſt hold on him by faith (κρατεῖν, to *hold faſt* is an act of faith) refuſes to part with him any more in vehemency of love; tries to keep him in ordinances, in the houſe of its mother, the church of God, and ſo uſes all means for the confirming of the mutual love between Chriſt and her, all the expreſſions, all the alluſions uſed, evidencing delight to the utmoſt capacity of the ſoul. Should I purſue all the inſtances and teſtimonies that are given hereunto in that one book of the *ſong of Solomon*, I muſt enter upon an expoſition of the greateſt part of it, which is not my preſent buſineſs. Let the hearts of the ſaints that are acquainted with theſe things; be allowed to make the cloſe. What is it they long for? they rejoice in? What is it that ſatisfies them to the utmoſt, and gives ſweet complacency to their ſpirits in every condition? what is it whoſe loſs they fear, whoſe abſence they cannot bear? Is it not this their beloved, and he alone? This alſo they further manifeſt by their delight in every thing that particularly belongs to Chriſt, as his, in this world. This is an evidence of delight, when for his ſake whom we delight in, we alſo delight in every thing that belongs to him. Chriſt's great intereſt in this world, lies in his people, and his ordinances; his houſhold, and their proviſion, now in both theſe do the ſaints exceedingly delight for his ſake. Take an inſtance in both kinds in one man, *viz. David*, Pſal. xvi. 3. *In the ſaints and the excellent*, or the noble of the earth, *is all my delight*; my delight in them. Chriſt ſays of his Church, that ſhe is *Hephzibah*, Iſa. lxii. *my delight in her*, here ſays *David* of the the ſame, Hephzibam *my delight in them.* As Chriſt delights in his ſaints, ſo do they in one another on his account. Here ſays *David* is all my delight. Whatever contentment he took in any other perſons, it was nothing in compariſon of the delight he took in them. Hence mention is made of *laying down our lives for the brethren*, or any common cauſe wherein the intereſt of the community of the brethren does lie.

For the ordinances, conſider the ſame perſon; *Pſal.* xlii and lxxxiv. and xlviii. are ſuch plentiful teſtimonies throughout, as we need no farther enquiring; nor ſhall I go forth to a new diſcourſe on this particular.

And this is the firſt mutual conſequential act of conjugal affections in this communion between Chriſt and believers. He delights in them, and they delight in him; he delights in their proſperity, hath pleaſure in it; they delight in his honour and glory, and in his preſence with them, for his ſake they delight in his ſervants (though by the world contemned) as the moſt excellent in the world; and in his ordinances, as the wiſdom of God, which are fooliſhneſs to the world.

CHAP.

CHAP. V.

Other conſequential affections; 1. *On the part of Chriſt. He values his ſaints. Evidence of that valuation.* (1.) *his incarnation.* (2.) *Exinanition.* 2 Cor. viii. 9. Phil. ii. 6, 7. (3.) *Obedience as a ſervant.* (4.) *In his death. His valuation of them in compariſon of others.* 2. *Believers eſtimation of Chriſt.* (1.) *They value him above all other things and perſons.* (2.) *Above their own lives.* (3.) *All ſpiritual excellencies. The ſum of all on the part of Chriſt. The ſum on the part of believers. The third conjugal affection on the part of Chriſt, pity or compaſſion, wherein manifeſted. Suffering and ſupply, fruits of compaſſion. Several ways whereby Chriſt relieves the ſaints under temptations. His compaſſion in their afflictions. Chaſtity the third conjugal affection in the ſaints. The fourth on the part of Chriſt, bounty, on the part of the ſaints, duty.*

CHRIST values his ſaints, values his believers. Which is the ſecond branch of that conjugal affection he bears towards them, having taken them into the relation whereof we ſpeak. I ſhall not need to inſiſt long on the demonſtration hereof. Heaven and earth are full of evidences of it. Some few conſiderations will give life to the aſſertion. Conſider them then,

Either abſolutely. Or in reſpect of others, and you will ſee what a valuation he puts upon them.

1. Abſolutely all that ever he did or doth, all that ever he underwent, or ſuffered as mediator, was for their ſakes. Now theſe things were ſo great, and grievous that had he not eſteemed them above all that can be expreſſed, he had never engaged to their performance and undergoing. Take a few inſtances,

(1.) For their ſakes was he made (*a*) fleſh; manifeſted in the fleſh, Heb. ii. 14. *Whereas therefore the children partook of fleſh and blood, even he in like manner partook of the ſame*, and the height of this valuation of them the apoſtle aggravates, *verſe* 16. *Verily he took not on him the nature of angels, but he took on him the ſeed of* Abraham, he had no ſuch eſteem of angels. Whether you take ἐπιλαμβάνεται properly to *take*, or to *take hold of*, as our tranſlators, and ſo ſupply the word *nature*, and refer the whole unto Chriſt's incarnation, who therein took our nature on him, and not the nature of angels, or for ἀναλαμβάνεται, to *help*, he did not help nor ſuccour fallen angels; but he did help and (*b*) ſuccour the ſeed of *Abraham*,

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(*a*) John i. 14. 1 Tim. iii. 16. (*b*) Vid. Vind. Evan. cap. xiii.

and ſo conſider it as the fruit of Chriſt's incarnation, it is all one as to our preſent buſineſs; his preferring the ſeed of *Abraham* before angels, his valuing them above the other is plainly expreſſed. And obſerve that he came to help the ſeed of *Abraham,* that is (*a*) believers, his eſteem and valuation is of them only.

(2.) For their ſakes he was ſo made fleſh, as that there was an emptying, an exinanition of himſelf, and an eclipſing of his glory, and a becoming poor for them, 2 *Cor.* viii. 9. *Ye know the grace of our Lord Jeſus Chriſt, that being rich, for us he became poor.* Being rich in eternal glory with his father, *John* xvii. 5. he became poor, for believers. The ſame perſon that was rich, was alſo poor. That the riches here meant can be none but thoſe of the deity, is evident by its oppoſition to the poverty which as man he undertook. This is alſo more fully expreſſed, *Phil.* ii. 6, 7. *Who being in the form of God, counted it no robbery to be equal to God, but he emptied himſelf, taking the form of a ſervant, and being made in the faſhion of a man, and found in form as a man,* &c. That the *form of God* is here the eſſence of the deity, ſundry things inevitably evince. As,

[1.] That he was therein (*b*) equal to God, that is, his father. Now nothing but God, is equal to God, not (*c*) Chriſt as he is mediator in his greateſt glory, nothing but that which is infinite, is equal to that which is infinite.

[2.] The *form of* God is oppoſed to the *form of a ſervant,* and that *form of a ſervant,* is called the *faſhion of a man,* v. 8. that faſhion wherein he was found when he gave himſelf to death. Wherein as a man he poured out his blood and died, μορφὴν δούλου λαβὼν, *he took the form of a ſervant* is expounded in the next words ἐν ὁμοιώματι ἀνθρώπων γενόμενος, an expreſſion uſed to ſet out his incarnation, *Rom.* viii. 3. God ſent him ἐν ὁμοιώματι σαρκὸς ἁμαρτίας, in taking true fleſh he was in the *likeneſs of ſinful fleſh.* Now in thus doing, it is ſaid ἑαυτὸν ἐκένωσε, he *humbled, emptied* himſelf, made himſelf of no reputation. In the very taking of fleſh, there was a condeſcenſion, a debaſing of the perſon of the ſon of God, it could not be without it. If God humbled himſelf to *behold the things that are in heaven and earth,* Pſal. cxiii. 6. then certainly it was an inconceivable condeſcenſion and abaſement not only to behold, but take upon him, into perſonal union, our nature with himſelf. And though nothing could poſſibly be taken off from the eſſential glory of the deity, yet that perſon appearing in the faſhion of a man, and form of a ſervant, the glory of it as to the manifeſtation was eclipſed; and he appeared (*d*) quite another thing, than what indeed he was, and had been from eternity. Hence he prays, *that his father would glorifie him, with the glory he had before the world was,* Joh. xvii. 3. as to the manifeſtation of it. And ſo though the divine nature was not abaſed, the perſon was.

(3.) For their ſakes he ſo humbled and emptied himſelf in taking fleſh, as to become therein a ſervant, in the eyes of the world of no eſteem nor account, and a true and real ſervant (*e*) unto the father; for their ſakes he humbled himſelf and became obedient. All that he did and ſuffered in his life, comes under this conſideration. All which may be referred to theſe three heads (*f*). *Firſt,* Fulfilling all righteouſneſs. *Secondly,* Enduring all manner of perſecutions and hardſhips. *Thirdly,* Doing all manner of good to men. He took on him for their ſakes a life, and courſe pointed

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(*a*) Rom. iv. 17. Gal. iii. 7. (*b*) See Vind. Evan. cap. xiii. (*c*) Joh. xiv. 28. (*d*) Iſa. liii. 1. (*e*) Iſa. xlii. 1. 19. Joh. xiv. 51. (*f*) Matth. iii 15.

to, Heb. v. 7, 8. A life of prayers, tears, fears, obedience, ſuffering, and all this with chearfulneſs and delight, calling his employment *his meat and drink*, and ſtill profeſſing that the law of this obedience was in his (a) heart that he was content to do this will of God. He that will ſorely (b) revenge the leaſt oppoſition, that is or ſhall be made to him by others, was content to undergo any thing all things for believers.

(4.) He ſtays not here, but for the conſummation of all that went before, for their ſakes he becomes obedient to death, the death of the croſs, ſo he profeſſeth to his father, *Joh.* xvii. 19. *For their ſakes I ſanctifie my ſelf*; *I dedicate my ſelf as an offering*, as a ſacrifice to be killed and ſlain. This was his aim in all the former, that he might die. He was born and lived that he might die. He valued them above his life. And if we might ſtay to conſider a little what was in this death, that he underwent for them, we ſhould perceive what a price indeed he put upon them. The (c) curſe of the law was in it, the (d) wrath of God was in it, the loſs of God's (e) preſence was in it. It was a (f) fearful cup that he taſted of, and drank of, that they might never taſte of it. A man would not for ten thouſand worlds be willing to undergo, that which Chriſt underwent for us in that one thing of deſertion from God, were it attended with no more diſtreſs, but what a mere creature might poſſibly emerge from under. And what thoughts we ſhould have of this, himſelf tells us, *Joh.* xv. 13. *Greater love hath none than this, that one lay down his life for his friends.* It is impoſſible there ſhould be any greater demonſtration or evidence of love than this; what can any one do more? And yet he tells us in another place, that it hath another aggravation and heightning, *Rom.* v. 8. *God commendeth his love to us, in that whilſt we were yet ſinners Chriſt died for us.* When he did this for us we were ſinners, and enemies whom he might juſtly have deſtroyed. What can more be done? to die for us when we were ſinners? ſuch a death, in ſuch a manner, with ſuch attendances of wrath and curſe; a death accompanied with the worſt that God had ever threatned to ſinners, argues as high a valuation of us, as the heart of Chriſt himſelf was capable of. For one to part with his glory, his riches, his eaſe, his life, his love from God, to undergo loſs, ſhame, wrath, curſe, death for another, is an evidence of a dear valuation, and that it was all on this account we are informed, *Heb.* xii. 2. Certainly Chriſt had a dear eſteem of them, that rather than they ſhould periſh that they ſhould not be his, and be made partakers of his glory, he would part with all he had for their ſakes, *Epheſ.* v. 25. 26. There would be no end ſhould I go through all the inſtances of Chriſt's valuation of believers in all their deliverances, afflictions, in all conditions of ſinning and ſuffering, what he hath done, what he doth in his interceſſion, what he delivers them from, what he procures for them; all telling out this one thing, they are the apple of his eye, his jewel, his diadem, his crown.

2. In compariſon of others. All the world is nothing to him in compariſon of them. They are his garden; the reſt of the world a wilderneſs, *Cant.* iv. 12. *A garden incloſed is my ſiſter, my ſpouſe, a ſpring ſhut up, a fountain ſealed.* They are his inheritance, the reſt, his enemies of no regard with him. So *Iſa.* xliii. 3, 4. *I am the Lord thy God, the holy one of* Iſrael, *thy ſaviour*; *I gave* Egypt *for thy ranſom*, Ethiopia *and* Seba *for thee*; *ſince thou waſt* (g) *precious in my ſight, thou haſt been honourable and I have loved thee, therefore will I give men for thee, and people for thy life.*

(a) Heb. x. 7, 8. (b) Heb. ii. *v.* 14, 15. (c) Gal. iii. 13. (d) 2 Cor. v. 21. (e) Pſal. xxii. 1. (f) Mat. xxvi. 39. (g) Amorem iſtum non eſſe vulgarem oſtendit, dum nos pretioſos eſſe dicit, *Calv. in loc.*

The reaſon of this dealing of Chriſt with his church in parting with all others for them, is becauſe he loves her, ſhe is precious and honourable in his ſight, thence he puts this great eſteem upon her. Indeed he diſpoſeth of all nations and their intereſt according as is for the good of believers, *Amos* ix. 9. In all the ſiftnings of the nations, the eye of God is upon the houſe of *Iſrael*, not a grain of them ſhall periſh. Look to heaven, *angels are appointed to miniſter for them*, Heb. i. 14. Look into the world; the nations in general are either (*a*) bleſſed for their ſakes, or (*b*) deſtroyed on their account; preſerved to try them, or rejected for their cruelty towards them, and will receive from Chriſt their (*c*) final doom according to their deportment towards theſe deſpiſed ones, on this account are the pillars of the earth born up, and patience is exerciſed towards the periſhing world. In a word there is not the meaneſt, the weakeſt, the pooreſt believer on the earth, but Chriſt prizeth him more than all the world beſides; were our hearts filled much with thoughts hereof, it would tend much to our conſolation.

To anſwer this, believers alſo value Jeſus Chriſt; they have an eſteem of him above all the world, and all things in the world. You have been in part acquainted with this before, in the account that was given of their delight in him, and enquiry after him. They ſay of him in their hearts continually as *David*, *Whom have I in heaven but thee, and whom in earth that I deſire beſides thee*, Pſal. lxxiii. 35. Neither heaven nor earth will yield them an object any way comparable to him, that they can delight in.

1. They value him above all other things and perſons, *Mallem*, ſaid one (*d*), *ruere cum Chriſto, quam regnare cum Cæſare. Pulchra terra, pulchrum cœlum, ſed pulcherrimus dominus Jeſus.* Chriſt and a dungeon, Chriſt and a croſs is infinitely ſweeter than a crown, a ſcepter, without him to their ſouls. So was it with *Moſes*, Heb. xi. 26. *He eſteemed the reproach of Chriſt greater riches than the treaſures of* Egypt. The reproach of Chriſt, is the worſt conſequent that the wickedneſs of the world or malice of ſatan can bring upon the followers of him. The treaſures of Egypt were in thoſe days the greateſt in the world. *Moſes* deſpiſed the very beſt of the world, for the worſt of the croſs of Chriſt. Indeed himſelf hath told believers, that if they love any thing better than him, father or mother, they are not worthy of him. A deſpiſing of all things for Chriſt, is the very firſt leſſon of the goſpel. Give away all, take up the croſs and follow me, was the way whereby he try'd his diſciples of old, and if there be not the ſame mind and heart in us, we are none of his.

2. They value him above their lives, Act. xx. 24. *My life is not dear that I may perfect my courſe with joy, and the miniſtry I have received of the Lord Jeſus.* Let life and all go, ſo that I may ſerve him, and when all is done, enjoy him, and be made like to him. It is known what is reported of (*e*) *Ignatius* when he was led to martyrdom, *Let what will*, ſaid he, *come upon me, only ſo I may obtain Jeſus Chriſt.* Hence they of old rejoiced when whipped, ſcourged, put to ſhame for his ſake, *Act.* v. 41. *Heb.* xi. all is welcome that comes from him, or for him. The lives they have to live, the death thay have to die, is little, is light upon the thoughts of him, who is the ſtay of their lives and the end of their death. Were

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(*a*) Gen. xii. 3. Mich. v. 7, 8 (*b*) Iſa. xxxiv. 8. 63, 4. Iſa. lxxxiv. 15. (*c*) Matth. xxiv. *v.* 35, 36, 37, 38. (*d*) Luther. (*e*) Νῦν ἄρχομαι μαθητὴς εἶναι, ὀυδὲν τούτων τῶν ὁρωμένων ἐπιθυμῶ, ἵνα τὸν Ἰησοῦν Χριστὸν εὕρω. Πῦρ, σταυρὸς, θηρία, σύγκλασις ὀστέων, καὶ τῶν κελων διασπασμοὶ, καὶ παντὸς τοῦ σώματος συντριβὴ, καὶ βάσανοι τοῦ διαβόλου εἰς ἐμὲ ἔλθωσιν, ἵνα Ἰησοῦν Χριστὸν ἀπολαύσω, *Vid. Ignat*,

it not for the refreſhment which daily they receive by thoughts of him, they could not live; their lives would be a burthen to them, and the thoughts of enjoyment of him make them cry with *Paul*, Oh! that we were diſſolved, the ſtories of the martyrs of old, and of late, the ſufferers in giving witneſs to him, under the dragon, and under the falſe prophet, the neglect of life in women and children on his account, contempt of torments whilſt his name ſweetned all, have rendred this truth clear to men and angels.

3. They value him above all ſpiritual excellencies and all other righteouſneſs whatever, *Phil.* iii. 7, 8. *Thoſe things which were advantage to me, I eſteemed loſs for Chriſt. Yea alſo I account all things to be loſs for the excellency of the knowledge of Chriſt Jeſus my Lord, for whoſe ſake I have loſt all things, and do eſteem them common that I may gain Chriſt, and be found in him.* Having recounted the excellencies which he had, and the privileges which he enjoyed in his judaiſm, which were all of a ſpiritual nature, and a participation wherein, made the reſt of his countrymen deſpiſe all the world, and look upon themſelves as the only acceptable perſons with God, reſting on them for righteouſneſs, the apoſtle tells us what is his eſteem of them in compariſon of the Lord Jeſus, they are loſs and dung, things that for his ſake, he had really ſuffered the loſs of; that is, whereas he had for many years been a zealot of the law, ſeeking after a righteouſneſs as it were by the works of it, *Rom.* ix, 31. inſtantly ſerving God day and night to obtain the promiſe, *Act.* xxvi. 7. living in all good conſcience from his youth, *Act.* xxii. all the while very zealous for God and his inſtitutions, now he willingly caſts away all theſe things, looks upon them as loſs and dung, and could not only be contented to be without them, but as for that end for which he ſought after them, he abhorred them all. When men have been ſtrongly convinced of their duty, and have laboured many years to keep a (*a*) good conſcience, have pray'd, and heard, and done good and denied themſelves, and been (*b*) zealous for God, and laboured with all their might to (*c*) pleaſe him, and ſo at length to come to enjoy him, they had rather (*d*) part with all the world, life and all, than with this they have wrought. You know how unwilling we are to part with any thing we have laboured, and beaten our heads about. How much more when the things are ſo excellent, as our duty to God, blamleſneſs of converſation, hope of heaven and the like which we have beaten our hearts about? But now when once Chriſt appears to the ſoul, when he is known in his excellency, all theſe things as without him, have their paint waſhed off, their beauty fades, their deſireableneſs vaniſheth, and the ſoul is not only contented to part with them all, but puts them away as a defiled thing; and crys, in the Lord Jeſus only is my (*e*) righteouſneſs and glory, *Prov.* iii. 13, 14, 15. Among innumerable teſtimonies may be admitted to give witneſs hereunto, *Happy is the man that findeth wiſdom and the man that getteth underſtanding. For the merchandize of it, is better than the merchandize of ſilver, and the gain thereof than fine Gold; ſhe is more precious than rubies and all the things that thou canſt deſire, are not to be compared to her.* It is of Jeſus Chriſt, the wiſdom of God, the eternal wiſdom of the father that the holy ghoſt ſpeaks, as is evident from the deſcription which is given hereof, *chap.* 8. He and his ways are better than ſilver and gold, rubies, and all deſirable things. As in the goſpel he likens himſelf to the (*f*) pearl in the field, which when the merchant

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(*a*) Act. xxiii 1. (*b*) Rom. x. v. 2. 3, 4. (*c*) Act. xxvi. 7. (*d*) Joh. x. 4. Rom. ix. 30, 31. (*e*) Iſa. xlv. 24. (*f*) Matth. xiii. 45, 46. Principium culmenque omnium rerum pretii, margaritæ tenent, *Plin.*

man finds, he ſells all that he hath to purchaſe. All goes for Chriſt, all righteouſneſs without him, all ways of religion, all goes for that one pearl. The glory of his deity, the excellency of his perſon, his all-conquering deſirableneſs, ineffable love, wonderful undertaking, unſpeakable condeſcenſions, effectual mediation, compleat righteouſneſs, lie in their eye, raviſh their hearts, fill their affections, and poſſeſs their ſouls. And this is the ſecond mutual conjugal affection between Chriſt and believers, all which on the part of Chriſt, may be referred unto two heads.

(1.) All that he parted withal, all that he did, all that he ſuffer'd, all that he doth as a mediator, he parted withal, did, ſuffered, doth, on the account of his (*a*) love to, and eſteem of believers. He parted with the greateſt glory, he underwent the greateſt miſery, he doth the greateſt works that ever were, becauſe he loves his ſpouſe; becauſe he values believers. What can more, what can farther be ſpoken? How little is the depth of that which is ſpoken fathomed? How unable are we to look into the myſterious receſſes of it? He ſo loves, ſo values his ſaints, as that having from eternity undertaken to bring them to God, he rejoices his ſoul in the thoughts of it; and purſues his deſign through heaven and hell, life and death, by ſuffering and doing, in miſery and with power, and ceaſeth not until he bring it to perfection. For,

(2.) He doth ſo value them, as that he will not looſe any of them to eternity, though all the world ſhould combine to take them out of his hand. When in the days of his fleſh he foreſaw what oppoſition, what danger, what rocks, they ſhould meet with all, he cried out, *Holy father keep them, Joh.* xvii. 11. Let not one of them be loſt; and tells us plainly, *Joh.* x. 28. *That no man ſhall take his ſheep out of his hand.* And becauſe he was then in the form of a ſervant, and it might be ſuppoſed that he might not be able to hold them, he tells them, true! as to his preſent condition of carrying on the work of mediation, his father was was greater than he (*b*) and therefore to him he committed them, and none ſhould take them out of his father's hands, *Joh.* x. 29. and whereas the world, afflictions, and perſecutions which are without may be conquered, and yet no ſecurity given, but that ſin from within, by the aſſiſtance of ſatan may prevail againſt them to their ruin; as he hath provided againſt ſatan in his promiſe, that the gates of hell ſhall not prevail againſt them, ſo he hath taken care that ſin it ſelf ſhall not deſtroy them. Herein indeed is the depth of his love to be contemplated, that whereas his holy ſoul hates every ſin, it is a burden, an abomination, a new wound to him, and his poor ſpouſe is ſinful, believers are full of ſins, failings, and infirmities; he hides all, covers all, bears with all, rather than he will looſe them; by his power preſerving them from ſuch ſins as a remedy is not provided for in the covenant of Grace. Oh! the world of ſinful follies, that our dear Lord Jeſus bears withal on this account? are not our own ſouls aſtoniſhed with the thoughts of it? Infinite patience, infinite forbearance, infinite love, infinite grace, infinite mercy are all ſet on work for this end, to anſwer this his valuation of us.

On our part it may alſo be referred to two heads.

(1.) That upon the diſcovery of him to our ſouls, they rejoice to (*c*) part with all things wherein they have delighted, or repoſed their confidence

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(*a*) Gal. ii. 20. [illegible] Joh. iii. 2. Revel. i. 5, 6. Eph. v. 25, 26. Heb. x. 9, 10. (*b*) Joh. xiv. 28.
(*c*) Matth. xiii. *v.* 45, 46. Phil. iii. 8.

for him, and his ſake, that they may enjoy him. Sin and luſt, pleaſure and profit, righteouſneſs and duty in their ſeveral conditions, all ſhall go ſo they may have Chriſt.

(2.) That they are willing to part with all things rather than with him, when they do enjoy him (*a*). To think of parting with peace, health, liberty, relations, wives, children, it is offenſive, heavy and grievous to the beſt of the ſaints. But their ſouls cannot bear the thoughts of parting with Jeſus Chriſt. Such a thought is cruel as the grave. The worſt thoughts that in any fear (*b*) in deſertions that they have of (*c*) hell, is that they ſhall not enjoy Jeſus Chriſt. So they may enjoy him, here, hereafter, be like him, be ever with him, ſtand in his preſence; they can part with all things freely, chearfully, be they never ſo beautiful in reference to this life, or that which is to come.

3. The third conjugal affection on the part of Chriſt is pity and compaſſion. As a man *nouriſheth and cheriſheth his* (*d*) *own fleſh, ſo doth the Lord his Church*, Epheſ. v. 29. Chriſt hath a fellow-feeling with his ſaints in all their troubles as a man hath with his own fleſh. This act of the conjugal love of Chriſt, relates to the many trials and preſſures of afflictions that his ſaints meet withal here below. He doth not deal with believers as the *Samaritans* with the *Jews*; that fawned on them in their proſperity, but deſpiſed them in their trouble. He is a tender (*e*) father, who though perhaps he love all his children alike, yet he will take moſt pains with, and give moſt of his preſence unto one that is ſick and weak, though therein and thereby, he may be made moſt froward, and as it ſhould ſeem hardeſt to be born with. And which is more than the pity of any father can extend to, he himſelf ſuffers with them, and takes ſhares in all their troubles.

Now all the ſufferings of the ſaints in this world, wherein their head and husband exerciſeth pity, tenderneſs, care, and compaſſion towards them are of two ſorts, or may be referred to two heads. (1.) Temptations. (2.) Afflictions.

(1.) Temptations (under which head, I comprize ſin alſo, whereto they tend) as in, from, and by their own infirmities, as alſo from their adverſaries without. The frame of the heart of Chriſt, and his deportment towards them in this condition you have, *Heb.* iv. 15. *We have not an high prieſt which cannot be touched with our infirmities.* We have not ſuch an one, as cannot. The two negations do vehemently affirm, that we have ſuch an high prieſt as can be, or is touched; the word, *touched*, comes exceedingly ſhort of expreſſing the original word; it is (*f*) συμπαθῆσαι to *ſuffer together*. We have ſaith the apoſtle ſuch an high prieſt as can, and conſequently doth ſuffer with us, endure our infirmities. And in what reſpect he ſuffers with us, in regard of our infirmities, or hath a fellow-feeling with us in them, he declares in the next words, for he was *tempted like unto us*, *v.* 16. It is as our (*g*) infirmities, our temptations, ſpiritual weakneſs; therein, in particular hath he a compaſſionate ſympathy and fellow-feeling with us. Whatever be our infirmities ſo far as they are our temptations, he doth ſuffer with us, under them and compaſſionates us.

(*a*) Mat. x. 37. (*b*) Cant. viii. 6. (*c*) Καὶ τοῦτο μοι τῶν ἐν ἅδου κολάσεων βαρύτερον ἂν εἴη, *Baſil.* (*d*) Fateor inſitam nobis eſſe corporis noſtri charitatem, *Senec. Epiſt.* 14. Generi animantium omni à natura tributum ut ſe vitam corpuſq; tueatur, *Cicer. Off.* 1. (*e*) Pſal. ciii. 13. (*f*) Hoc quidem certum eſt, hoc vocabulo, ſummum illum conſenſum membrorum & capitis, ſignificari, de quo toties Paulus diſſerit. Deinde ut cum de Deo loquitur, ita, etiam de Chriſto glorioſo diſſerens ſcriptura, ad noſtrum captum ſe demittit. Glorioſum autem ad dextram patris Chriſtum ſedere credimus; ubi dicitur noſtris malis affici, quod ſibi facturum ducat quicquid nobis ſit injuriæ, altiores ſpeculationes ſcrutari, nec utile nec tutum exiſtimo, *Bez. in loc.* (*g*) Rom. viii. 26. 1 Cor. xi. 32. 2 Cor. xi. 30. *chap.* xii. 9, 10. Gal. iv. 13.

Hence at the laſt (*a*) day he ſaith, *I was hungry*, &c. There are two ways of expreſſing a fellow-feeling and ſuffering with another.

[1.] *Per benevolam condolentiam*; a friendly-grieving.
[2.] *Per gratioſam opitulationem*; a gracious ſupply, both are eminent in Chriſt.

[1.] He (*b*) grieves and labours with us, *Zech.* i. 12. *The Angel of the Lord anſwered and ſaid, Oh Lord of hoſts, how long wilt thou not have mercy on Jeruſalem.* He ſpeaks as one intimately affected with the ſtate and condition of poor *Hieruſalem*, and therefore he hath bid all the world take notice, that what is done to them is done to him, *chap.* ii. *v.* 8, 9. Yea to the (*c*) apple of his eye.

[2.] In the ſecond he abounds, *Iſa.* xl. 11. *He ſhall feed his flock like a ſhepherd, he ſhall gather the lambs with his arm, and carry them in his boſom, and gently lead them that are with young.* Yea we have both here together, tender compaſſionateneſs, and aſſiſtance. The whole frame wherein he is here deſcribed, is a (*d*) frame of the greateſt (*e*) tenderneſs, compaſſion, condeſcenſion that can be imagined. His people are ſet forth under many infirmities; ſome are lambs, ſome great with young; ſome very tender, ſome burdened with temptations nothing in any of them all ſtrong or comely. To them all Chriſt is (*f*) a ſhepherd, that feeds his own ſheep, and drives them out to pleaſant paſture; where if he ſees a poor weak lamb doth not thruſt it on, but takes him into his boſom, where he both eaſeth and refreſheth him. He leads them gently and tenderly. As did *Jacob* them that were burdened with (*g*) young, ſo doth our dear Lord Jeſus with his flock in the ſeveral ways and paths wherein he leads them. When he ſees a poor ſoul weak, tender, halting, ready to ſink and periſh, he takes him into his arms by ſome gracious promiſe adminiſtred to him, carries him, bears him up when he is not able to go one ſtep forward. Hence is his great quarrel with thoſe ſhepherds, *Ezek.* xxxiv. 4. *Woe be to you ſhepherds, the diſeaſed have ye not ſtrengthened, neither have ye healed that which was ſick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye ſought that which was loſt.* This is that which our careful, tender husband would have done.

So mention being made of his compaſſionateneſs and fellow-ſuffering with us, *Heb.* iv. 15. it is added *v.* 16. that he adminiſters, χάριν εἰς εὔκαιρον βοήθειαν, *ſeaſonable grace, grace for help in a time of need.* This is an evidence of compaſſion when like the *Samaritan* we afford ſeaſonable help. To lament our troubles, or miſeries without affording help, is to no purpoſe. Now this Chriſt doth, he gives εὔκαιρον βοήθειαν ſeaſonable help. Help being a thing that regards want, is always excellent, but its coming in ſeaſon puts a crown upon it. A pardon to a malefactor when he is ready to be executed, is ſweet and welcome. Such is the aſſiſtance given by Chriſt. All his ſaints may take this as a ſure rule, both in their temptations and afflictions; when they can want them, they ſhall not want relief; and when they can bear no longer, they ſhall be relieved, 1 *Cor.* x.

(*a*) Matth. xxv. 34 (*b*) Act. ix. 4. Iſa. lxiii. 9. (*c*) Deut. xxxii. 10. Pſal. xvii. 8. (*d*) —En ipſe capellas protinus æger ago; hanc etiam vix Tityre duco, &c. *Virg.* (*e*) Quod frequenter in ſcriptura. Paſtoris nomen Deus uſurpat, perſonamq; induit, non vulgare eſt teneri in nos amoris ſignum; nam quum humilis & abjecta ſit loquendi forma, ſingulariter erga nos affectus ſit oportet, qui ſe noſtri cauſa ita demittere non gravatur, mirum itaque niſi tam blanda & familiaris imitatio ad eum nos alliciat, *Calvin. in.* Pſal. xxiii. *v.* 1. (*f*) Heb. xiii. 20. 1 Pet. ii. 25. *chap.* v. 4. Pſal. xxiii. 1. Zach. xiii. 7. Iſa. xliv. 28. Ezek. xxxiv. 23. John x. *v.* 11, 12, 16. (*g*) Gen. xxxiii. 13.

13. So it is ſaid emphatically of him, Heb. ii. 13. *In that he himſelf hath ſuffered, being tempted, he is able to ſuccour them that are tempted.* It is true, there is ſomething in all our temptations more than was in the temptation of Chriſt. There is ſomething in our ſelves to take part with every temptation; and there is enough in our ſelves to (*a*) tempt us, though nothing elſe ſhould appear againſt us. With Chriſt it was not ſo, *Joh.* xiv. 30. but this is ſo far from taking off his compaſſion towards us, that on all accounts whatever it doth increaſe it; for if he will give us ſuccour becauſe we are tempted, the ſorer our temptations are, the more ready will he be to ſuccour us. Take ſome inſtances of Chriſt's giving εὔκαιρον βοήθειαν, *ſeaſonable help in,* and under temptations unto ſin; now this he doth ſeveral ways.

[1.] By keeping the ſoul, which is liable to temptation and expoſed to it, in a ſtrong habitual bent againſt that ſin that he is obnoxious to the aſſaults of. So it was in the caſe of *Joſeph*, Chriſt knew that *Joſeph*'s great trial, and that whereon if he had been conquered he had been undone, would lie upon the hand of his miſtreſs tempting him to lewdneſs; whereupon he kept his heart in a ſteady frame againſt that ſin, as his anſwer without the leaſt deliberation argues, *Gen.* xxxix. 9. in other things wherein he was not ſo deeply concerned, *Joſeph*'s heart was not ſo fortified by habitual grace; as it appears by his ſwearing by the (*b*) life of *Pharaoh*. This is one way whereby Chriſt gives ſuitable help to his, in tenderneſs and compaſſion. The ſaints in the courſe of their lives, by the company, ſociety, buſineſs they are caſt upon, are liable and expoſed to temptations, great and violent; ſome in one kind, ſome in another. Herein is Chriſt exceedingly kind and tender to them in fortifying their hearts with abundance of grace, as to that ſin, unto temptations whereunto they are moſt expoſed; when perhaps in other things they are very weak and are often ſurprized.

[2.] Chriſt ſometimes, by ſome ſtrong impulſe of actual grace recovers the ſoul from the very borders of ſin. So it was in the caſe of *David*, 1 *Sam.* xxiv. 4, 5, 6. He was almoſt gone as he ſpeaks himſelf, his feet had *well nigh ſlipt*. The temptation was at the door of prevalency when a mighty impulſe of grace recovers him. To ſhew his ſaints what they are, their own weakneſs and infirmity, he ſometimes ſuffers them to go to the very edge and brow of the hill, and then cauſeth them to hear a word behind, them ſaying *This is the right way, walk in it*, and that with power and efficacy, and ſo recovers them to himſelf.

[3.] By taking away the temptation it ſelf when it grows ſo ſtrong and violent that the poor ſoul knows not what to do. This is called *delivering the Godly out of temptation*, 2 *Pet.* ii. 9. As a man is pluckt out of the ſnare, and the ſnare left behind to hold another. This have I known to be the caſe of many in ſundry perplexing temptations. When they have been quite weary, have tried all means of help and aſſiſtance, and have not been able to come to a comfortable iſſue, on a ſuddain, unexpectedly, the Lord Chriſt in his tenderneſs and compaſſion rebukes ſatan, that they hear not one word more of him as to their temptation, Chriſt comes in, in the ſtorm, and ſaith, *Peace, be ſtill.*

[4.] By giving in freſh ſupplies of grace, according as temptations do grow or increaſe. So was it in the caſe of *Paul*, 2 *Cor.* xii. 9. *My grace is ſufficient for thee.* The temptation whatever it were, grew high; *Paul*

(*a*) Jam. i. v. 14, 15. (*b*) Gen. xlii. 15.

was earneſt for it's removal; and receives only this anſwer of the ſufficiency of the grace of God, for his ſupportment, notwithſtanding all the growth and increaſe of the temptation.

[5.] By giving them wiſdom, to make a right, holy, and ſpiritual improvement of all temptations. *James* bids us count it all *joy when we fall into manifold temptations*, Jam. i. 2. which could not be done, were there not an holy and ſpiritual uſe to be made of them, which alſo himſelf manifeſts in the words following. There are manifold uſes of temptations, which experienced chriſtians with aſſiſtance ſuitable from Chriſt, may make of them. This is not the leaſt, that by them we are brought to know our ſelves. So *Hezekiah* was left, to be try'd to *know what was in him.* By temptation, ſome boſom, hidden corruption is oftentimes diſcovered that the ſoul knew not of before. As it was with *Hazael* in reſpect of enormous crimes (*a*); ſo in leſſer things with the ſaints. They would never have believed there had been ſuch luſts and corruptions in them, as they have diſcovered upon their temptations. Yea divers having been tempted to one ſin, have diſcovered another that they thought not of. As ſome being tempted to pride, or worldlineſs, or looſeneſs of converſation, have been ſtartled by it, and lead to a diſcovery of a neglect of many duties, and much communion with God, which before they thought not of. And this is from the tender care of Jeſus Chriſt, giving them in ſuitable help, without which no man can poſſibly make uſe of, or improve a temptation. And this is a ſuitable help indeed, whereby a temptation, which otherwiſe, or to other perſons might be a deadly wound, proves the lancing of a feſter'd ſore, and the letting out of corruption, that otherwiſe might have endangered the life it ſelf. So 1 *Pet.* i. 6. *If need be, ye are in heavineſs through manifold temptations.*

[6.] When the ſoul is at any time, more or leſs overcome by temptations Chriſt in his tenderneſs relieves it with mercy and pardon. So that his ſhall not ſink utterly under their burden, 1 *Joh.* ii. 1, 2. By one more, or all of theſe ways doth the Lord Jeſus manifeſt his conjugal tenderneſs, and compaſſion towards his ſaints, in and under their temptations.

(2.) Chriſt is compaſſionate towards them in their afflictions; *In all their afflictions he is afflicted*, Iſa. lxiii. 9. yea it ſeems that all our afflictions (at leaſt thoſe of one ſort, namely which conſiſt in perſecutions) are his in the firſt place, ours only by participation, *Col.* i. 24. (*b*) *We fill up the meaſure of the afflictions of Chriſt.* Two things evidently manifeſt this compaſſionateneſs in Chriſt.

1.) His interceding with his father for their relief, *Zech.* i. 12. Chriſt intercedeth on our behalf not only in reſpect of our ſins, but alſo our ſufferings; and when the work of our afflictions is accompliſhed, we ſhall have the relief he intercedes for. *The father always hears him* (*c*); and we have not a deliverance from trouble, a recovering of health, eaſe of pain, freedom from any evil that ever laid hold upon us, but it is given us on the interceſſion of Jeſus Chriſt. Believers are unacquainted with their own condition, if they look upon their mercies as diſpenſed in a way of common providence. And this may indeed be a cauſe why we eſteem them no more, are no more thankful for them, nor fruitful in the enjoyment of them; we ſee not how, by what means, nor on what account they are diſpenſed to us. The generation of the people of God in the

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(*a*) 2 King. viii. 13. (*b*) Τῶν παθημάτων Chriſti duo ſunt genera, προϛερήματα, quæ paſſus eſt in corpore ſuo, & ὑϛερήματα, quæ in ſanctis, *Zanc. in loc.* (*c*) Heb. vii. 25.

world are at this day alive, undevour'd, meerly on the account of the interceſſion of the Lord Jeſus. His compaſſionateneſs hath been the fountain of their deliverances. Hence oftentimes he rebukes their ſufferings and afflictions, that they ſhall not act to the utmoſt upon them, when they are under them. He is with them *when they paſs through fire and water*, Iſa. xliii. 2, 3.

2.) In that, that he doth and will, in the winding up of the matter, ſo ſorely revenge the quarrel of their ſufferings upon their enemies. He avenges his elect that cry unto him, yea he doth it ſpeedily. The controverſy of *Sion*, leads on the day of his vengeance, *Iſa.* xxxiv. 4. He looks upon them ſometimes in diſtreſs and conſiders what is the ſtate of the world in reference to them, *Zech.* i. 11. *We have walked to and fro through the earth, and behold all the earth ſitteth ſtill and is at reſt*; ſay his meſſengers to him, whom he ſent to conſider the world and its condition, during the affliction of his people. This commonly is the condition of the world in ſuch a ſeaſon, they are at reſt and quiet, their hearts are abundantly ſatiated; they drink wine in bowls, and ſend gifts one to another (*a*). Then Chriſt looks to ſee who will come in for their ſuccour, *Iſa.* lix. 16, 17. and finding none engaging himſelf for their relief, by the deſtruction of their adverſaries, himſelf undertakes it.

Now this vengeance he accompliſhes two ways.

(1. Temporally upon perſons, kingdoms, nations and countries, a type whereof you have, *Iſ.* lxiii. 1, 2, 3, 4, 5, 6. as he did it upon the old *Roman* world, *Rev.* vi. 16. and this alſo he doth two ways.

[1. By calling out here and there an eminent oppoſer, and making him an example to all the world; ſo he dealt with *Pharaoh*, *For this cauſe have I raiſed thee up*, Exod. ix. 16. So he doth to this day, he lays his hand upon eminent Adverſaries; fills one with fury, another with folly, blaſts a third, and makes another wither, or deſtroys them utterly and terribly. As a provoked lion, he lies not down without his prey.

[2. In general, in the viols of his wrath which he will in theſe latter days pour out upon the antichriſtian world, and all that partake with them in their thoughts of vengeance and perſecution. He will miſerably deſtroy them, and make ſuch work with them in the iſſue, that whoſoever hears, both his ears ſhall tingle.

(2. In eternal vengeance will he plead with the adverſaries of his beloved, *Matt.* xxv. 41, 42, 43, 44. 2 *Theſſ.* i. 6. *Jud.* 15. It is hence evident, that Chriſt abounds in pity and compaſſion towards his beloved. Inſtances might be multiplied, but theſe things are obvious and occur to the thoughts of all.

In anſwer to this, I place the ſaints chaſtity unto Chriſt in every ſtate and condition, that this might be the ſtate of the church of *Corinth*, the apoſtle made it his endeavour, 2 *Cor.* xi. 2, 3. *I have eſpouſed you to one husband, that I may preſent you as a chaſte virgin to Chriſt, and I fear leaſt by any means as the ſerpent beguiled Eve through his ſubtilty, ſo your minds ſhould be corrupted from the ſimplicity that is in Chriſt.* And ſo it is ſaid of the followers of the lamb on mount *Sion*, Rev. xiv. 4. *Theſe are they that are not defiled with women, for they are virgins*; what defilement that was they were free from, ſhall be afterward declared.

Now there are three things wherein this chaſtity conſiſts.

(*a*) Amos vi. v. 3, 4, 5, 6. Revel. xi. 10.

(1.) The not taking any thing into their affections and eſteem for thoſe ends and purpoſes, for which they have received Jeſus Chriſt. Here the *Galatians* failed in their conjugal affection to Chriſt, they preſerved not themſelves chaſte to him. They had received Chriſt for life, and juſtification and him only; but being after a while overcome with (*a*) charms, or *bewitched*, they took into the ſame place with him the righteouſneſs of the law. How *Paul* deals with them hereupon is known; how ſorely, how pathetically doth he admoniſh them, how ſeverely reprove them, how clearly convince them of their madneſs and folly? This then is the firſt chaſte affection believers bear in their heart to Chriſt; having received him for their righteouſneſs and ſalvation before God, for the fountain, ſpring, and well-head of all their ſupplies, they will not now receive any other thing into his room and in his ſtead. As to inſtance in one particular. We receive him for our (*b*) acceptance with God! All that here can ſtand in competition with him for our affections, muſt be our own endeavours for a (*c*) righteouſneſs to commend us to God. Now this muſt be either before we receive him, or after, for all duties and endeavours of what ſort ſoever for the pleaſing of God before our receiving of Chriſt, you know what was the apoſtle's frame, *Phil.* iii. 8, 9, 10. all endeavours, all advantages, all privileges he rejects with indignation as loſs, with abomination as dung; and winds up all his aims and deſires in Chriſt alone and his righteouſneſs for thoſe ends and purpoſes. But the works we do after we have received Chriſt, are of another conſideration. Indeed they are, acceptable to God; it pleaſeth him that we ſhould walk in them. But as to that end for which we receive Chriſt, of no other account than the former, *Eph.* ii. 8, 9, 10. Even the works we do after believing, thoſe which we are created unto in Chriſt Jeſus, thoſe that God hath ordained that believers ſhould walk in them, as to juſtification and acceptance with God here called ſalvation, are excluded. It will one day appear that Chriſt abhors the janglings of men, about the place of their own works and obedience, in the buſineſs of their acceptation with God. Nor will the ſaints find any peace in adulterous thoughts of that kind. The chaſtity we owe unto him, requires another frame. The neceſſity, uſefulneſs, and excellency of Goſpel-obedience ſhall be afterward declared. It is marvellous to ſee, how hard it is to keep ſome profeſſors to any faithfulneſs with Chriſt in this thing. How many diſputes have been managed (*d*), how many diſtinctions invented, how many ſhifts and evaſions ſtudied, to keep up ſomething in ſome place or other, to ſome purpoſe or other, that they may dally withal. Thoſe that love him indeed, are otherwiſe minded.

Herein then of all things, do the ſaints endeavour to keep their affections chaſte and loyal to Jeſus Chriſt. He is made unto them of God righteouſneſs, and they will own nothing elſe to that purpoſe, yea ſometimes they know not whether they have any intereſt in him or no; he abſents and withdraws himſelf, they ſtill continue ſolitary in a ſtate of widowhood, refuſing to be comforted, though many things offer themſelves to that purpoſe, becauſe he is not. When Chriſt is at any time abſent from the ſoul, when it cannot ſee that it hath any intereſt in him, many lovers offer themſelves to it, many woe its affections to get it to reſt on this or that thing for relief and ſuccour; but though it go mourning never ſo long, it will have nothing but Chriſt to lean upon. When ever the ſoul is in the wil-

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(*a*) Gal. iii. 1. (*b*) Cor. i. 30. (*c*) Rom. x. 4. (*d*) Perfice hoc precibus, pretio, ut hæream in parte aliqua tandem, *&c.*

derneſs, in the ſadeſt condition, there it will ſtay until Chriſt come for to take it up; until it can come forth leaning upon him, *Cant.* viii. 5. The many inſtances of this that the book of *Canticles* affords us, we have in part ſpoken of before. This doth he who hath communion with Chriſt; he watcheth diligently over his own heart, that nothing creep into its affections to give it any peace or eſtabliſhment before God, but Chriſt only. When ever that queſtion is to be anſwered, *Wherewith ſhall I come before the Lord*, and appear before the high God? He doth not gather up, this or that I will do, or here and there I will watch and amend my ways; but inſtantly he cries, In the Lord Jeſus, have I (*a*) righteouſneſs. All my deſire is to be found in him, not having on my own righteoſneſs.

(2.) In cheriſhing that ſpirit, that holy comforter which Chriſt ſends to us; to abide with us in his room, and ſtead, he tells us that he ſends him to that purpoſe, *Joh.* xvi. 7. he gives him to us, *Vicariam navare operam*, ſaith *Tertullian*, to abide with us for ever, for all thoſe ends and purpoſes which he hath to fulfil towards us, and upon us; he gives him to dwell in us, to keep us and preſerve us blameleſs for himſelf; his name is in him, and with him; and it is upon his account that whatever is done to any of Chriſt's, is done to him, becauſe it is done to them in whom he is and dwells by his ſpirit. Now herein do the ſaints preſerve their conjugal affections entire to Chriſt, that they labour by all means not to grieve his holy ſpirit, which he hath ſent in his ſtead to abide with them. This the apoſtle puts them in mind of, *Eph.* iv. 30. *Grieve not the holy ſpirit.*

There be two main ends for which Chriſt ſends his ſpirit to believers. *Firſt*, For their ſanctification. *Secondly*, For their conſolation, to which two all the particular acts of purging, teaching, anointing, and the reſt that are aſcribed to him may be referr'd. So there be two ways whereby we may grieve him. [1.] In reſpect of ſanctification. [2.] In reſpect of conſolation.

[1.] In reſpect of ſanctification; he is the ſpirit of holineſs; holy in himſelf, and the author of holineſs in us, he works it in us, *Tit.* iii. 5. and he perſuades us to it, by thoſe motions of his which are not quenched (*b*). Now this in the firſt place grieves the ſpirit, when he is carrying on in us, and for us, a work ſo infinitely for our advantage, and without which we cannot ſee God, that we ſhould run croſs to him in ways of unholineſs, pollution, and defilement. So the connexion of the words in the place before mentioned manifeſts, *Eph.* iv. 28, 29, 30, 31. and thence doth *Paul* bottom his powerful and moſt effectual perſuaſion unto holineſs, even from the abode and indwelling of this holy ſpirit with us, 1 *Cor.* iii. 16, 17. indeed what can grieve a loving and tender friend more than to oppoſe him and ſlight him, when he is moſt intent about our good; and that a good of the greateſt conſequence to us? In this then believers make it their buſineſs to keep their hearts loyal and their affections chaſte to Jeſus Chriſt. They labour inſtantly not to grieve the holy ſpirit by looſe and fooliſh, by careleſs and negligent walking, which he hath ſent to dwell and abide with them. Therefore ſhall no anger, wrath, malice, envy dwell in their hearts, becauſe they are contrary to the holy meek ſpirit of Chriſt, which he hath given to dwell with them. They attend to his motions, make uſe of his aſſiſtance, improve his gifts, and nothing lies more upon their ſpirits, than that they may walk worthy of the preſence of this holy ſubſtitute of the Lord Jeſus Chriſt.

(*a*) Iſa. xlv. 24. Phil. iii. 9. Heb. ii. 1, 4. (*b*) Theſſ. v. 19.

[2.] As to conſolation; this is the ſecond great end for which Chriſt gives and ſends his ſpirit to us, who from thence by the way of eminency is called the comforter, to this end he ſeals us, anoints us, eſtabliſhes us, and gives us peace and joy, of all which I ſhall afterwards ſpeak at large.

Now there be two ways, whereby he may be grieved as to this end of his miſſion, and our chaſtity to Jeſus Chriſt thereby violated.

1.) By placing our comforts and joys in other things, and not being filled with joy in the holy ghoſt. When we make creatures or creature comforts, any thing whatever, but what we receive by the ſpirit of Chriſt, to be our joy and our delight, we are falſe with Chriſt. So was it with *Demas*, who loved the preſent world (*a*). When the ways of the ſpirit of God are grievous and burthenſome to us, when we ſay, When will the ſabbath be paſt, that we may exact all our labours? When our delight and refreſhment lies in earthly things, we are unſuitable to Chriſt. May not his ſpirit ſay, Why do I ſtill abide with theſe poor ſouls? I provide them joys unſpeakable and glorious, but they refuſe them for periſhing things; I provide them ſpiritual, eternal, abiding conſolations, and it is all rejected for a thing of nought. This Chriſt cannot bear! wherefore believers are exceeding careful in this, not to place their joy and conſolation in any thing, but what is adminiſtred by the ſpirit. Their daily work is to get their hearts crucified to the world and the things of it; and the world to their hearts, that they may not have living affections to dying things; they would fain look on the world as a crucified, dead thing, that hath neither form nor beauty; and if at any times they have been intangled with creatures and inferiour contentments, and have loſt their better joys, they cry out to Chriſt, O reſtore to us the joys of thy ſpirit!

2.) He is grieved when through darkneſs, and unbelief we will not, do not receive thoſe conſolations, which he tenders to us, and which he is abundantly willing that we ſhould receive; but of this I ſhall have occaſion to ſpeak afterward, in handling our communion with the Holy Ghoſt.

(3.) In his inſtitutions or matter and manner of his worſhip, Chriſt marrying his Church to himſelf, taking it to that relation, ſtill expreſſeth the main of their chaſte and choice affections to him, to lie in their keeping his inſtitutions and his worſhip according to his appointment. The breach of this he calls adultery every where, and whoredom; he is a jealous God, and he gives himſelf that title only in reſpect of his inſtitutions. And the whole apoſtacy of the chriſtian church unto falſe worſhip is called (*b*) fornication, and the church that lead the others to falſe worſhip, the *mother of harlots.*

On this account thoſe believers who really attend to communion with Jeſus Chriſt, do labour to keep their hearts chaſte to him in his ordinances, inſtitutions and worſhip, and that two ways.

[1.] They will receive nothing, practiſe nothing, own nothing in his worſhip, but what is of his appointment. They know that from the foundation of the world he never did allow, nor ever will, that in any thing the will of the creatures ſhould be the meaſure of his honour, or the principle of his worſhip, either as to matter or manner. It was a witty and true ſenſe that one gave of the ſecond commandment; *Non imago, non ſimulachrum prohibetur; ſed, non facies tibi*, it is a *making to our ſelves*, an inventing, a finding out ways of worſhip, or means of honouring God, not

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(*a*) 2 Tim. iv. 10. (*b*) Rev. xvii. 5.

by him appointed, that is ſo ſeverely forbidden. Believers know what entertainment all will worſhip finds with God. *Who hath required thoſe things at your hands?* And, *In vain do you worſhip me, teaching for doctrines the traditions of men,* is the beſt it meets with; I ſhall take leave to ſay what is upon my heart, and what, the Lord aſſiſting, I ſhall willingly endeavour to make good againſt all the world, namely, that that principle, that the church hath power to inſtitute and appoint any thing, or ceremony belonging to the worſhip of God, either as to matter or to manner, beyond the orderly obſervance of ſuch circumſtances as neceſſarily attend ſuch ordinances as Chriſt himſelf hath inſtituted, lies at the bottom of all the horrible ſuperſtition and idolatry, of all the confuſion, blood, perſecution and wars that have for ſo long a ſeaſon ſpread themſelves over the face of the chriſtian world; and that it is the deſign of a great part of the revelation, to make a diſcovery of this truth. And I doubt not but that the great controverſy which God hath had with this nation for ſo many years, and which he hath purſued with ſo much anger and indignation, was upon this account, that contrary to that glorious light of the Goſpel which ſhone among us, the wills and fancies of men, under the name of order, decency, and the authority of the church (a *chimera* that none knew what it was, nor wherein the power of it did conſiſt, nor in whom reſide) were impoſed on men, in the ways and worſhip of God. Neither was all that pretence of glory, beauty, comelineſs, and conformity, that then was pleaded, any thing more or leſs, than what God doth ſo deſcribe in the church of *Iſrael, Ezek.* xvi. *v.* 25. and forwards. Hence was the ſpirit of God in prayer derided, hence was the powerful preaching of the Goſpel deſpiſed, hence was the ſabbath decried, hence was holineſs ſtigmatized and perſecuted; to what end? That Jeſus Chriſt might be depoſed from the ſole privilege and power of law-making in his church; that the true huſband might be thruſt aſide, and adulterers of his ſpouſe embraced! that taſk maſters might be appointed in and over his houſe, which he never *gave to his church, Epheſ.* iv. 12. that a ceremonious, pompous, outward-ſhew worſhip, drawn from pagan, judaical and antichriſtian obſervations might be introduced; of all which there is not one word, tittle or iota in the whole book of God. This then they who hold communion with Chriſt are careful of; they will admit of nothing, practiſe nothing in the worſhip of God, private or publick, but what they have his warrant for; unleſs it comes in his name, with Thus ſaith the Lord Jeſus, they will not hear an angel from heaven. They know the apoſtles themſelves were to teach the ſaints only what Chriſt commanded them, *Matth.* xxviii. 20. You know how many in this very nation in the days not long ſince paſſed, yea, how many thouſands left their native ſoil, and went into a vaſt and howling wilderneſs in the utmoſt parts of the world, to keep their ſouls undefiled and chaſte to their dear Lord Jeſus, as to this of his worſhip and inſtitutions.

[2.] They readily embrace, receive, and practiſe every thing that the Lord Chriſt hath appointed. They enquire diligently into his mind and will, that they may know it. They go to him for directions, and beg of him to lead them in the way they have not known. The 119th *Pſalm* may be a pattern for this. How doth the good, holy ſoul breath after inſtruction in the ways and ordinances, the ſtatutes and judgments of God? This I ſay they are tender in. Whatever is of Chriſt, they willingly ſubmit unto, accept of and give up themſelves to the conſtant practiſe hereof. Whatever comes on any other account they refuſe.

(4.) Chriſt manifeſts and evidences his love to his ſaints in a way of bounty, in that rich, plentiful, proviſion he makes for them. *It hath pleaſed the father that in him all fulneſs ſhould dwell*, Col. i. 19. and that for this end, that of his *fulneſs we might all receive, and grace for grace*, Joh. i. 16. I ſhall not inſiſt upon the particulars of that proviſion which Chriſt makes for his ſaints, with all thoſe influences of the Spirit of life and grace that daily they receive from him, that bread that he gives them to the full, the refreſhment they have from him: I ſhall only obſerve this, that the ſcripture affirms him to do all things for them in an abundant manner, or to do it richly in a way of bounty. Whatever he gives us, his grace to aſſiſt us, his preſence to comfort us, he doth it abundantly. You have the general aſſertion of it, *Rom.* v. 20. *Where ſin abounded, grace did abound much more.* If grace abound much more in compariſon of ſin, it is abundant grace indeed, as will eaſily be granted by any that ſhall conſider how ſin hath abounded, and doth in every ſoul. Hence he is ſaid to be able and we are bid to expect that he ſhould do for us exceeding *abundantly above what we can aſk or think*, Eph. iii. 20. Is it pardoning mercy we receive of him? Why he doth *abundantly pardon*, Iſa. lv. 7. he will multiply or add to pardon, he will add pardon to pardon, that grace and mercy ſhall abound above all our ſins and iniquities. Is it the ſpirit he gives us? He ſheds him upon us richly or abundantly, *Tit.* iii. 6. not only bidding us drink of the waters of life freely, but alſo beſtowing him in ſuch a plentiful meaſure, that rivers of water ſhall *flow from them that receive him*, Joh. vii. 38, 39. that they ſhall never thirſt any more who have drank of him. Is it grace that we receive of him? He gives that alſo in a way of bounty. We receive abundance of grace, *Rom.* v. 17. he abounds towards us in all wiſdom and prudence, *Epheſ.* i. 18. Hence is that invitation, *Cant.* v. 1. If in any thing then we are ſtraitned, it is in our ſelves, Chriſt deals bountifully with us. Indeed the great ſin of believers is, that they make not uſe of Chriſt's bounty as they ought to do; that we do not every day take of him mercy in abundance. The oil never ceaſeth, till the veſſels ceaſe; ſupplies from Chriſt fail not but only when our faith fails in receiving them.

4. Then our return to Chriſt is in a way of duty; unto this two things are required.

(1.) That we follow after and practiſe holineſs in the power of it, as it is obedience unto Jeſus Chriſt; under this formality, as obedience to him. All Goſpel-obedience is called, *Whatſoever Chriſt commands us*, Mat. xxviii. 20. And ſaith he, *Joh.* xv. 14. *Ye are my friends if you do what I command you*, and it is required of us that we live to him who died for us, 2 *Cor.* v. 15. live to him in all holy obedience; live to him as our Lord and King. Not that I ſuppoſe there are peculiar precepts and a peculiar law of Jeſus Chriſt, in the obſervance whereof we are juſtified, as the *Socinians* fancy, for ſurely the Goſpel requires of us no more, *but to love the Lord our God with all our hearts, and all our ſouls*, which the law alſo required, but that the Lord Jeſus having brought us into a condition of acceptance with God, wherein our obedience is well pleaſing to him, and we being to honour him as we honour the father, that we have a reſpect and peculiar regard to him in all our obedience, ſo *Tit.* ii. 14. *He hath purchaſed us unto himſelf*, and thus believers do in their obedience, they eye Jeſus Chriſt.

[1.] As the author of their faith and obedience, for whoſe ſake it is given to them to believe, *Phil.* i. 29. and who by his ſpirit works that obedience in them. So the apoſtle, *Heb.* xii. 1, 2. in the courſe of our obedience we ſtill look to Jeſus *the author of our faith*; faith is here both the grace of faith; and the fruit of it in obedience.

[2.] As he, in, for, and by whom we have acceptance with God in our obedience. They know, all their duties are weak, imperfect, not able to abide the preſence of God; and therefore they look to Chriſt as he who bears the iniquity of their holy things, who adds incenſe to their prayers, gathers out all the weeds of their duties, and makes them acceptable to God.

[3.] As one that hath renewed the commands of God unto them with mighty obligations unto obedience. So the apoſtle, 2 *Cor.* v. 14, 15. *The love of Chriſt conſtrains us*, of which afterwards.

[4.] They conſider him as God equal with his father, to whom all honour and obedience is due, ſo *Rev.* v. 14. But theſe things I have not long ſince opened (*a*) in another treatiſe dealing about the worſhip of Chriſt as mediator. This then the ſaints do in all their obedience; they have a ſpecial regard to their dear Lord Jeſus. He is on all theſe accounts and innumerable others continually in their thoughts, his love to them, his life for them, his death for them, all his kindneſs and mercies conſtrain them to live to him.

(2.) By labouring to abound in fruits of holineſs; as he deals with us in a way of bounty, and deals out unto us abundantly, ſo he requires that we abound in all grateful, obediential returns to him; ſo we are exhorted *to be always abounding in the work of the Lord*, 1 Cor. xv. 58. This is that I intend; the ſaints are not ſatisfied with that meaſure that any time they have attained, but are ſtill preſſing that they may be more dutiful, more fruitful to Chriſt.

And this is a little glimpſe of ſome of that communion which we enjoy with Chriſt. It is but a little from him, who hath the leaſt experience of it, of all the ſaints of God, who yet hath found that in it, which is better than ten thouſand worlds; who deſires to ſpend the reſidue of the few and evil days of his pilgrimage in purſuit hereof, in the contemplation of the excellencies, deſireableneſs, love and grace of our dear Lord Jeſus, and in making returns of obedience according to his will, to whoſe ſoul in the midſt of the perplexities of this wretched world, and curſed rebellions of his own heart, this is the great relief, that *he that ſhall come, will come, and will not tarry*; *the ſpirit and the bride ſay, Come*; *and let him that readeth ſay, Come*; *even ſo come Lord* Jeſus.

(*a*) Vindiciæ Evangel. *chap.* xiii.

CHAP.

CHAP. VI.

Of communion with Chriſt in purchaſed grace, purchaſed grace conſidered in reſpect of its riſe and fountain. The firſt riſe of it, in the obedience of Chriſt, obedience properly aſcribed to Chriſt, two ways conſidered, what it was, and wherein it did conſiſt. Of his obedience to the law in general, of the law of the mediator, his habitual righteouſneſs how neceſſary, as alſo his obedience to the law of the mediator. Of his actual obedience or active righteouſneſs. All Chriſt's obedience performed as he was mediator. His active obedience for us. This proved at large, Gal. iv. 4, 5. Rom. v. 19. Phil. iii. 19. Zech. iii. 3, 4, 5. *One objection removed. Conſiderations of Chriſt's active righteouſneſs cloſed. Of the death of Chriſt, and and its influence into our acceptation with God; a price; redemption what it is. A ſacrifice, attonement made thereby; a puniſhment; ſatisfaction thereby. The interceſſion of Chriſt, with its influence into our acceptation with God.*

OUR proceſs is now to communion with Chriſt, in purchaſed grace, as it was before propoſed. *That we may know him, and the power of his reſurrection and the fellowſhip of his ſuffering, and be made conformable to his death,* Phil. iii. 10. By purchaſed grace I underſtand all that righteouſneſs, and grace which Chriſt hath procured, or wrought out for us, or doth by any means make us partakers of, or beſtows on us for our benefit, by any thing that he hath done, or ſuffered, or by any thing he continueth to do as mediator.

Firſt, What this purchaſed grace is, and wherein it doth conſiſt.

Secondly, How we hold communion with Chriſt therein, are the things that now come under conſideration.

The firſt may be conſidered two ways.

1. In reſpect of the riſe, and fountain of it.
2. Of its nature, or wherein it conſiſteth.

1. It hath a threefold riſe, ſpring, or caſuality in Chriſt.

(1.) The obedience of his life.
(2.) The ſuffering of his death.
(3.) His continued interceſſion.

All the actions of Chriſt as mediator, leading to the communication of grace unto us; may be either referred to theſe heads, or to ſome things that are ſubſervient to them, or conſequents of them.

For the nature of this grace wherein we have communion with Chriſt flowing from theſe heads and fountains, it may be referred to theſe three.

1.) Grace of juſtification or acceptation with God, which makes a relative change in us, as a ſtate and condition.

2.) Grace of ſanctification or holineſs before God, which makes a real change in us, as to principle and operation.

3.) Grace of privilege, which is mixed, as we ſhall ſhew, if I go forth to the handling thereof.

Now that we have communion with Chriſt in this purchaſed grace, is evident on this ſingle conſideration; that there is almoſt nothing that Chriſt hath done, which is a ſpring of that grace whereof we ſpeak, but we are ſaid to do it with him. We are crucified with him, *Gal.* ii. 20. we are dead with him, 2 *Tim.* ii. 11. *Col.* iii. 3. and buried with him, *Rom.* vi. 4. *Col.* ii. 12. we are quickened together with him, *Col.* ii. 13. riſen with him, *Col.* iii. 1. *He hath quickened us together with Chriſt and hath raiſed us up together, and made us ſit together in heavenly places*, Epheſ. ii. 5, 6. In the actings of Chriſt, there is by virtue of the compact between him as mediator and the father, ſuch an aſſured foundation laid of the communication of the fruits of thoſe actings, unto thoſe in whoſe ſtead he performed them, that they are ſaid, in the participation of thoſe fruits, to have done the ſame things with him. The life and power of which truth, we may have occaſion hereafter to inquire into.

(1.) The firſt fountain and ſpring of this grace, wherein we have our communion with Chriſt, is firſt to be conſidered, and that is the obedience of his life concerning which it muſt be declared.

[1.] What it is that is intended thereby; and wherein it conſiſteth.

[2.] What influence it hath into the grace, whereof we ſpeak.

To the handling of this, I ſhall only premiſe this obſervation, namely; that in the order of procurement, the life of Chriſt (as was neceſſary) precedeth his death, and therefore we ſhall handle it in the firſt place, but in the order of application, the benefits of his death are beſtowed on us antecedently, in the nature of the things themſelves, unto thoſe of his life; as will appear, and that neceſſarily from the ſtate and condition wherein we are.

[1.] By the obedience of the life of Chriſt, I intend the univerſal conformity of the Lord Jeſus Chriſt, as he was, or is in his being mediator, to the whole will of God; and his compleat actual fulfilling of the whole of every law of God, or doing of all, that God in them required. He might have been perfectly holy by obedience to the law of creation, the moral law, as the angels were, neither could any more as a man walking with God be required of him. † But he ſubmitted himſelf alſo to every law or ordinance that was introduced upon the occaſion of ſin, which on his own account he could not be ſubject to; it becoming him to fulfil *all righteouſneſs*, Matth. iii. 15. as he ſpake in reference to a newly inſtituted ceremony.

That obedience is properly aſcribed unto Jeſus Chriſt, as mediator, the ſcripture is witneſs, both as to name and thing, *Heb.* v. 8. *Though he*

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† Vox hæc δικαιοσύνη, latiſſime ſumitur, ita ut ſignificet non modo τὸ νόμιμον, ſed & quicquid ullam æqui atque boni habet rationem, nam lex Moſis de hoc baptiſmo nihil præſcripſerat, *Grot.*

Per δικαιοσύνην Chriſtus hic non deſignat juſtitiam legalem, ſed ut ita loqui liceat perſonalem; τὸ πρέπον perſonæ, & τὸ καθῆκον muneri, *Walæ.*

Ἐβαπτίσθη δὲ καὶ ἐνήστευσεν, ὄυκ αὐτὸς ἀπολυτρώσεως ἢ νηστείας χρείαν ἔχων, ἢ καθάρσεως, ὁ τῇ φύσει καθαρὸς καὶ ἅγιος, *Clem.*

were a ſon, yet learned he obedience, &c. yea he was obedient in his ſufferings, and it was that which gave life to his death, *Phil.* ii. 8. He was obedient to death; for therein, he did *make his ſoul an offering for ſin,* Iſa. liii. 10. or *his ſoul made an offering for ſin,* as it is interpreted, *v.* 12. He poured out his ſoul to death, or his ſoul poured out its ſelf unto death. And he not only *ſanctified himſelf* to be an offering, *Joh.* xvii. 9. But he alſo *offered up himſelf,* Heb. ix. 14. an *offering of a ſweet ſavour to God,* Epheſ. v. 2. Hence as to the whole of his work, he is called the *father's ſervant,* Iſa. xlii. 1. and *v.* 19. And he profeſſes of himſelf that he *came into the world, to do the will of God, the will of him that ſent him*; for which he manifeſts his great readineſs, *Heb.* x. 7. all which evince his obedience. But I ſuppoſe I need not inſiſt on the proof of this, that Chriſt in the work of mediation, and as mediator, was obedient and did what he did, willingly and chearfully in obedience to God.

Now this obedience of Chriſt may be conſidered two ways.

1.) As to the habitual root and fountain of it.
2.) As to the actual parts, or duties of it.

1.) The habitual righteouſneſs of Chriſt as mediator in his humane nature, was the abſolute, compleat, exact conformity of the ſoul of Chriſt, to the will, mind or law of God; or his perfect habitual inherent righteouſneſs. This he had neceſſarily from the grace of union, from whence it is, that, that which was born of the Virgin was an holy thing, *Luke* i. 35. It was I ſay neceſſary conſequentially that it ſhould be ſo; though the effecting of it were by the free operations of the Spirit, *Luk.* ii. 52. He had an all-fulneſs of grace on all accounts. This the apoſtle deſcribes, *Heb.* vii. 26. *Such an high prieſt became us, holy, harmleſs, undefiled, ſeparate from ſinners.* Every way ſeparate and diſtant from ſin, and ſinners he was to be. Whence he is called the *lamb of God without ſpot or blemiſh,* 1 Pet. i. 19. This habitual holineſs of Chriſt was inconceivably above that of the angels. He *who chargeth his angels with folly,* Job iv. 18. who *putteth no truſt in his ſaints, and in whoſe ſight the heavens* (or their inhabitants) *are not clean,* chap. xv. 15 (*a*). always embraceth him in his boſom, and is always *well pleaſed with him,* Matth. iii. 10. And the reaſon of this is, becauſe every other creature, though never ſo holy, hath the ſpirit of God by meaſure; but he was not *given to Chriſt by meaſure,* Joh. iii. 34. and that becauſe it pleaſed him, that in him *all fulneſs ſhould dwell,* Col. i. 19. This habitual grace of Chriſt, though not abſolutely infinite, yet in reſpect of any other creature, it is as the water of the ſea, to the water of a pond or pool. All other creatures are depreſſed from perfection by this, that they ſubſiſt in a created, dependent being, and ſo have the fountain of what is communicated to them, without them. But the humane nature of Chriſt ſubſiſts in the perſon of the ſon of God, and ſo hath the bottom and fountain of its holineſs, in the ſtricteſt unity with it ſelf.

2.) The actual obedience of Chriſt, as was ſaid, was his willing, chearful, obediential performance of every thing, duty, or command, that God by virtue of any law, whereto we were ſubject and obnoxious, did require; and moreover to the peculiar law of the mediator. Hereof then are two parts,

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(*a*) De Angelis loquitur, qui ſi cum Deo conferantur, aut ſi eos ſecum Deus conferat, non habens rationem eorum quæ in illis poſuit, & dotium quæ in illos contulit, & quibus eos exornavit & illuſtravit, inveniat eos ſtolidos. Sane quicquid habent Angeli, à Deo habent, *Mercer. in loc.*

1.] That whatever was required of us by virtue of any law, that he did and fulfilled. Whatever was required of us, by the law of nature in our ſtate of innocency, whatever kind of duty was added by morally poſitive, or ceremonial inſtitutions, whatever is required of us in way of obedience to righteous judicial laws, he did it all. Hence he is ſaid to be made under the law, *Gal.* iv. 4. ſubject or obnoxious to it, to all the precepts or commands of it. So *Matt.* iii. 15. he ſaid, it became him to *fulfil all righteouſneſs*, πᾶσαν δικαιοσύνην, all manner of righteouſneſs whatever (*a*); that is, every thing that God required, as is evident from the application of that general axiom to the baptiſm of *John*. I ſhall not need for this to go to particular inſtances, in the duties of the law of nature, to God and his parents, of morally poſitive in the ſabbath, and other acts of worſhip; the ceremonial law, in circumciſion, and obſervation of all the rites of the *Judaical* church, in paying tribute to governours. It will ſuffice I preſume that on the one hand he *did no ſin, neither was guile found in his mouth*, and on the other, that he *fulfilled all righteouſneſs*, and thereupon the father was *always well pleaſed with him.* This was that which he owned of himſelf, that he *came to do the will of God*, and he did it.

2.] There was a peculiar law of the mediator, which reſpected himſelf merely, and contained all thoſe acts and duties of his, which are not for our imitation. So that obedience which he ſhewed in dying, was peculiarly to this law (*b*), Joh. x. 18. *I have power to lay down my life. This commandment have I received of my father.* As mediator, he received this peculiar command of his father, that he ſhould lay down his life, and take it again, and he was obedient thereunto. Hence we ſay, he, who is mediator, did ſome things merely as a man ſubject to the law of God in general, ſo he pray'd for his perſecutors, thoſe that put him to death, *Luke* xxiii. 24. ſome things as mediator; ſo he pray'd for his elect only, *Joh.* xvii. 9. There were not worſe in the world really and evidently, than many of them that crucified him; yet as a man ſubject to the law, he forgave them and prayed for them. When he prayed as mediator, his father always heard him, and anſwered him, *Joh.* xi. 41. and in the other prayers, he was accepted as one exactly performing his duty.

This then is the obedience of Chriſt, which was the firſt thing propoſed to be conſidered. The next is,

[2.] That it hath an influence into the grace of which we ſpeak, wherein we hold communion with him, namely our free acceptation with God, what that influence is, muſt alſo follow in its order.

1.) For his habitual righteouſneſs, I ſhall only propoſe it under theſe two conſiderations,

1.] That upon this ſuppoſition, that it was needful that we ſhould have a mediator that was God and man in one perſon, as it could not otherwiſe be, it muſt needs be, that he muſt be ſo holy. For although there be but one primary neceſſary effect of the hypoſtatical union, which is the ſubſiſtence of the humane nature in the perſon of the ſon of God, yet that he

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(*a*) Fuit legis ſervituti ſubjectus, ut eam implendo nos ab ea redimeret, & ab ejus ſervitute, *Bez.*

(*b*) Proprium objectum obedientiæ eſt præceptum tacitum, vel expreſſum, id eſt, voluntas ſuperiori quocunque modo innoteſcat, *Thom.* 2. 2. q. 2. 5. Deut. xviii. 18. Act. iii. 22. Joh. xii. 49. chap xiv. 31. Joh. vi. 38. Joh. v. 30.

that was ſo united to him, ſhould be an holy thing, compleatly holy; was neceſſary alſo; of which before.

2.] That the relation which this righteouſneſs of Chriſt hath to the grace we receive from him, is only this, that thereby, he was ἱκανὸς, fit to do all that he had to do for us. This is the intendment of the apoſtle, *Heb.* vii. 26. *Such an one became us*, it was needful he ſhould be ſuch an one, that he might do what he had to do. And the reaſons hereof are two.

(1. Had he not been compleatly furniſhed with habitual grace, he could never have actually fulfilled the righteouſneſs, which was required at his hands. It was therein that he was able to do all that he did. So himſelf lays down the preſence of the Spirit with him as the bottom and foundation of his going forth to his work, *Iſa.* lxi. 1.

(2. He could not have been a compleat and perfect ſacrifice, nor have anſwered all the types and figures of him, that were compleat and without blemiſh (*a*), but now Chriſt having this habitual righteouſneſs, if he had never yielded any continued obedience to the law actively, but had ſuffered as ſoon after his incarnation, as *Adam* ſinned after his creation, he had been a fit ſacrifice and offering, and therefore doubtleſs his following obedience, hath another uſe beſides to fit him for an oblation, for which he was moſt fit without it.

2.) For Chriſt's obedience to the law of mediation, wherein it is not coincident with his paſſive obedience as they ſpeak (for I know that expreſſion is improper) it was that which was requiſite for the diſcharging of his office, and is not imputed unto us, as though we had done it, though the ἀποτελέσματα and fruits of it are; but is of the nature of his interceſſion; whereby he provides the good things we ſtand in need of, at leaſt ſubſerviently to his oblation and interceſſion, of which more afterwards.

3.) About his actual fulfilling of the law, or doing all things that of us are required, there is ſome doubt and queſtion, and about it there are three ſeveral opinions.

1.] That this active obedience of Chriſt, hath no farther influence into our juſtification and acceptation with God, but as it was preparatory to his blood-ſhedding and oblation, which is the ſole cauſe of our juſtification, the whole righteouſneſs which is imputed to us, ariſing from thence.

2.] That it may be conſidered two ways, *Firſt*, As it is purely obedience, and ſo it hath no other ſtate, but that before-mentioned. *Secondly*, As it was accompliſhed with ſuffering, and join'd with it, as it was part of his humiliaion, ſo it is imputed to us, or is part of that, upon the account whereof, we are juſtified.

3.] That this obedience of Chriſt being done for us, is reckoned graciouſly of God, unto us, and upon the account thereof, are we accepted as righteous before him.

My intendment is not to handle this difference in the way of a controverſy, but to give ſuch an underſtanding of the whole, as may ſpeedily be reduced to the practice of Godlineſs and conſolation, and this I ſhall do in the enſuing obſervations.

(*a*) Præcipitur, *Levit.* xxii. 20. ne offeratur pecus, in quo ſit מום mum, id eſt corporis vitium, à מום efficitur *μῶμος culpa*, unde Chriſtus dicitur *ἄμωμος*, *inculpatus*, opponitur autem מום τὸ תמים, hoc eſt, *integrum*, *ibid.* v. 19. & ſic, *Exod.* xii. 5. præcipitur de agno paſchali, ut ſit תמים, id eſt, *integer*, omnis ſcilicet vitii expers. Idem præcipitur de agnis jugis ſacrificii, *Numb.* xxviii. 3. quo ipſa nimirum ſanctitas Chriſti tanquam victimæ præfiguratæ ſunt, *Piſcat.* *in* 1 Pet. i. 19.

(1. That the obedience that Chriſt yielded to the law in general, is not only to the peculiar law of the mediator, though he yielded it as mediator. He was incarnate as mediator, *Heb.* ii. 14. and *Gal.* iv. 4. And all he afterwards did, it was as our mediator, for that cauſe came he into the world, and did, and ſuffered, whatever he did or ſuffered in this world. So that of this expreſſion, as mediator, there is a twofold ſenſe, for it may be taken ſtrictly, as relating ſolely to the law of the mediator, and ſo Chriſt may be ſaid to do as mediator, only what he did in obedience to that law; but in the ſenſe now inſiſted on, whatever Chriſt did as a man ſubject to any law, he did it as mediator, becauſe he did it as part of the duty incumbent on him, who undertook ſo to be.

(2. That whatever Chriſt did as mediator, he did it for them whoſe mediator he was, or in whoſe ſtead, and for whoſe good, he executed the office of a mediator before God, this the Holy Ghoſt witneſſeth, *Rom.* viii. 3. *What the law could not do, in that it was weak through the fleſh, God ſending his own ſon, in the likeneſs of ſinful fleſh, and for ſin, condemned ſin in the fleſh, that the righteouſneſs of the law might be fulfilled in us.* Becauſe that we could not in that condition of weakneſs, whereunto we are caſt by ſin, come to God and be freed from condemnation by the law; God ſent Chriſt, as a mediator to do and ſuffer whatever the law required at our hands, for that end and purpoſe, that we might not be condemned but accepted of God. It was all to this end, that the righteouſneſs of the law might be fulfilled in us, that is, which the law required of us, conſiſting in duties of obedience, this Chriſt performed for us. This expreſſion of the apoſtle, *God ſending his own ſon, in the likeneſs of ſinful fleſh, and for ſin condemning ſin in the fleſh,* if you will add to it, that of *Gal.* iv. 4. that he was ſo ſent forth, as that he was ὑπὸ νόμον γενόμενον, *made under the Law,* that is, obnoxious to it, to yield all the obedience that it doth require, comprizes the whole of what Chriſt did or ſuffered; and all this the Holy Ghoſt tells us, was *for us, v.* 4.

(3. That the end of this active obedience of Chriſt, cannot be aſſigned to be, that he might be fitted for his death and oblation. For he anſwered all types, and was every way ἱκανὸς fit to be made an offering for ſin, by his union, and habitual grace; ſo that if the obedience Chriſt performed, be not reckoned to us and done upon our account, there is no juſt cauſe to be aſſigned, why he ſhould live here in the world ſo long as he did in perfect obedience to all the laws of God. Had he died before, there had been perfect innocence, and perfect holineſs, by his habitual grace, and infinite virtue and worth from the dignity of his perſon, and ſurely he yielded not that long courſe of all manner of obedience, but for ſome great and ſpecial purpoſe, in reference to our ſalvation.

(4. That had not the obedience of Chriſt been for us (in what ſenſe we ſhall ſee inſtantly) it might in his life have been required of him, to yield obedience to the law of nature, the alone law which he could be liable to as a man; for an innocent man in a covenant of works, as he was, needs no other law; nor did God ever give any other law to any ſuch perſon; the law of creation is all that an innocent creature is liable to, with what ſymbols of that law God is pleaſed to add. And yet to this law alſo was his ſubjection voluntary; and that not only conſequentially, becauſe he was born upon his own choice, not by any natural courſe, but alſo becauſe as mediator God and man, he was not by the inſtitution of that law obliged unto it, being as it were exempted, and lifted above that law by the hypoſtatical union, yet when I ſay his ſubjection hereunto was voluntary, I do

I do not intend that it was merely arbitrary and at choice, whether he would yield obedience (*a*) unto it or no; but on ſuppoſition of his undertaking to be a mediator, it was neceſſary it ſhould be ſo; but that he voluntarily and willingly ſubmitted unto, and ſo became really ſubject to the commands of it. But now moreover Jeſus Chriſt yielded perfect obedience to all thoſe laws, which came upon us by the occaſion of ſin; as the ceremonial law, yea thoſe very inſtitutions that ſignified the waſhing away of ſin, and repentance from ſin, as the baptiſm of *John*, which he had no need of himſelf. This therefore muſts needs be for us.

(5. That the obedience of Chriſt cannot be reckoned amongſt his ſufferings, but is clearly diſtinct from it, as to all formalities; doing is one thing, ſuffering another; they are in divers predicaments, and cannot be coincident.

See then briefly what we have obtained by thoſe conſiderations; and then I ſhall intimate what is the ſtream iſſuing from the firſt ſpring or fountain of purchaſed grace, with what influence it hath thereinto.

1. By the obedience of the life of Chriſt, you ſee what is intended, his willing ſubmiſſion unto, and perfect compleat fulfilling of every law of God, that any of the ſaints of God were obliged unto. It is true, every act almoſt of Chriſt's obedience, from the blood of his circumciſion, to the blood of his croſs, was attended with ſuffering; ſo that his whole life might in that regard be called a death, but yet looking upon his willingneſs and obedience in it, it is diſtinguiſhed from his ſufferings peculiarly ſo called, and termed his active righteouſneſs (*b*). This is then, I ſay, as was ſhewed, that compleat abſolutely perfect accompliſhment of the whole law of God by Chriſt, our mediator; whereby he not *only did no ſin, neither was there guile found in his mouth*, but alſo moſt perfectly fulfilled all righteouſneſs, as he affirmed it became him to do.

2. That this obedience was performed by Chriſt, not for himſelf, but for us and in our ſtead; it is true! It muſt needs be, that whilſt he had his converſation in the fleſh, he muſt be moſt perfectly and abſolutely holy. But yet the prime intendment of his accompliſhing of holineſs, which conſiſts in the compleat obedience of his whole life to any law of God, that was no leſs for us, than his ſuffering death, that this is ſo, the apoſtle tells us, *Gal.* iv. 4, 5. *God ſent forth his ſon made of a woman, made under the law, to redeem them that were under the law*, this ſcripture formerly named, muſt be a little farther inſiſted on. He was both *made of a woman*, and *made under the law*, that is, obedient to it for us. The end here both of the incarnation and obedience of Chriſt to the law (for that muſt needs be underſtood here by the phraſe ὑπὸ νόμον γενόμενον, that is, diſpoſed of in ſuch a condition, as that he muſt yield ſubjection and obedience to the law) was all to redeem us. In theſe two expreſſions, *made of a woman, made under the law*, the apoſtle doth not knit his incarnation and death together, with an excluſion of the obedience of his life. And he was ſo made under the law, as thoſe were under the law whom he was to redeem. Now we were under the law, not only as obnoxious to its penalties, but as bound to all the duties of it. That this is our being *under the law*, the apoſtle informs us, *Gal.* iv. 21. *Tell me, ye that deſire to be under the law.* It was not the penalty of the law they deſired to be under; but to be un-

(*a*) Obedientia importat neceſſitatem reſpectu ejus quod præcipitur, & voluntatem reſpectu impletionis præcepti, *Thom.* 3 *q.* 47. 2. 2. (*b*) In vita paſſivam habuit actionem; in morte paſſionem activam ſuſtinuit; dum ſalutem operatur in medio terræ, *Bern. Ser.* 4.

der it, in reſpect of obedience. Take away then the end, and you deſtroy the means, if Chriſt were not incarnate, nor made under the law for himſelf, he did not yield obedience for himſelf, it was all for us, for our good, let us now look forward and ſee what influence this hath in our acceptation.

3. Then, I ſay, this perfect compleat obedience of Chriſt to the law is reckoned unto us. As there is a truth in that, *The day thou eateſt thou ſhalt die*; death is the reward of ſin, and ſo we cannot be freed from death, but by the death of Chriſt, *Heb.* ii. 13, 14. ſo alſo is that no leſs true, *Do this and live*, that life is not to be obtained, unleſs all be done, that the law requires. That is ſtill true, *If thou wilt enter into life, keep the commandments*, Matt. xix. 17. they muſt then be kept by us, or our ſurety. Neither is it of any value which by ſome is objected, that if Chriſt yielded perfect obedience to the law for us, than are we no more bound to yield obedience, for by his undergoing death the penalty of the law, we are freed from it. I anſwer; how did Chriſt undergo death? Merely as it was penal. How then are we delivered from death? Merely as it is penal. Yet we muſt die ſtill, yea as the laſt conflict with the effects of ſin, as a paſſage to our father we muſt die. Well then, Chriſt yielded perfect obedience to the law, but how did he do it? Purely as it ſtood in that conditional, Do this and live, he did it in the ſtrength of the grace he had received, he did it as a means of life, to procure life by it, as the tenour of a covenant. Are we then freed from this obedience? Yes, but how far? from doing it in our own ſtrength, from doing it for this end, that we may obtain life everlaſting. It is vain that ſome ſay confidently, that we muſt yet work for life, it is all one, as to ſay, we are yet under the old covenant, *hoc fac & vives*, we are not free from obedience, as a way of walking with God, but we are, as a way of working to come to him, of which at large afterwards.

Rom. v. 18, 19. *By the righteouſneſs of one, the free gift came upon all men unto juſtification of life, by the obedience of one many ſhall be made righteous*, ſaith the Holy Ghoſt. By his obedience to the law, are we made righteous, it is reckoned to us for righteouſneſs. That the paſſive obedience of Chriſt is here only intended, is falſe.

(1.) It is oppoſed to the diſobedience of *Adam*, which was active. The δικαίωμα is oppoſed παραπτώματι, the righteouſneſs to the fault. The fault was an active tranſgreſſion of the law; and the obedience oppoſed to it muſt be an active accompliſhment of it. Beſides obedience placed ſingly in its own nature denotes an action, or actions conformable to the law; and therein came Chriſt not to deſtroy, but to fulfil the law, *Matt.* v. 17. that was the deſign of his coming; and ſo for us; he came to fulfil the law for us, *Iſa.* ix. 6. and born to us, *Luke* ii. 11. This alſo was in that will of the father, which out of his infinite love he came to accompliſh. It cannot clearly be evinced that there is any ſuch thing in propriety of ſpeech, as paſſive obedience, obeying is doing; to which paſſion or ſuffering cannot belong, I know it is commonly called ſo, when men obey until they ſuffer; but properly it is not ſo. So alſo Phil. iii. 9. *And be found in him not having my own righteouſneſs which is of the law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith.* The righteouſneſs we receive is oppoſed to our own obedience to the law, oppoſed to it, not as ſomething in another kind, but as ſomething in the ſame kind, excluding that from ſuch an end which the other obtains. Now this is the obedience of Chriſt to the law. Himſelf thereby being *made to us righteouſneſs*, 1 Cor. i. 30.

Rom. v. 10. The iſſue of the death of Chriſt is placed upon reconciliation, that is, a ſlaying of the enmity and reſtoring us into that condition of peace and friendſhip wherein *Adam* was before his fall. But is there no more to be done? Notwithſtanding that there was no wrath due to *Adam*, yet he was to obey if he would enjoy eternal life. Something there is moreover to be done in reſpect of us, if after the ſlaying of the enmity and reconciliation made, we ſhall enjoy life; being reconciled by his death, we are ſaved by that perfect obedience which in his life he yielded to the law of God. There is diſtinct mention made of reconciliation, through a non-imputation of ſin, as *Pſal.* xxxii. 1. *Luk.* i. 77. *Rom.* iii. 25. 2 *Cor.* v. 19. and juſtification through an imputation of righteouſneſs, *Jerem.* xxiii. 6. *Rom.* iv. 5. 1 *Cor.* i. 30. although theſe things are ſo far from being ſeparated, that they are reciprocally affirmed of one another; which as it doth not evince an identity, ſo it doth an eminent conjunction, and this laſt we have by the life of Chriſt.

This is fully expreſſed in that typical repreſentation of our juſtification before the Lord, *Zech.* iii. 3, 4, 5. two things are there expreſſed, to belong to our free acceptation before God. *Firſt*, The taking away of the guilt of our ſin, our filthy robes, this is done by the death of Chriſt. Remiſſion of ſin is the proper fruit thereof; but there is more alſo required, even a collation of righteouſneſs, and thereby a right to life eternal; this is here called *fine change* of raiment, ſo the Holy Ghoſt expreſſes it again, *Iſa.* lxi. 10. where he calls it plainly the *garment of ſalvation*, and the *robe of righteouſneſs*, now this is only made ours by the obedience of Chriſt, as the other by his death.

Obj. But if this be ſo, then are we as righteous as Chriſt himſelf, being righteous with his righteouſneſs.

Anſ. But *firſt* here is a great difference, if it were no more than that this righteouſneſs was inherent in Chriſt, and properly his own, it is only reckoned or imputed to us; or freely beſtowed on us, and we are made righteous with that which is not ours. But *ſecondly* the truth is, that Chriſt was not righteous with that righteouſneſs for himſelf, but for us, ſo that here can be no compariſon; only this we may ſay, we are righteous with his righteouſneſs which he wrought for us, and that compleatly.

And this now is the riſe of the purchaſed grace whereof we ſpeak, the obedience of Chriſt. And this is the influence of it into our acceptation with God. Whereas the guilt of ſin, and our obnoxiouſneſs to puniſhment on that account, is removed and taken away, as ſhall farther be declared, by the death of Chriſt; and whereas beſides the taking away of ſin, we have need of a compleat righteouſneſs upon the account whereof we may be accepted with God, this obedience of Chriſt, through the free grace of God is imputed unto us for that end and purpoſe.

This is all I ſhall for the preſent inſiſt on to this purpoſe; that the paſſive righteouſneſs of Chriſt only, is imputed to us, in the non-imputation of ſin, and that on the condition of our faith and new obedience, ſo exalting them into the room of the righteouſneſs of Chriſt, is a thing which in communion with the Lord Jeſus, I have as yet no acquaintance withal, what may be ſaid in the way of argument on the one ſide or other, muſt be elſewhere conſidered.

(2.) The ſecond ſpring of our communion with Chriſt in purchaſed grace, is his death and oblation. He lived for us; he died for us. He was ours in all he did, in all he ſuffered (*a*).

(*a*) Tantane me tenuit vivendi, nate, voluptas?
Ut pro me hoſtili paterer ſaccedere dextræ
Quem genui? tuane hæc genitor per vulnera ſervor
Morte tua vivens? *Virgil*, *Æneid. lib.* 10. 845.

I ſhall be the more brief in handling of this, becauſe on another deſign (*a*) I have elſewhere at large treated of all the concernments of it.

Now the death of Chriſt, as it is a ſpring of that purchaſed grace wherein we have communion with him, is in the ſcripture propoſed under a threefold conſideration.

Of a price; Of a ſacrifice; Of a penalty.

In the firſt regard its proper effect is redemption, in the ſecond reconciliation or attonement, in the third ſatisfaction; which are the great ingredients of that purchaſed grace whereby in the firſt place we have communion with Chriſt.

[1.] It is a price, *We are bought with a price*, 1 Cor. vi. 20. *Being not redeemed with ſilver and gold, and corruptible things, but with the precious blood of Chriſt*, 1 Pet. i. 17, 18. which therein anſwers thoſe things in other contracts (*b*), *He came to lay down his life a ranſom for many*, Matth. xx. 28. *A price of redemption*, 1 Tim. ii. 6. The proper uſe and energy of this expreſſion in the ſcripture, I have elſewhere declared.

Now the proper effect and iſſue of the death of Chriſt as a price or ranſom, is as I ſaid, redemption. Now redemption is the deliverance of any one from bondage, or captivity, and the miſeries attending that condition, by the intervention or interpoſition of a price or ranſom pay'd by the redeemer to him by whoſe authority the captive was detained.

1.) In general it is a deliverance, hence Chriſt is called the *deliverer*, *Rom.* xi. 26. giving himſelf to deliver us, *Gal.* i. 4. he is Jeſus *who delivers us from the wrath to come*, 1 Theſſ. i. 10.

2.) It is the delivery of one from bondage or captivity; we are without him, all priſoners and captives, *bound in priſon*, Iſa. lxi. 1. *Sitting in darkneſs, in the priſon houſe*, Iſa. xlii. 7. *Chap.* xlix. 9. *Priſoners in the pit wherein there is no water*, Zech. ix. 11. *The captives of the mighty and the prey of the terrible*, Iſa. xlix. 25. under a captivity that muſt be led captive, *Pſal.* lxviii. 18. this puts us in *bondage*, Heb. ii. 14.

3.) The perſon committing thus to priſon and into bondage, is God himſelf. To him we owe our debts, *Matt.* vi. 12. *Chap.* xviii. 27, 28, 29. *Againſt him are our offences*, Pſal. li. 5. He is the judge and law-giver, *James* iv. 12. to ſin is to rebel againſt him. He ſhuts up men under diſobedience, *Rom.* xi. 32. And he ſhall caſt both body and ſoul of the impenitent into hell-fire, *Matt.* x. 28. To his wrath are men obnoxious, *Joh.* iii. 36. and lie under it by the ſentence of the law, which is their priſon.

4.) The miſeries that attend this condition are innumerable, bondage to ſatan, ſin, and the world comprizes the ſum of them, from all which we are delivered by the death of Chriſt as a price or ranſom. *God hath delivered us from the power of darkneſs, and hath tranſlated us into the kingdom of his dear ſon, in whom we have redemption through his blood*, Col. i. 13, 14. And he *redeems us from all iniquity*, Tit. ii. 14. from our *vain converſation*, 1 Pet. i. 18, 19. even from the guilt and power of our ſin, purchaſing us to himſelf a peculiar people *zealous of good works*, Tit. ii. 14. ſo dying for the *redemption of tranſgreſſors*, Heb. ix. 15. Redeeming us alſo from the world, *Gal.* iv. 5.

4.) And all this is by the payment of the price mentioned into the hand of God, by whoſe ſupreme authority, we were detained captives under the

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(*a*) Vindic. Evan. *cap.* 20. 21, 22. (*b*) Nil quidem emitur niſi interveniente pretio; ſed hoc tamen additum magnam emphaſin habet, *Bez.*

ſentence of the law. The debt is due to the great houſholder, *Matt.* xviii. 23, 24. And the penalty, his curſe, and wrath from which by it we are delivered, *Rev.* ii. 5. This the Holy Ghoſt frequently inſiſts on, *Rom.* iii. 24, 25. *Being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt, whom God hath ſet forth to be a propitiation through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins*; ſo alſo 1 *Cor.* vi. 20. 1 *Pet.* i. 18. *Matt.* xx. 28. 1 *Tim.* ii. 6. *Epheſ.* i. 7. *Col.* i. 13. *Gal.* iii. 13. And this is the firſt conſideration of the death of Chriſt, as it hath an influence into the procurement of that grace wherein we hold communion with him.

[2.] It was a ſacrifice alſo. He had a body prepared him, *Heb.* x. 5. wherein he was to accompliſh what by the typical oblations and burnt-offerings of the law was prefigured. And that body he offered, *Heb.* x. 10. that is, his whole humane nature, for *his ſoul alſo was made an offering for ſin*, Iſa. liii. 10. on which account he is ſaid to *offer himſelf*, Epheſ. v. 2. *Heb.* i. 3. *Heb.* ix. 24. He gave himſelf a ſacrifice to God of a ſweet ſmelling ſavour (*a*). And this he did willingly, as became him who was to be a ſacrifice. The law of this obedience being written in his heart, *Pſal.* xl. 9. that is, he had a readineſs, willingneſs, deſire of its performance.

Now the end of ſacrifices, ſuch as his was, bloody and for ſin, *Rom.* iv. 3. *Heb.* ii. 17. was attonement and reconciliation. This is every where aſcribed to them, that they were to make attonement, that is in a way ſuitable to their nature. And this is the tendency of the death of Chriſt, as a ſacrifice, attonement and reconciliation with God. Sin had broken friendſhip between God and us, *Iſa.* lxiii. 10. whence his wrath was on us, *Joh.* iii. 36. and we are by nature obnoxious to it, *Epheſ.* ii. 3. This is taken away by the death of Chriſt, as it was a ſacrifice, *Dan.* ix. 24. *When we were enemies we were reconciled to God by the death of his ſon*, Rom. v. 10. And thereby do we receive the attonement, *v.* 11. For God was in Chriſt *reconciling the world to himſelf, not imputing to them their ſins, and their iniquities*, 2 Cor. v. 19, 20, 21. So alſo *Eph.* ii. 12, 13, 14, 15, 16. and in ſundry other places; and this is the ſecond conſideration of the death of Chriſt, which I do but name, having at large inſiſted on theſe things elſewhere.

[3.] It was alſo a puniſhment. A puniſhment in our ſtead. *He was wounded for our ſins, and bruiſed for our iniquities, the chaſtiſement of our peace was on him*, Iſa. liii. 5. God made all our iniquities (that is, all the puniſhment of them) *to meet upon him*, v. 6. *He bare the ſins of many*, v. 12. *His own ſelf bare our ſins in his body on the tree*, 1 Pet. ii. 24, 25. And herein he who knew no ſin, *was made ſin for us*, 2 Cor. v. 21. what it is in the ſcripture to *bear ſin*, ſee *Deut.* xix. 5. xx. 17. *Numb.* xiv. 33. *Epheſ.* xviii. 20. The nature, kind, matter, and manner of this puniſhment I have, as I ſaid before elſewhere diſcuſſed.

Now bearing of puniſhment tends directly to the giving ſatisfaction to him who was offended, and on that account inflicted the puniſhment. Juſtice can deſire no more than a proportional puniſhment due to the offence. And this on his own voluntary taking of our perſons, undertaking to be our mediator, was inflicted on our dear Lord Jeſus. His ſubſtituting him-

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(*a*) Obſervatum eſt à ſacrificantibus, ut ſi hoſtia quæ ad aras duceretur, fuiſſet vehementer reluctata, oſtendiſſetq; ſe invitam altaribus admoveri, amoveretur, quia invito Deo eam offerri putabant, quæ vero ſtetiſſet oblata, hanc volenti numini dari exiſtimabant, *Macrob. Saturnal. lib.* 3. Hoc quoque notandum, vitulos ad aras humeris hominum allatos non fere litare; ſicut nec claudicante, nec aliena hoſtia placari deos, neq; trahente ſe ab aris, *Plin. lib.* 8. *cap.* 45.

ſelf in our room, being allowed of by the righteous judge, ſatisfaction to him doth thence properly enſue.

And this is the threefold conſideration of the death of Chriſt, as it is a principal ſpring and fountain of that grace, wherein we have communion with him, for, as will appear in our proceſs, the ſingle and moſt eminent part of purchaſed grace, is nothing but the natural exurgency of the threefold effects of the death of Chriſt, intimated to flow from it, on the account of the threefold conſideration inſiſted on. This then is the ſecond riſe of purchaſed grace, which we are to eye, if we will hold communion with Chriſt in it, his death and bloodſhedding, under this threefold notion, of a price, an offering, and puniſhment. But,

(3.) This is not all; the Lord Chriſt goes farther yet, he doth not leave us ſo, but follows on the work to the utmoſt, he died for our ſins, and roſe again for our juſtification (*a*); he roſe again to carry on the compleat work of purchaſed grace; that is, by his interceſſion; which is the third riſe of it. In reſpect of this he is ſaid to *be able to ſave to the uttermoſt them that come to God by him, ſeeing he liveth ever to make interceſſion for them*, Heb. vii. 27.

Now the interceſſion of Chriſt, in reſpect of its influence into purchaſed grace, is conſidered two ways.

[1.] As a continuance and carrying on of his oblation, for the making out of all the fruits and effects thereof unto us. This is called his *appearing in the preſence of God for us*, Heb. ix. 24. that is, as the high prieſt, having offered the great offering for expiation of ſin, carried in the blood thereof into the moſt holy place, where was the repreſentation of the preſence of God, ſo to perfect the attonement he had made for himſelf and the people; ſo the Lord Chriſt having offered himſelf as a ſweet-ſmelling ſacrifice to God, being ſprinkled with his own blood, appears in the preſence of God, as it were to mind him of the engagement made to him, or the redemption of ſinners by his blood, and the making out the good things to them which were procured thereby; and to this appearance of his hath an influence into purchaſed grace, inaſmuch as thereby he puts in his claim for it, in our behalf.

[2.] He procureth the Holy Spirit for us, effectually to collate and beſtow all this purchaſed grace upon us, that he would do this, and doth it for us, we have his engagement, *Joh.* xiv. 16. This is purchaſed grace, in reſpect of its fountain and ſpring; of which I ſhall not ſpeak farther at preſent, ſeeing I muſt handle it at large, in the matter of the communion we have with the Holy Ghoſt.

(*a*) Rom. iv. 35.

CHAP

CHAP. VII.

The nature of purchaſed grace; referred to three heads. 1. *Of our acceptation with God. Two parts of it. Of the grace of ſanctification. The ſeveral parts of it.*

THE fountain of that purchaſed grace, wherein the ſaints have communion with Chriſt, being diſcovered, in the next place the nature of this grace it ſelf may be conſidered. As was ſaid, it may be referred unto three heads:

1. Grace of acceptation with God.
2. Grace of ſanctification from God.
3. Grace of privileges with, and before God.

1. Of acceptation with God; out of Chriſt we are in a ſtate of alienation from God, (*a*) accepted neither in our perſons, nor our ſervices. Sin makes a ſeparation between God and us, that ſtate, with all its conſequences, and attendences, is not my buſineſs to unfold. The firſt iſſue of purchaſed grace, is to reſtore us into a ſtate of acceptation; and this is done two ways.

(1.) By a removal of that for which we are refuſed, the cauſe of the enmity. (2.) By a beſtowing of that for which we are accepted.

Not only all cauſes of quarrel were to be taken away, that ſo we ſhould not be under diſpleaſure; but alſo that was to be given unto us, that makes us the objects of God's delight and pleaſure, on the account of the want whereof we are diſtanced from God.

(1.) It gives a removal of that for which we are refuſed. This is ſin in the guilt, and all the attendences thereof. The firſt iſſue of purchaſed grace tends to the taking away of ſin in its guilt, that it ſhall not bind over the ſoul to the wages of it, which is death.

How this is accompliſhed and brought about by Chriſt, was evidenced in the cloſe of the foregoing *chapter*. It is the fruit and effect of his death for us. Guilt of ſin was the only cauſe of our ſeparation and diſtance from God, as hath been ſaid. This made us obnoxious to wrath, puniſhment, and the whole diſpleaſure of God. On the account hereof, were we impriſoned under the curſe of the law, and given up to the power of ſatan. This is the ſtate of our unacceptation. By his death, Chriſt bearing the curſe, undergoing the puniſhment that was due to us, paying the ranſom that

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(*a*) Joh. iii. 36. Epheſ. ii. 2.

that was due for us, delivers us from this condition. And thus far, the death of Chriſt, is the ſole cauſe of our acceptation with God; that all cauſe of quarrel and rejection of us, is thereby taken away, and to that end, are his ſufferings reckoned to us, for being *made ſin for us*, 2 Cor. v. 21. he is made *righteouſneſs unto us*, 2 Cor i. 31.

But yet farther, this will not compleat our acceptation with God. The old quarrel may be laid aſide, and yet, no new friendſhip begun. We may be not ſinners, and yet not be ſo far righteous, as to have a right to the kingdom of heaven. *Adam* had no right to life, becauſe he was innocent, he muſt moreover do this, and then he ſhall live, he muſt not only have a negative righteouſneſs, he was not guilty of any thing; but alſo a poſitive righteouſneſs, he muſt do all things.

(2.) This then is required in the ſecond place to our compleat acceptation, that we have not only the non-imputation of ſin, but alſo a reckoning of righteouſneſs. Now this we have, in the obedience of the life of Chriſt. This alſo was diſcovered in the laſt *chapter*. The obedience of the life of Chriſt was for us, is imputed to us, and is our righteouſneſs before God, *By his obedience are we made righteous*, Rom. v. 18. On what ſcore the obedience of faith takes place, ſhall be afterwards declared.

Theſe two things then, compleat our grace of acceptation; ſin being removed, and righteouſneſs beſtowed, we have peace with God, are continually accepted before him. There is not any thing to charge us withal, that which was, is taken out of the way by Chriſt, and nailed to his croſs; made faſt there, yea publickly and legally cancelled, that it can never be admitted again as an evidence. What court among men would admit of an evidence that hath been publickly cancelled, and nailed up for all to ſee it? So hath Chriſt dealt with that which was againſt us; and not only ſo; but alſo he puts that upon us, for which we are received into favour, he makes us comely through his beauty, gives us white raiment to ſtand before the Lord. This is the firſt part of purchaſed grace wherein the ſaints have communion with Jeſus Chriſt. In remiſſion of ſin, and imputation of righteouſneſs doth it conſiſt, from the death of Chriſt, as a price, ſacrifice, and puniſhment; from the life of Chriſt ſpent in obedience to the law doth it ariſe. The great product it is of the father's righteouſneſs, wiſdom, love, and grace; the great and aſtoniſhable fruit of the love and condeſcenſion of the ſon, the great diſcovery of the Holy Ghoſt, in the revelation of the myſtery of the Goſpel.

2. The ſecond is grace of ſanctification; he makes us not only accepted, but alſo acceptable. He doth not only purchaſe love for his ſaints, but alſo makes them lovely. He came not by blood only, but by water, and blood. He doth not only juſtify his ſaints from the guilt of ſin, but alſo ſanctify and waſh them from the filth of ſin, the firſt is from his life and death as a ſacrifice of propitiation, this from his death as a purchaſe, and his life as an example. So the apoſtle, *Heb*. ix. 14. as alſo, *Eph*. v. 26, 27.

Two things are eminent in this iſſue of purchaſed grace. (1.) The removal of defilement. (2.) The beſtowing of cleanneſs, in actual grace.

(1.) For the firſt, it is alſo threefold.

[1.] The habitual cleanſing of our nature. We are naturally unclean, defiled; habitually ſo. For *who can bring a clean thing, from that which is unclean?* Job xiv. 4. *That which is born of the fleſh, is fleſh*, Joh. iii. 6. It is in the pollution of our blood that we are born, *Ezek*. xvi. wholly defiled and polluted. The grace of ſanctification purchaſed by the blood of

Chriſt removes this defilement of our nature, 1 Cor. vi. 11. *Such were ſome of you, but ye are waſhed, ye are ſanctified.* So alſo, Tit. iii. 3, 4, 5. He *hath ſaved us by the waſhing of regeneration and the renewing of the Holy Ghoſt.* How far this original, habitual pollution is removed, need not be diſputed. It is certain the ſoul is made fair and beautiful in the ſight of God. Though the ſin that doth defile remains; yet its habitual defilement is taken away. But the handling of this lies not in my aim.

[2.] Taking away the pollutions of all our actual tranſgreſſions, there is a defilement attending every actual ſin. Our own cloaths make us to be abhorred, *Job* ix. 31. A ſpot, a ſtain, ruſt, wrinkle, filth, blood attends every ſin. Now, *The blood of Jeſus Chriſt cleanſeth us from all ſin,* 1 Joh. i. 7. beſides the defilement of our natures which he purgeth, *Tit.* i. 15. he takes away the defilement of our perſons by actual follies; *By one offering he perfected for ever them that are ſanctified; By himſelf he purged our ſins, before he ſat down at the right-hand of the majeſty on high,* Heb. i. 3.

[3.] In our beſt duties we have defilement, *Iſa.* lxiv. 6. Self, unbelief, form, drop themſelves into all that we do. We may be aſhamed of our choiceſt performances, God hath promiſed that the ſaints good works ſhall follow them; truly were they to be meaſured by the rule as they come from us, and weighed in the balance of the ſanctuary it might be well for us that they might be buried for ever, but the Lord Chriſt, firſt as our high prieſt bears the iniquity, the guilt and provocation which in ſevere juſtice doth attend them, *Exod.* xxviii. 37, 38. and not only ſo, but he waſhes away all their filth and defilements. He is as a Refiner's fire, to purge both the ſons of *Levi* and their offerings, adding moreover ſweet incenſe to them that they may be accepted. Whatever is of the Spirit, of himſelf, of grace, that remains; whatever is of ſelf, fleſh, unbelief, that is hay and ſtubble, that he conſumes, waſtes, takes away. So that the ſaints good works ſhall meet them one day, with a changed countenance, that they ſhall ſcarce know them; that which ſeemed to them to be black, deformed, defiled, ſhall appear beautiful and glorious, they ſhall not be afraid of them, but rejoice to ſee them follow them. And this cleanſing of our natures, perſons, and duties, hath its whole foundation in the death of Chriſt. Hence our waſhing and purifying, our cleanſing and purging is aſcribed to his blood and the ſprinkling thereof. Meritoriouſly this work is done by the ſhedding of the blood of Chriſt; efficiently by its ſprinkling. The ſprinkling of the blood of Chriſt proceedeth from the communication of the Holy Ghoſt; which he promiſeth to us, as purchaſed by him for us. He is the pure water, wherewith we are ſprinkled from all our ſins. That ſpirit of judgment and burning that takes away the *filth and blood of the daughters of* Sion. And this is the firſt thing in the grace of ſanctification. Of which more afterwards.

(2.) By beſtowing cleanneſs, as to actual grace. The blood of Chriſt in this purchaſed grace doth not only take away defilement, but alſo it gives purity, and that alſo in a threefold gradation.

[1.] It gives the ſpirit of holineſs to dwell in us; *He is made unto us ſanctification,* 1 Cor. i. 31. by procuring for us the ſpirit of ſanctification, our renewing is of the Holy Ghoſt, who is ſhed on us through Chriſt alone, *Tit.* iii. 6. this the Apoſtle mainly inſiſts on, *Rom.* viii. to wit, that the prime and principal gift of ſanctification that we receive from Chriſt, is the indwelling of the Spirit, and our following after the guidance thereof. But what concerns the Spirit in any kind, muſt be referred to that which I have to offer concerning our communion with him.

[2.] He gives us habitual grace, a principle of grace oppoſed to the principle of luſt that is in us by nature. This is the grace that dwells in us; makes its abode with us, which according to the diſtinct faculties of our ſouls, wherein it is, or the diſtinct objects about which it is exerciſed, receiveth various appellations, being indeed all but one new principle of life. In the underſtanding it is light, in the will obedience, in the affections love, in all faith. So alſo it is differenced in reſpect of its operation, when it carries out the ſoul to reſt on Chriſt, it is faith; when to delight in him, it is love; but ſtill one and the ſame habit of grace. And this is the ſecond thing.

[3.] Actual influence for the performance of every ſpiritual duty whatever. After the ſaints have both the former, yet Chriſt tells them that *without him they can do nothing*, Joh. xv. 5. They are ſtill in dependance upon him, for new influences of grace, or ſupplies of the Spirit, they cannot live and ſpend upon the old ſtock; for every new act they muſt have new grace; he muſt work in us to *will and to do of his good pleaſure*, Phil. ii. 13. And in theſe three thus briefly named conſiſts that purchaſed grace in the point of ſanctification, as to the collating of purity and cleanneſs wherein we have communion with Chriſt.

3. This purchaſed grace conſiſts, in privileges to ſtand before God; and theſe are of two ſorts, primary and conſequential, primary in adoption; the Spirit of adoption: conſequential, are all the favours of the Goſpel, which the ſaints alone have right unto. But of this I ſhall ſpeak, when I come to the laſt branch of communion with the Holy Ghoſt.

Theſe are the things wherein we have communion with Chriſt, as to purchaſed grace in this life. Drive them up to perfection, and you have that which we call everlaſting glory; perfect acceptance, perfect holineſs, perfect adoption, or inheritance of ſons, that is glory.

Our proceſs now in the next place is to what I mainly intend, even the manner how we hold communion with Chriſt in theſe things, and that in the order laid down; as,

1. How we hold communion with him in the obedience of his life and merit of his death, as to acceptance with God the father.
2. How we hold communion with Chriſt in his blood, as to the ſpirit of ſanctification, the habits, and acts of grace.
3. How we hold communion with him as to the privileges we enjoy. Of which in the enſuing Chapters.

CHAP VIII.

How the Saints hold communion with Chriſt as to their acceptation with God. What is required on the part of Chriſt, hereunto; in his intention; in the declaration thereof. The ſum of our acceptation with God wherein it conſiſts. What is required on the part of believers to this communion, and how they hold it with Chriſt. Some objections propoſed to conſideration; why the elect are not accepted immediately on the undertaking, and death of Chriſt; in what ſenſe they are ſo, Chriſt a common or publick perſon. How he came to be ſo; the way of our acceptation with God on that account. The ſecond objection. The neceſſity of our obedience ſtated, Epheſ. ii. 8, 9, 10. *The grounds, cauſes and ends of it manifeſted. Its proper place in the new covenant. How the ſaints in particular hold communion with Chriſt in this purchaſed grace. They approve of this righteouſneſs; the grounds thereof. Reject their own; the grounds thereof. The commutation of ſin and righteouſneſs between Chriſt and believers, ſome objections anſwered.*

COMMUNION with Chriſt in purchaſed grace, as unto acceptation with God, from the obedience of his life, and efficacy of his death, is the firſt thing we enquire into. The diſcovery of what on the part of Chriſt, and what on our part is required thereunto (for our mutual actings, even his and ours are neceſſary, that we may have fellowſhip and communion together herein) is that which herein I intend.

(1.) On the part of Chriſt there is no more required but theſe two things,

[1.] That what he did, he did not for himſelf, but for us.
[2.] What he ſuffered, he ſuffered not for himſelf, but for us. That is, that his intention from eternity, and when he was in the world, was that all that he did and ſuffered, was and ſhould be for us, and our advantage as to our acceptance with God, that he ſtill continueth making uſe of what he ſo did, and ſuffered, for that end and purpoſe, and that only. Now this is moſt evident.

[1.] What he did, he did for us, and not for himſelf, *He was made under the law, that we might receive the adoption of ſons,* Gal. iv. 4, 5. He was made *under the law,* that is, in that condition that he was obnoxious to the will and commands of it, and why was this? To what end? For himſelf? No, but to redeem us, is the aim of all that he did, of all his obedience, and that he did. This very intention in what he did, he acquaints us with, Joh. xvii. 19. *For their ſakes I ſanctify my ſelf, that they may be ſanctified through the truth*; I ſanctify my ſelf, dedicate and ſet my ſelf apart to all that work I have to do. I came not to do my own will, I came to ſave that which was loſt, to miniſter, not to be miniſtred unto, and to give my life a ranſom, it was the teſtimony he bare to all he did in the world. This intendment of his is eſpecially to be eyed. From eternity he had thoughts of what he would do for us, and delighted himſelf therein. And when he was in the world, in all he went about, he had ſtill this thought, This is for them, and this is for them, my beloved. When he went to be baptized, ſays *John*, I *have need to come to thee, and comeſt thou to me?* Matt. iii. 14, 15. as if he had ſaid, Thou haſt no need at all of it. But ſays Chriſt, *Suffer me now, for ſo it becometh us to fulfil all righteouſneſs*, I do it for them who have none at all, and ſtand obliged unto all.

[2.] In what he ſuffered; this is more clear, Dan. ix. 26. *Meſſias ſhall be cut off, and not for himſelf*; and the apoſtle lays down this as a main difference between him, and the high prieſts of the *Jews*, that when they made their ſolemn offerings, they offered firſt for themſelves, and then for the people, but Jeſus Chriſt offereth only for others, he had no ſin and could make no ſacrifice for his own ſin, which he had not, but only for others. *He taſted death for all*, Heb. ii. 9. *Gave his life a ranſom for many*, Matt. xx. 10. *The iniquity of us all was made to meet on him*, Iſa. liii. 6. *He bare our ſin in his body on the tree*, 1 Pet. i. *Loved his church, and gave himſelf for it*, Epheſ. v. 26. *Gal.* ii. 20. *Rom.* iv. 25. *Rev.* i. 5, 6. *Tit.* ii. 14. 1 *Tim.* ii. 6. *Iſa.* liii. 12. *Joh.* xvii. 19. But this is exceeding clear and confeſſed, that Chriſt in his ſuffering and oblation, had his intention only upon the good of his elect, and their acceptation with God; *Suffering for us, the juſt for the unjuſt, that he might bring us to God.*

To compleat this communion on the part of Chriſt, it is required,

(1.) That there be added to what he hath done, the Goſpel tenders of that compleat righteouſneſs and acceptation with God, which ariſeth from his perfect obedience and ſufferings. Now they are twofold.

[1.] Declaratory, in the conditional promiſes of the Goſpel. Joh. vii. 37. Matt. xi. 28. *He that believeth ſhall be ſaved*, come to *me and you ſhall have life. As the ſerpent was lifted up*, &c. *Chriſt is the end of the law for righteouſneſs to them that believe*, Rom. x. 4. and innumerable others. Now declaratory tenders are very precious; there is much kindneſs in them, and if they be rejected, they will be the *ſavour of death unto death*, but the Lord Chriſt knows that the outward letter, though never ſo effectually held out, will not enable any of his for that reception of his righteouſneſs, which is neceſſary to intereſt them therein; wherefore,

[2.] In this tender of acceptation with God, on the account of what he hath done and ſuffered, a law is eſtabliſhed, that whoſoever receives it, ſhall be ſo accepted. But Chriſt knows the condition and ſtate of his in this world. This will not do. If he do not effectually inveſt them with it, all is loſt. Therefore,

(2.) He ſends them his Holy Spirit to quicken them, *Joh.* vi. 63. to cauſe them *that are dead, to hear his voice*, Joh. v. and to work in them, whatever is required of them, to make them partakers of his righteouſneſs, and accepted with God. Thus doth Chriſt deal with his; he lives and dies with an intention to work out, and compleat righteouſneſs for them; their enjoying of it to a perfect acceptation before God, is all that in the one and other he aimed at. Then he tenders it unto them, declares the uſefulneſs and preciouſneſs of it to their ſouls, ſtirring them up to a deſire and valuation of it; and laſtly effectually beſtows it upon them, reckons it unto them as theirs; that they ſhould by it, for it, with it, be perfectly accepted with his father.

Thus for our acceptation with God, two things are required.

1.) That ſatisfaction be made for our diſobedience, for whatever we had done which might damage the juſtice and honour of God, and that God be attoned towards us, which could no otherwiſe be, but by undergoing the penalty of the law. This, I have ſhewed abundantly is done by the death of Chriſt, God made him to be *ſin for us*, 2 Cor. v. 22. *a Curſe*, Gal. iii. 13. On this account we have our abſolution, our acquitment from the guilt of ſin, the ſentence of the law, the wrath of God, *Rom.* viii. 33, 38. We are juſtified, acquitted, freed from condemnation, becauſe it was Chriſt that died; *He bare our ſins in his body on the tree*, 1 Pet. ii. 24.

2.) That the righteouſneſs of the law be fulfilled, and the obedience performed that is required at our hands; and this is done by the life of Chriſt, *Rom.* v. 18, 19. So that anſwerably hereunto, according to our ſtate and condition; of our acceptation with God, there are two parts.

(1. Our abſolution from the guilt of ſin, that our diſobedience be not charged upon us. This we have by the death of Chriſt, our ſins being imputed to him, ſhall not be imputed to us, 2 *Cor.* v. 21. *Rom.* iv. 25. *Iſa.* v. 12.

(2. Imputation of righteouſneſs; that we may be accounted perfectly righteous before God, and this we have by the life of Chriſt. His righteouſneſs in yielding obedience to the law, is imputed to us. And this is our acceptation with God compleated. Being diſcharged from the guilt of our diſobedience by the death of Chriſt, and having the righteouſneſs of the life of Chriſt imputed to us, we have friendſhip and peace with God. And this is that which I call our grace of acceptation with God, wherein we have communion with Jeſus Chriſt.

That which remains for me to do, is, to ſhew how believers hold diſtinct communion with Chriſt, in this grace of acceptation, and how thereby they keep alive a ſenſe of it, the comfort and life of it being to be renewed every day. Without this, life is an hell; no peace, no joy, can we be made partakers of, but what hath its riſe from hence. Look what grounded perſuaſion we have of our acceptation with God, that he is at peace with us, thereunto is the revenue of our peace, comfort, joy, yea and holineſs it ſelf proportioned.

But yet before I come in particular to handle our practical communion with the Lord Jeſus, in this thing; I muſt remove two conſiderable objections, the one of them lying againſt the firſt part of our acceptation with God, the other againſt the latter.

1. For our abſolution by, and upon the death of Chriſt, it may be ſaid; that if the elect have their abſolution, reconciliation and freedom, by the death, blood and croſs of Chriſt, whence is it then, that they are not all actually abſolved at the death of Chriſt, or at leaſt ſo ſoon as they are born, but that many of them live a long while under the wrath of God in this world, as being unbelievers, under the ſentence and condemning power of the law (*a*)? Why are they not immediately freed, upon the payment of the price, and making Reconciliation for them?

2. If the obedience of the life of Chriſt be imputed unto us, and that is our righteouſneſs before God, then what need we yield any obedience our ſelves? Is not all our praying, labouring, watching, faſting, giving alms,

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(*a*) Joh. iii. 36.

are not all fruits of holineſs, in purity of heart, and uſefulneſs of converſation, all in vain, and to no purpoſe? And who then will or need take care to be holy, humble, righteous, meek, temperate, patient, good, peaceable, or to abound in good works in the world?

I ſhall, God aſſiſting, briefly remove theſe two objections, and then proceed to carry on the deſign in hand, about our communion with Chriſt.

(1.) Jeſus Chriſt in his undertaking of the work of our reconciliation with God, for which cauſe he came into the world, and the accompliſhment of it by his death, was conſtituted and conſidered as a common publick perſon, in the ſtead of them for whoſe reconciliation to God he ſuffered. Hence he is *the mediator between God and man*, 1 Tim. ii. 5. that is, one who undertook to God for us, as the next words manifeſt, *v.* 6. And *gave himſelf a ranſom for all*, and the *ſurety of the new covenant*, Heb. vii. 22. undertaking for, and on the behalf of them with whom that covenant was made, hence he is ſaid to be given for a covenant to the people, *Iſa.* xlii. 6. and *a leader*, xlix. 8. he was the *ſecond* Adam, 1 *Cor.* xv. 45, 47. to all ends and purpoſes of righteouſneſs to his ſpiritual ſeed; as the firſt *Adam* was of ſin to his natural ſeed, *Rom.* v. 15, 16, 17, 18, 19.

(2.) His being thus a common perſon, aroſe chiefly from theſe things.

[1.] In general, from the covenant entred into, by himſelf with his father to this pupoſe. The terms of this covenant are at large inſiſted on, *Iſa.* liii. ſummed up, *Pſal.* xl. 7, 8. *Heb.* x. 8, 9, 10. hence the father became his God, which is a covenant expreſſion, *Pſal.* lxxxix. 26. *Heb.* i. 5. *Pſal.* xxii. 1. *Pſal.* xl. 8. *Pſal.* xlv. 7. *Revel.* iii. 12. *Mich.* v. 4. So was he by his father, on this account deſigned to this work, *Iſa.* xlii. 1. *chap.* vi. 1. *chap.* xlix. 9. *Mal.* iii. 1. *Zech.* xiii. 7. *Joh.* iii. 16. 1 *Tim.* i. 15. Thus the counſel of peace became to be between them both, *Zech.* vi. 13. that is, the father, and ſon. And the ſon rejoices from eternity in the the thought of this undertaking, *Prov.* viii. 21, 22, 23, 24, 25, 26, 27, 28, 29, 30. The command given him to this purpoſe; the promiſes made to him thereon, the aſſiſtance afforded to him, I have elſewhere handled.

[2.] In the ſovereign grant, appointment, and deſign of the father, giving and delivering the elect to Jeſus Chriſt in this covenant, to be redeemed and reconciled to himſelf, Joh. xvii. 6. *Thine they were, and thou gaveſt them to me.* They were God's by eternal deſignation and election, and he gave them to Chriſt to be redeemed, hence before their calling or believing, he calls them *his ſheep*, Joh. x. 15, 16. laying down his life for them as ſuch. And hence are we ſaid *to be choſen in Chriſt*, Eph. i. 4. or deſigned to obtain all the fruits of the love of God by Chriſt, and committed into his hand, for that end and purpoſe.

[3.] In his undertaking to ſuffer what was due to them, and to do what was to be done by them, that they might be delivered, reconciled, and accepted with God. And he undertakes to give in to the father, without loſs or miſcarriage, what he had ſo received of the father as above, *Joh.* xvii. 2, 12. *chap.* vi. 37, 39. As *Jacob* did the cattle he received of *Laban*, Gen. xxxi. 39, 40. Of both theſe I have treated ſomewhat at large elſewhere, in handling the covenant between the father and the ſon, ſo that I ſhall not need to take it up here again.

[4.] They being given unto him, he undertaking for them, to do and ſuffer, what was on their part required, he received on their behalf and for them, all the promiſes of all the mercies, grace, good things, and privileges, which they were to receive, upon the account of his undertaking for them.

On this account, eternal life is ſaid to be promiſed of God before the world began, *Titus* i. 2. that is, to the ſon of God for us, on his undertaking on our behalf. And grace alſo is ſaid to be given unto us before the world was, 2 *Tim.* i. 9. that is, in Chriſt our appointed head, mediator, and repreſentative.

[5.] Chriſt being thus a common perſon, a mediator, ſurety, and repreſentative of his church, upon his undertaking, as to efficacy and merit, and upon his actual performance as to ſolemn declaration, was, as ſuch, acquitted, abſolved, juſtified and freed, from all and every thing, that on the behalf of the elect, as due to them, was charged upon him, or could ſo be, I ſay as to all the efficacy and merit of his undertakings, he was immediately abſolved upon his faithfulneſs, in his firſt engagement, and thereby all the ſaints of the Old Teſtament, were ſaved by his blood no leſs than we. As to ſolemn declaration, he was ſo abſolved, when the pains of death being looſed, *He was declared to be the ſon of God with power,* Rom. i. 4. by the reſurrection from the dead; God ſaying to him, *Thou art my ſon, this day have I begotton thee,* Pſal. xv. 33. And this his abſolution doth Chriſt expreſs his confidence of, *Iſa.* l. 6, 7, 8, 9. And he was juſtified, 1 *Tim.* iii. 16. That which I intend by this abſolution of Chriſt as a publick perſon, is this; God having made him under the law for them who were ſo, *Gal.* iv. 4. in their ſtead, obnoxious to the puniſhment due to ſin, made him ſin, 2 *Cor.* v. 21. and ſo gave juſtice, and law, and all the conſequents of the curſe thereof, power againſt him, *Iſa.* liii. 6. upon his undergoing of that which was required of him, *Iſa.* liii. 12. God loſes the pains and power of death, accepts him, and is well pleaſed with him, as to the performance and diſcharge of his work, *Joh.* xvii. 3, 4, 5, 6. pronounceth him free from the obligation that was on him, *Act.* xiii. and gave him a promiſe of all the good things he aimed at, and which his ſoul deſired. Hereon are all the promiſes of God made to Chriſt, and their accompliſhment, all the encouragements given him to ask and make demand of the things originally engaged for to him, *Pſal.* ii. 8. which he did accordingly, *Joh.* xvii. founded, and built. And here lies the certain, ſtable foundation of our abſolution, and acceptation with God. Chriſt in our ſtead, acting for us as our ſurety, being acquitted, abſolved, ſolemnly declared to have anſwered the whole debt that was incumbent on him to pay, and made ſatisfaction for all the injury we had done, a general pardon is ſealed for us all, to be ſued out particularly in the way to be appointed. For [6.] Chriſt as a publick perſon being thus abſolved, it became righteous with God, a righteous thing, from the covenant, compact, and convention, that was between him and the mediator, that thoſe in whoſe ſtead he was, ſhould obtain, and have beſtowed on them, all the fruits of his death, in reconciliation with God, *Rom.* v. 8, 9, 10, 11. That as Chriſt received the general acquitance for them all, ſo that they ſhould every one of them, enjoy it reſpectively. This is every where manifeſted in thoſe expreſſions, which expreſs a commutation deſigned by God in this matter, as 2 *Cor.* v. 21. *Gal.* iii. 13. 1 *Pet.* ii. 21, 24. of which afterwards.

[7.] Being thus acquitted in the covenant of the mediator (whence they are ſaid to be circumciſed with him, to die with him, to be buried with him, to riſe with him, to ſit with him in heavenly places, namely in the covenant of the mediator) and it being righteous, that they ſhould be acquitted perſonally in the covenant of grace, it was determined by Father, Son, and Holy Ghoſt, that the way of their actual, perſonal, deliverance from the ſentence and curſe of the law, ſhould be in and by ſuch a way and diſpenſation, as might lead to the praiſe of the glorious grace of God, *Epheſ.* i. 5, 6, 7. The appointment of God is, that we ſhall have the adoption of children. The means of it is by Jeſus Chriſt, the peculiar way of bringing it about, is by the redemption that is in his blood, the end is the praiſe of his glorious grace. And thence it is,

[8.] That until the full time of their actual deliverance, determined and appointed to them in their ſeveral generations, be accompliſhed, they are perſonally under the curſe of the law, and on that account are legally obnoxious to the wrath of God, from which they ſhall certainly be delivered. I ſay, they are thus perſonally obnoxious to the law and the curſe thereof, but not at all with its primitive intention of execution upon them, but as it is a means appointed to help forward their acquaintance with Chriſt, and acceptance with God, on his account; when this is accompliſhed, that whole obligation ceaſes, being continued on them in a deſign of love; their laſt condition being ſuch, as that they cannot without it, be brought to a participation of Chriſt, to the praiſe of the glorious grace of God.

[9.] The end of the diſpenſation of grace, being to glorify the whole trinity, the order fixed on, and appointed, wherein this is to be done, is, by aſcending to the father's love, through the works of the Spirit, and blood of the ſon. The emanation of divine love to us, begins with the father, is carried on by the ſon, and then communicated by the Spirit, the father deſigning, the ſon purchaſing, the Spirit effectually working, which is their order. Our participation, is firſt by the work of the Spirit, to an actual intereſt in the blood of the ſon, whence we have acceptation with the father.

This then is the order, whereby we are brought to acceptation with the father, for the glory of God through Chriſt.

1.) That the Spirit may be glorified, he is given unto us, to quicken us, convert us, work faith in us, *Rom.* viii. 11. *Epheſ.* i. 19, 20. according to all the promiſes of the covenant, *Iſa.* iv. 4, 5. *Ezek.* xix. 11. *chap.* xxxvi. 26.

2.) This being wrought in us, for the glory of the ſon, we are actually intereſted according to the tenour of the covenant, at the ſame inſtant of time, in the blood of Chriſt, as to the benefits which he hath procured for us thereby. Yea this very work of the Spirit itſelf, is a fruit, and part of the purchaſe of Chriſt, but we ſpeak of our ſenſe of this thing, whereunto the communication of the Spirit is antecedent. And

3.) To the glory of the father, we are accepted with him, juſtified, freed from guilt, pardoned, and have peace with God, *Rom.* v. 1. Thus through Chriſt *we have acceſs by one Spirit unto the father*, 2 Epheſ. ii. 18. And thus are both father and ſon, and the Holy Spirit, glorified in our juſtification, and acceptation with God, the father in his free love, the ſon in his full purchaſe, and the Holy Spirit in his effectual working.

[10.] All this, in all the parts of it, is no leſs fully procured for us, nor leſs freely beſtowed on us, for Chriſt's ſake and on his account, as part of his purchaſe and merits; than if all of us immediately upon his death, had been tranſlated into heaven; only this way of our deliverance and freedom is fixed on, that the whole trinity may be glorified thereby.

And this may ſuffice in anſwer to the firſt objection. Though our reconciliation with God be fully and compleatly procured by the death of Chriſt, and all the ways and means whereby it is accompliſhed, yet we are brought unto an actual enjoyment thereof, by the way and in the order mentioned, for the praiſe of the glorious grace of God.

2. The ſecond objection is, that if the righteouſneſs and obedience of Chriſt to the law, be imputed unto us, then what need we yield obedience our ſelves?

To this alſo I ſhall return anſwer as briefly as I can, in the enſuing obſervations.

(1.) The placing of our Goſpel obedience on the right foot of account, that it may neither be exalted into a ſtate, condition, uſe, nor end, not given it of God, nor any reaſon, cauſe, motive, end, neceſſity of it on the other hand, taken away, weakned or impaired, is a matter of great importance. Some make our obedience, the works of faith, our works the matter or cauſe of our juſtification; ſome the condition of the imputation of the righteouſneſs of Chriſt, ſome the qualification of the perſon juſtified, on the one hand; ſome exclude all the neceſſity of them, and *turn the grace of God into laciviouſneſs* on the other. To debate theſe differences, is not my preſent buſineſs, only I ſay, on this and other accounts, the right ſtating of our obedience, is of great importance as to our walking with God.

(2.) We do by no means aſſign the ſame place, condition, ſtate and uſe, to the obedience of Chriſt, imputed to us, and our obedience performed to God. If we did, they were really inconſiſtent. And therefore thoſe, who affirm that our obedience is the condition or cauſe of our juſtification, do all of them deny the imputation of the obedience of Chriſt unto us. The righteouſneſs of Chriſt is imputed to us, as that on the account whereof we are accepted, and eſteemed righteous before God, and are really ſo, though not inherently. We are truly righteous with the obedience of Chriſt, imputed to us, as *Adam* was or could have been, by a compleat righteouſneſs of his own performance. So *Rom.* v. 18. by his *obedience we are made righteous*; made ſo truely, and ſo accepted, as by the diſobedience of *Adam* we are truly made treſpaſſors and ſo accounted. And this is that which the apoſtle deſires to be found in, in oppoſition to his own righteouſneſs, *Phil.* iii. 9. But our own obedience is not the righteouſneſs whereupon we are accepted and juſtified before God; although it be acceptable to God, that we ſhould abound therein. And this diſtinction the apoſtle doth evidently deliver and confirm, ſo as nothing can be more clearly revealed, *Eph.* ii. 8, 9, 10. *For by grace we are ſaved through faith, and this not of our ſelves, it is the gift of God. Not of works, leaſt any man ſhould boaſt. For we are his workmanſhip, created in Chriſt Jeſus unto good works, which God hath prepared that we ſhould walk in them.* We are ſaved, or juſtified (for that it is whereof the apoſtle treats) by grace through faith, which receives Jeſus Chriſt and his obedience; *Not of works leſt any man ſhould boaſt*, but what works are they that the apoſtle intends? The works of believers, as in the beginning of the next words, is manifeſt; *For we are*; we believers, with our obedience and our works, of whom I ſpeak, yea but what need then of works? need ſtill there is, *We are the workmanſhip*, &c.

Two things the apoſtle intimates in theſe words.

[1.] A reaſon why we cannot be ſaved by works, namely, becauſe we do them not in, or by our own ſtrength, which is neceſſary we ſhould do, if we will be ſaved by them, or juſtified by them, but this is not ſo ſaith the apoſtle, for *we are the workmanſhip of God*, &c. All our works are wrought in us by full and effectual, undeſerved grace.

[2.] An aſſertion of the neceſſity of good works, notwithſtanding that we are not ſaved by them, and that is, that God has ordained that we ſhall walk in them, which is a ſufficient ground of our obedience whatever be the uſe of it.

If you will ſay then, what are the true and proper Goſpel grounds, reaſons, uſes and motives of our obedience, whence the neceſſity thereof may be demonſtrated, and our ſouls be ſtirred up, to abound and be fruitful therein? I ſay they are ſo many, and lie ſo deep in the myſtery of the Goſpel, and diſpenſation of grace, ſpread themſelves ſo throughout the whole revelation of the will of God unto us, that to handle them fully and diſtinctly, and to give them their due weight, is a thing that I cannot engage in, leſt I ſhould be turned aſide from what I principally intend. I ſhall only give you ſome brief heads of what might at large be inſiſted on.

1.) Our univerſal obedience, and good works, are indiſpenſably neceſſary from the ſovereign appointment and will of God, father, ſon, and Holy Ghoſt.

(1. In general, *This is the will of God, even our ſanctification*, or holineſs, 1 *Theſ.* iv. 3. this is that which God wills, which he requires of us, that we be holy, that we be obedient, that we do his will as the angels do in heaven. The equity, neceſſity profit and advantage of this ground of our obedience, might at large be inſiſted on. And were there no more, this might ſuffice alone. If it be the will of God, it is our duty.

(1. The father hath ordained or appointed it, it is the will of the father, *Epheſ.* ii. 10. the father is ſpoken of perſonally; Chriſt being mentioned as mediator.

(2. The ſon hath ordained and appointed it as mediator, *Joh.* xv. 16. *I have ordained you that you ſhould bring forth fruit*, of obedience, and that it ſhould remain. And

(3. The Holy Ghoſt appoints and ordains believers to works of obedience and holineſs, and to work holineſs in others, ſo in particular, *Act.* xiii. 2. he appoints and deſigns men to the great work of obedience in preaching the Goſpel; and in ſinning, men ſin againſt him.

2.) Our holineſs, our obedience, work of righteouſneſs, is one eminent and ſpecial end of the peculiar diſpenſation of father, ſon and Spirit in the buſineſs of exalting the glory of God in our ſalvation; of the electing love of the father; the purchaſing love of the ſon, and the operative love of the Spirit.

(1. It is a peculiar end of the electing love of the father, *Epheſ.* i. 4. *He hath choſen us that we ſhould be holy and unblameable.* So *Iſa.* iv. 3, 4. his aim and deſign in chooſing of us was, that we ſhould be holy, and *unblameable before him in love.* This he is to accompliſh and will bring about in them that are his. He chooſes us to ſalvation, *through the ſanctification of the Spirit, and belief of the truth,* 2 Theſſ. ii. 12. This the father deſigned as the firſt and immediate end of electing love, and propoſes the conſideration of that love, as a motive to holineſs, 1 *Joh.* iv. 8, 9, 10.

(2. It is ſo alſo of the exceeding love of the ſon, whereof the teſtimonies are innumerable. I ſhall give but one or two, *Tit.* ii. 14. *Who gave himſelf for us, that he might redeem us from all iniquity, and purify to himſelf a peculiar people zealous of good works.* This was his aim, his deſign, in giving himſelf for us, as Epheſ. v. 26, 27. *Chriſt loved the Church and gave himſelf for it, that he might ſanctify and cleanſe it with the waſhing of water by the word, that he might preſent it to himſelf a glorious church, not having ſpot or wrinkle or any ſuch thing, but that it ſhould be holy and without blemiſh,* 2 Cor. v. 15. Rom. vi. 5.

(3. It is the very work of the love of the Holy Ghoſt, his whole work upon us, in us, for us conſiſts in preparing of us for obedience, enabling

of us thereunto, and bringing forth the fruits of it in us, and this he doth in oppoſition to a righteouſneſs of our own, either before it, or to be made up by it, *Tit.* iii. 5. I need not inſiſt on this, the fruits of the Spirit in us are known, *Gal.* v. 22.

And thus have we a twofold bottom of the neceſſity of our obedience, and perſonal holineſs, God hath appointed it, he requires it. And it is an eminent immediate end of the diſtinct diſpenſation of father, ſon, and Holy Ghoſt, in the work of our ſalvation. If God's ſovereignty over us is to be owned; if his love towards us be to be regarded, if the whole work of the ever-bleſſed trinity, for us, in us, be of any moment, our obedience is neceſſary.

(3.) It is neceſſary in reſpect of the end thereof, and that whether you conſider God, our ſelves, or the world.

[1.] The end of our obedience in reſpect of God, is his glory and honour, *Mal.* i. 6. This is God's honour, all that we give him. It is true, he will take his honour from the ſtouteſt and proudeſt rebel in the world, but all we give him, is in our obedience. The glorifying of God by our obedience, is all that we are or can be. Particularly,

1.) It is the glory of the father, *Matt.* v. 16. *Let your light ſo ſhine before men, that they may ſee your good works, and glorify your father which is in heaven.* By our walking in the light of faith, doth glory ariſe to the father. The fruits of his love, of his grace, of his kindneſs, are ſeen upon us; and God is glorified in our behalf. And

2.) The ſon is glorified thereby. It is the will of God, that as all men honour the father, *ſo ſhould they honour the ſon,* Joh. v. 23. And how is this done? By believing in him, *Joh.* xiv. 1. obeying of him. Hence, *Joh.* xvii. 10. he ſays, *He is glorified in believers,* and prays for an increaſe of grace and union for them, that he may yet be more glorified, and all might know that as mediator he was ſent of God.

3.) The Spirit is glorified alſo by it, he is grieved by our diſobedience, *Epheſ.* iv. 30. and therefore his glory is in our bringing forth fruit. He dwells in us as in his temple, which is not to be defiled; holineſs becometh his habitation for ever.

Now if this that hath been ſaid, be not ſufficient to evince a neceſſity of our obedience, we muſt ſuppoſe our ſelves to ſpeak with a ſort of men, who regard neither the ſovereignty, nor love, nor glory of God, father, ſon, or Holy Ghoſt. Let men ſay what they pleaſe, though our obedience ſhould be all loſt, and never regarded, which is impoſſible (for God is not unjuſt to forget our labour of love) yet here is a ſufficient bottom, ground and reaſon of yielding more obedience unto God, than ever we ſhall do, whilſt we live in this world. I ſpeak alſo only of Goſpel-grounds of obedience, and not of thoſe that are natural and legal, which are indiſpenſable to all mankind.

[2.] The end in reſpect of our ſelves immediately, is threefold. 1.) Honour. 2.) Peace. 3.) Uſefulneſs.

1.) Honour; it is by holineſs that we are made like unto God, and his image is renewed again in us. This was our honour at our creation; this exalted us above all our fellow-creatures here below; we are made in the image of God. This we loſt by ſin, and became *like the beaſts that periſh.* To this honour of conformity to God, of bearing his image, are we exalted again by holineſs alone. *Be ye holy,* ſays God, *becauſe I am holy,* 1 Pet. i. 16.

i. 16. And *Be ye perfect*, that is, in doing good, *as your heavenly father* is *perfect*, Matth. v. 48. in a likeneſs and conformity to him, and herein is the image of God renewed, *Epheſ.* iv. 23, 24. Therein we put on the new man, *which after God is created in righteouſneſs, and holineſs of truth.* This was that which originally was attended with power and dominion; is ſtill all that is beautiful or comely in the world; how it makes men honourable and precious in the ſight of God, of angels, of men, how alone it is that which is not deſpiſed, which is of price before the Lord; what contempt and ſcorn he hath of them in whom it is not, in what abomination he hath them and all their ways, might eaſily be evinced.

2.) Peace; by it we have communion with God, wherein peace alone is to be enjoyed. *The wicked are like a troubled ſea, that cannot reſt*, and there is *no peace to them ſaith my God*, Iſa. xlviii. 21. There is no peace, reſt, or quietneſs, in a diſtance, ſeparation, or alienation from God. He is the reſt of our ſouls, in the light of his countenance is life and peace. Now if we walk in the light, as he is light, we have fellowſhip one with another, 1 *Joh.* i. 7. *And verily our fellowſhip is with the father, and with the ſon Jeſus Chriſt*, v. 3. he that walks in the light of new obedience, he hath communion with God, and in his preſence is fulneſs of joy for ever, without it there is nothing but darkneſs, wandring, and confuſion.

3.) Uſefulneſs; a man without holineſs is good for nothing, *Ephraim*, ſays the prophet, *is an empty vine, that brings forth fruit to it ſelf.* And what is ſuch a vine good for? Nothing, ſaith another prophet, a man cannot make a pin of it, ſo much as to hang a veſſel on, a barren tree is good for nothing, but to be cut down for the fire. Notwithſtanding the ſeeming uſefulneſs of men, who ſerve the providence of God in their generations, I could eaſily manifeſt that the world and the church might want them, and that indeed in themſelves they are good for nothing, only the holy man is *commune bonum.*

[3.] The end of it in reſpect of others, in the world is manifold.

1.) It ſerves to the conviction, and ſtopping the mouths of ſome of the enemies of God, both here and hereafter. *Firſt*, Here, Pet. iii. 16. *Keeping a good conſcience, that wherein they ſpeak againſt you as evil doers, they may be aſhamed, beholding your good converſation in Chriſt.* By our keeping of a good conſcience men will be made aſhamed of their falſe accuſations. That whereas their malice and hatred of the ways of God, hath provoked them to ſpeak all manner of evil of the profeſſion of them; by the holineſs and righteouſneſs of the Saints, they are convinced, and made aſhamed as a thief is when he is taken; and be driven to acknowledge that God is amongſt them, and that they are wicked themſelves, *Joh.* xvii. 23. *Secondly*, Hereafter; it is ſaid that the Saints ſhall judge the world, it is on this as well as upon other conſiderations. Their good works, their righteouſneſs, their holineſs ſhall be brought forth, and manifeſted to all the world, and the righteouſneſs of God's judgments againſt wicked men, be thence evinced; See, ſays Chriſt, theſe are they that I own, whom you ſo deſpiſed and abhorred; and ſee, *their works following them*, this and that they have done, when you wallowed in your abominations, *Matth.* xxv. 42, 43.

2.) The converſion of others, 1 *Pet.* ii. 12. *Having your converſation honeſt among the gentiles, that wherein they ſpake againſt you as evil doers, beholding your good works, they may glorify God in the day of viſitation,* Matth. v. 17. Even revilers, perſecutors, evil ſpeakers, have been overcome by the conſtant holy walking of Profeſſors, and when their day of viſitation hath come, have glorified God on that account, 1 *Pet.* iii. 1, 2.

3.) The benefit of all; partly in keeping of judgments from the reſidue of men, as ten good men would have preſerved *Sodom* (*a*); partly by their real communication of good to them, with whom they have to do in their generation. Holineſs makes a man a good man, uſeful to all, and others eat of the fruits of the Spirit, that he brings forth continually.

4.) It is neceſſary in reſpect of the ſtate and condition of juſtified perſons; and that whether you conſider their relative ſtate of acceptation, or their ſtate of ſanctification.

(1. They are accepted and received into friendſhip with an holy God; *A God of purer eyes than to behold iniquity*; who hates every unclean thing. And is it not neceſſary, that they ſhould be holy, who are admitted into his preſence, walk in his ſight, yea ly in his boſom? Should they not with all diligence cleanſe themſelves from all pollution of fleſh and Spirit, and *perfect holineſs in the fear of the Lord* (*b*)?

(2. In reſpect of ſanctification; we have in us a new creature, 2 *Cor.* v. 17. this new creature is fed, cheriſhed, nouriſhed, kept alive by the fruits of holineſs, to what end hath God given us new hearts, and new natures? Is it that we ſhould kill them, ſtifle the creature that is found in us, in the womb? that we ſhould give him to the old man to be devoured?

5.) It is neceſſary in reſpect of the proper place of holineſs in the new covenant, and that is twofold.

(1. Of the means unto the end; God hath appointed, that holineſs, ſhall be the means, the way, to that eternal life, which as in it ſelf and originally is his gift, by Jeſus Chriſt, ſo with regard to his conſtitution of our obedience, as the means of attaining it, is a reward, and God in beſtowing of it a rewarder (*c*). Though it be neither the cauſe, matter, nor condition of our juſtification, yet it is the way appointed of God, for us to walk in, for obtaining of ſalvation; and therefore he that hath hope of eternal life, purifies himſelf, as he is pure, and none ſhall ever come to that end, who walketh not in that way, *For without holineſs it is impoſſible to ſee God.*

(2. It is a teſtimony and pledge of acception; a ſign and evidence of grace, that is, of acceptation with God, and the whole expreſſion of our thankfulneſs. Now there is not one of all their cauſes and reaſons of the neceſſity, the indiſpenſable neceſſity of our obedience, good works, and perſonal righteouſneſs, but would require a more large diſcourſe to unfold and explain, than I have allotted to the propoſal of them all, and innumerable others there are of the ſame import, that I cannot name. He that upon theſe accounts doth not think univerſal holineſs and obedience to be of indiſpenſable neceſſity, unleſs alſo it be exalted into the room of the obedience and righteouſneſs of Chriſt, let him be filthy ſtill.

Theſe objections being removed, and having at the entrance of this *chapter*, declared what is done on the part of Chriſt, as to our fellowſhip with him, in this purchaſed grace, as to our acceptation with God; it remains,

(2.) That I now ſhew, what alſo is required and performed on our part, for the compleating thereof, this then conſiſts in the enſuing particulars.

[1.] The Saints cordially approve of this righteouſneſs, as that alone which is abſolutely compleat, and able to make them acceptable before God. And this ſuppoſeth five things,

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(*a*) Gen. xviii. 32, 33. (*b*) 2 Cor. vii. 1. (*c*) Rom. vi. 23. Heb. xi. 6. Gen. xv. 1. Pſal. xix. 11. lviii. 11. Matth. v. 12. *chap.* x. 41. Rom. iv. 4. Col. ii. 18. *chap.* iii. 24. Heb. x. 35. *chap.* xi. 26. 2 Pet. ii. 31.

1.) Their clear and full conviction of the neceſſity of a righteouſneſs, wherewith to appear before God. This is always in their thoughts. This in their whole lives they take for granted. Many men ſpend their days in obſtinacy and hardneſs, *adding drunkenneſs unto thirſt*, never once enquiring what their condition ſhall be, when they enter into eternity. Others trifle away their times and their ſouls, ſowing the wind of empty hopes, and preparing to reap a whirlwind of wrath. But this lies at the bottom of all the Saints communion with Chriſt. A deep fixed, reſolved perſuaſion, of an abſolute and indiſpenſable neceſſity of a righteouſneſs, wherewith to appear before God. The holineſs of God's nature, the righteouſneſs of his government, the ſeverity of his law, the terrour of his wrath, are always before them. They have been all convinced of ſin, and have looked on themſelves, as ready to ſink under the vengeance due to it. They have all cried, *men and brethren, what ſhall we do to be ſaved?* Wherewith ſhall we appear before God? And have all concluded, that it is in vain to flatter themſelves with hopes of eſcaping as they are by nature; if God be holy, and righteous, and *of purer eyes than to behold iniquity*, they have a righteouſneſs to ſtand before him, and they know what will be the cry one day, of thoſe who now bear up themſelves, as if they were otherwiſe minded, *Iſa.* liii. 15. *Mich.* vii. 6, 7.

2.) They weigh their own righteouſneſs in the balance, and find it wanting. And this two ways,

(1. In general, and upon the whole of the matter, at their firſt ſetting themſelves before God. When men are convinced of the neceſſity of a righteouſneſs, they catch at every thing that preſents it ſelf to them for relief. Like men ready to ſink in deep waters, catch at that that is next to ſave them from drowning, which ſometimes proves a rotten ſtick, that ſinks with them. So did the *Jews*, *Rom.* ix. 31, 32. they caught hold of the law, and it would not relieve them, and how they periſhed with it, the apoſtle declares, *Chap.* x. 14. The law put them upon ſetting up a righteouſneſs of their own, this kept them doing, and in hope, but kept them from ſubmitting to the righteouſneſs of God. Here many periſh, and never get one ſtep nearer God all their days. This the ſaints renounce. They have no confidence in the fleſh, they know that all they can do; all that the law can do, which is weak through the fleſh, will not avail them. See what judgment *Paul* makes of all a man's own righteouſneſs, *Phil.* iii. 8, 10. This they bear in their minds daily, this they fill their thoughts withal, that upon the account of what they have done, can do, ever ſhall do, they cannot be accepted with God, or juſtified thereby. This keeps their ſouls humble, full of a ſenſe of their own vileneſs all their days.

(2. In particular; they daily weigh all their particular actions in the balance, and find them wanting, as to any ſuch compleatneſs, as upon their own account to be accepted with God. Oh! ſays a ſaint, if I had nothing to commend me unto God, but this prayer, this duty, this conqueſt of a temptation, wherein I my ſelf ſee ſo many failings, ſo much imperfection, could I appear with any boldneſs before him? Shall I then piece up a garment of righteouſneſs out of my beſt duties; ah! it is all *as a defiled cloth*, Iſa. lxiv. 6. Theſe thoughts accompany them in all their duties, in their beſt and moſt choice performances. Lord, what am I in my beſt eſtate? How little ſuitableneſs unto thy holineſs is in my beſt duties? O ſpare me! in reference to the (*a*) beſt thing that ever I did in my life. When a man

(*a*) Neh. xiii. 12.

who lives upon convictions, hath got ſome enlargements in duties, ſome conqueſt over a ſin or temptation, he hugs himſelf like *Micha*, when he had got a *Levite* to be his prieſt; now ſurely it ſhall be well with him, now God will bleſs him, his heart is now at eaſe; he hath peace in what he hath done. But he who has communion with Chriſt, when he is higheſt in duties of ſanctification and holineſs, is cleareſt in the apprehenſion of his own unprofitableneſs, and rejects every thought that might ariſe in his heart, of ſetting his peace in them, or upon them. He ſays to his ſoul, Do theſe things ſeem ſomething to thee? Alas! thou haſt to do with an infinitely righteous God, who looks through and through all that vanity, which thou art but little acquainted withal; and ſhould he deal with thee, according to thy beſt works, thou muſt periſh.

3.) They approve of, value and rejoice in this righteouſneſs, for their acceptation, which the Lord Jeſus hath wrought out, and provided for them; this being diſcovered to them, they approve of it with all their hearts, and reſt in it, *Iſa.* xlv. 24. *Surely ſhall one ſay, In the Lord have I righteouſneſs and ſtrength.* This is their voice and language, when once the righteouſneſs of God in Chriſt, is made known to them; Here is righteouſneſs indeed; here have I reſt for my ſoul. Like the merchant man in the Goſpel, *Matt.* xiii. 45, 46. that finds the pearl of price, I had been ſearching up and down, I looked this and that way for help, but it was far away, I ſpent *my ſtrength for that which was not bred*; here is that indeed, which makes me rich for ever. When firſt the righteouſneſs of Chriſt, for acceptation with God, is revealed to a poor labouring ſoul, that hath ſought for reſt and hath found none, he is ſurprized and amazed, and is not able to contain himſelf. And ſuch an one always in his heart approves this righteouſneſs on a fivefold account.

(1. As full of infinite wiſdom; *Unto them that believe*, ſaith the apoſtle, *Chriſt crucified, is the wiſdom of God*, 1 Cor. i. 24. They ſee infinite wiſdom in this way of their acceptation with God. In what darkneſs, ſays ſuch an one, in what ſtraights, in what entanglements, was my poor ſoul? How little able was I to look through the clouds and perplexities wherewith I was encompaſſed? I looked inwards, and there was nothing, but ſin, horror, fear, tremblings; I looked upwards, and ſaw nothing but wrath, curſes, and vengeance; I knew that God was an holy and righteous God, and that no unclean thing ſhould abide before him; I knew that I was a poor, vile, unclean, and ſinful creature, and how to bring theſe two together in peace, I knew not, but in the righteouſneſs of Chriſt, doth a world of wiſdom open itſelf, diſpelling all difficulties and darkneſs, and manifeſting a reconciliation of all this. *O the depth of the riches of the wiſdom and knowledge of God*, Rom. xi. 33. and *Col.* ii. 3. But of this before.

(2. As full of grace; he knows that ſin had ſhut up the whole way of grace towards him, and whereas God aims at nothing ſo much as the manifeſtation of his grace, he was utterly cut ſhort of it. Now to have a compleat righteouſneſs provided, and yet abundance of grace manifeſted, exceedingly delights the ſoul, to have God's dealing with his perſon, all grace, and dealing with his righteouſneſs, all juſtice, takes up his thoughts. God every where aſſures us, that this righteouſneſs is of grace. *It is by grace, and no more of works*, Rom. xi. 6. as the apoſtle at large ſets it out, *Epheſ.* ii. 7, 8, 9. It is from riches of grace and kindneſs, that the proviſion of this righteouſneſs is made, it is of mere grace that it is beſtowed on us, it is not at all of works. Though it be in its ſelf, a righteouſneſs of works, yet to us, it is of mere grace; ſo, Tit. iii. 4, 5, 6, 7. *But after that the*

kindneſs and love of God our ſaviour toward man appeared, not by works of righteouſneſs which we have done, but according to his mercy he ſaved us, by the waſhing of regeneration, and renewing of the Holy Ghoſt, which he ſhed on us abundantly, through Jeſus Chriſt our ſaviour, that being juſtified by his grace, we ſhould be made heirs according to the hope of eternal life. The riſe of all this diſpenſation is kindneſs and love, that is, grace, *v.* 4. the way of communication, negatively, is not by *works of righteouſneſs that we have done*; poſitively, *by the communication of the Holy Ghoſt*, v. 5. The means of whoſe procurement, is Jeſus Chriſt, *v.* 6. And the work it ſelf is by grace, *v.* 7. Here is uſe made of every word almoſt, whereby the exceeding rich grace, kindneſs, mercy, and goodneſs of God may be expreſſed, all concurring in this work. As *Firſt*, Χρηστότης, *his goodneſs*, benignity, readineſs to communicate of himſelf, and his good things that may be profitable to us. *Secondly*, Φιλανθρωπία, *mercy*, love, and propenſity of mind to help, aſſiſt, relieve them of whom he ſpeaks, towards whom he is ſo affected, and ἔλεος, *mercy*, forgiveneſs, compaſſion, tenderneſs, to them that ſuffer, and χάρις, *free pardoning*, bounty, undeſerved love, and all this is ſaid to be τοῦ Θεοῦ σωτῆρος. He exerciſes all theſe properties and attributes of his nature towards us, that he may ſave us, and in the beſtowing of it, giving us the Holy Ghoſt, it is ſaid, ἐξέχεεν, he *poured* him out, as water out of a veſſel, without ſtop and heſitation, and that not in a ſmall meaſure, but πλουσίως, *richly*, and in abundance; whence as to the work it ſelf, it is emphatically ſaid, δικαιωθέντες τῇ ἐκείνου χάριτι, *juſtified by the grace of him*, who is ſuch an one. And this do the ſaints of God in their communication with Chriſt, exceedingly rejoice in before him, that the way of their acceptation before God, is a way of grace, kindneſs and mercy, that they might not boaſt in themſelves, but in the Lord, and his goodneſs, crying, How great is thy goodneſs! How great is thy bounty!

(3. They approve of it, and rejoice in it, as a way of great peace and ſecurity to themſelves and their own ſouls. They remember what was their ſtate and condition, whilſt they went about to ſet up a righteouſneſs of their own, and were not ſubject to the righteouſneſs of Chriſt; how miſerably they were toſſed up and down with continual fluctuating thoughts; ſometimes they had hope, and ſometimes were full of fear; ſometimes they thought themſelves in ſome good condition, and anon were at the very brink of hell; their conſciences being racked and torn with ſin and fear, but now, *Being juſtified by faith, they have peace with God*, Rom. v. 1. All is quiet and ſerene; not only that ſtorm is over, but they are in the haven where they would be. They have abiding peace with God. Hence is that deſcription of Chriſt, to a poor ſoul, Iſa. xxxii. 2. *And a man ſhall be as an hiding place from the wind, and a covert from the tempeſt, as rivers of water in a dry place, as the ſhadow of a great rock in a weary land.* Wind and tempeſt, and drought, and wearineſs, nothing now troubles the ſoul that is in Chriſt, he hath an hiding place and a covert, and rivers of water, and the ſhadow of a great rock, for his ſecurity. This is the great myſtery of faith in this buſineſs of our acceptation with God by Chriſt; that whereas the ſoul of a believer finds enough in him, and upon him, to rend the very caul of the heart, to fill him with fears, terror, diſquietments all his days, yet through Chriſt, he is at perfect peace with God, *Iſa.* xxvi. 3. *Pſal.* iv. 6, 7, 8. Hence do the ſouls of believers exceedingly magnify Jeſus Chriſt, that they can behold the face of God with boldneſs, confidence, peace, joy, aſſurance, that they can call him father, bear themſelves on his love, walk up and down in quietneſs and without fear; how glorious is the ſon of God in this grace? They remember the wormwood and gall,

that they have eaten, the vinegar and tears they have drank, the trembling of their ſouls like an aſpen leaf that is ſhaken with the wind, whenever they thought of God, what contrivances they have had to hide, flie, and eſcape; to be brought now to ſettlement and ſecurity, muſt needs greatly effect them.

(4. They cordially approve of this righteouſneſs, becauſe it is a way and means of the exceeding exaltation and honour of the Lord Jeſus, whom their ſouls do love. Being once brought to an acquaintance with Jeſus Chriſt, their hearts deſire nothing more than that he may be honoured and glorified to the utmoſt, and in all things have the preheminence. Now what can more tend to the advancing and honouring of him in our hearts, than to know that *he is made of God unto us, wiſdom and righteouſneſs*, 1 Cor. i. 30. Not that he is this or that part of our acceptation with God, but he is all, he is the whole. They know that in the account of his working out their acceptation with God, He is

[1. Honoured of God his father, Phil. ii. 7, 8, 9, 10. *He made himſelf of no reputation, and took upon him the form of a ſervant, and was made in the likeneſs of men. And being found in faſhion as a man, he humbled himſelf and became obedient unto death, even the death of the croſs; wherefore God alſo hath highly exalted him, and given him a name, which is above every name; that at the name of Jeſus every knee ſhould bow, of things in heaven and things in earth, and things under the earth, and that every tongue ſhould confeſs, that Jeſus Chriſt is Lord, to the glory of God the father.* Whether that word *wherefore*, denotes a connexion of caſuality, or only a conſequence, this is evident, that on the account of his ſuffering, and as the end of it, he was honoured and exalted of God (*a*); to an unſpeakable preheminence, dignity, and authority; according as God had promiſed him, on the ſame account, *Iſa.* liii. 11, 12. *Act.* ii. 36. *Act.* v. 30, 31. And therefore it is ſaid, that when *he had by himſelf purged our ſins, he ſat down at the right hand of the majeſty on high*, Heb. i. 3.

[2. He is on this account honoured of all the angels in heaven, even becauſe of this great work of bringing ſinners unto God, for they do not only bow down and deſire to look into the myſtery of the croſs, 1 *Pet.* i. 12. but worſhip and praiſe him always on this account, *Rev.* v. 11, 12, 13, 14. *I heard the voice of many angels round about the throne, and living creatures, and the elders, and the number of them was ten thouſand times ten thouſand, and thouſands of thouſands, ſaying with a loud voice, Worthy is the lamb that was ſlain, to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing. And every creature which is in heaven and earth, and under the earth, and ſuch as are in the ſea, and all that are in them, heard I ſaying, Bleſſing, honour, glory, and power, be unto him that ſitteth on the throne, and unto the lamb for ever and ever. And the living creatures ſaid amen, and the four and twenty elders fell down and worſhipped him, that live for ever and ever.* The reaſon given of this glorious and wonderful doxology, this attribution of honour and glory to Jeſus Chriſt, by the whole hoſt of heaven, is becauſe he was the *lamb that was ſlain*, that is, becauſe of the work of our redemption, and our bringing unto God. And it is not a little refreſhment and rejoicing to the ſouls of the Saints, to know that all the angels of God, the whole hoſt of heaven, which never ſinned, do yet continually rejoice, and aſcribe praiſe and honour to the Lord Jeſus, for his bringing them to peace and favour with God.

(*a*) Pſ. cx. 1, 6. Pſ. ii. 8, 9. Zech. ix. 10. Pſ. lxxii. 8. Rom. xiv. 11. Iſa. xlv. 23. Phil. ii. 10.

[3. He is honoured by his Saints all the world over, and indeed if they do not, who ſhould? If they honour him not as they honour the father, they were of all men the moſt unworthy, but ſee what they do, *Revel.* i. 5, 6. *Unto him that loved us, and waſhed us from our ſins in his own blood, and hath made us kings and prieſts to God and his father, to him be glory for ever and ever, amen.* chap. v. 8, 9, 10. *The four living creatures and four and twenty elders, fell down before the lamb, having every one of them harps, and golden viols full of odours, which are the prayers of the Saints; and they ſung a new ſong, ſaying, Thou art worthy to take the book and to open the ſeals thereof, for thou waſt ſlain, and haſt redeemed us unto God by thy blood, out of every kindred, and tongue, and people, and nation, and haſt made us unto God kings, and prieſts, and we ſhall reign on the earth.* The great, ſolemn worſhip of the chriſtian church, conſiſts in this aſſignation of honour and glory to the Lord Jeſus, therefore do they love him, honour him, delight in him, as *Paul, Phil.* iii. 8. and ſo the ſpouſe, *Cant.* v. 9, 10, 11. and this is on this account.

(5. They cordially approve of this righteouſneſs, this way of acceptation as that which brings glory to God as ſuch. When they were labouring under the guilt of ſin, that which did moſt of all perplex their ſouls, was that their ſafety was inconſiſtent with the glory and honour of the great God; with his juſtice, faithfulneſs, and truth (*a*); all which were engaged for the deſtruction of ſin; and how to come off from ruin, without the loſs of their honour, he ſaw not. But now by the revelation of this righteouſneſs from faith, to faith, they plainly ſee, that all the proprieties of God are exceedingly glorified, in the pardon, juſtification, and acceptance of poor ſinners. As before was manifeſted.

And this is the firſt way whereby the Saints hold daily communion with the Lord Jeſus, in this purchaſed grace of acceptation with God. They conſider, approve of, and rejoice in the way, means, and thing it ſelf.

[2.] They make an actual commutation with the Lord Jeſus, as to their ſins and his righteouſneſs, of this there are alſo ſundry parts.

1.) They continually keep alive upon their hearts a ſenſe of the guilt and evil of ſin, even then when they are under ſome comfortable perſuaſions of their perſonal acceptance with God. Senſe of pardon takes away the horrour and fear, but not a due ſenſe of the guilt of ſin. It is the daily exerciſe of the Saints of God, to conſider the great provocation that is in ſin, their ſins; the ſin of their nature and lives; to render themſelves vile in their own hearts and thoughts on that account, to compare it with the terrour of the Lord, and to judge themſelves continually. This they do in general, *My ſin is ever before me*, ſays *David*, they ſet ſin before them not to terrify and affright their ſouls with it, but that a due ſenſe of the evil of it, may be kept alive upon their hearts.

2.) They gather up in their thoughts the ſins for which they have not made a particular reckoning with God in Chriſt, or if they have begun ſo to do, yet they have not made clear work of it, nor come to a clear and comfortable iſſue. There is nothing more dreadful, than for a man to be able to diſgeſt his convictions, to have ſin look him in the face, and ſpeak perhaps ſome words of terrour to him, and to be able by any charms of diverſions or delays, to put it off, without coming to a full trial, as to ſtate and condition, in reference thereunto. This the Saints do; they gather up their ſins, lay them in the balance of the law; ſee and conſider their weight and deſert. And then

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(*a*) Rom. i. 17. x, 3, 4.

[3.] They make this commutation I ſpeak of with Jeſus Chriſt, that is,

1.) They ſeriouſly conſider, and by faith conquer all objections to the contrary, that Jeſus Chriſt by the will and appointment of the father, hath really undergone the puniſhment that was due to thoſe ſins, that lay now under his eye and conſideration, *Iſa.* liii. 6. 2 *Cor.* v. 21. He hath as certainly and really anſwered the juſtice of God, for them, as if he himſelf, the ſinner, ſhould at that inſtant be caſt into hell, he could do.

2.) They hearken to the voice of Chriſt calling them to him with their burden; *Come unto me ye that are weary and heavy laden,* come with your burdens, come, poor ſoul, with thy guilt of ſin, why what to do? why, this is mine ſaith Chriſt, this agreement I made with my father, that I ſhould come, and take thy ſins, and bear them away, they were my lot. Give me thy burden, give me all thy ſins; thou knoweſt not what to do with them, I know how to diſpoſe of them well enough, ſo that God ſhall be glorified and thy ſoul delivered. Hereupon,

3.) They lay down their ſins at the croſs of Chriſt, upon his ſhoulders; this is faith's great and bold venture upon the grace, faithfulneſs, and truth of God. To ſtand by the croſs and ſay, ah! He *is bruiſed for my ſins, and wounded for my tranſgreſſions, and the chaſtiſement of my peace is upon him.* He is thus made ſin for me. Here I give up my ſins to him that is able to bear them, to undergo them. He requires it of my hands, that I ſhould be content that he ſhould undertake for them, and that I heartily conſent unto. This is every day's work. I know not how any peace can be maintained without it. If it be the work of ſouls to receive Chriſt, as made ſin for us, we muſt receive him, as one that takes our ſins upon him. Not as though he died any more, or ſuffered any more, but as the faith of the Saints of old, made that preſent and done before their eyes, not yet come to paſs, *Heb.* xi. 1. ſo faith now, makes that preſent, which was accompliſhed and paſt many generations ago. This it is to know Chriſt crucified.

4.) Having thus by faith given up their ſins to Chriſt, and ſeen God laying them all on him, they draw nigh, and take from him, that righteouſneſs which he hath wrought out for them; ſo fulfilling the whole of that of the apoſtle, 2 *Cor.* v. 21. *He was made ſin for us, that we might become the righteouſneſs of God in him.* They conſider him tendering himſelf and his righteouſneſs, to be their righteouſneſs before God, they take it, and accept of it, and compleat this bleſſed bartering and exchange of faith. Anger, curſe, wrath, death, ſin as to its guilt, he took it all away; with him we leave whatever of this nature belongs to us, and from him we receive, love, life, righteouſneſs and peace.

But it may be ſaid, Surely this courſe of procedure can never be acceptable to Jeſus Chriſt, What? ſhall we daily come to him, with our filth, our guilt, our ſins? may he not; will he not bid us keep them to our ſelves, they are our own; ſhall we be always giving ſins, and taking righteouſneſs?

There is not any thing that Jeſus Chriſt is more delighted with, than that his Saints ſhould always hold communion with him, as to this buſineſs of giving and receiving. For,

(1. This exceedingly honours him, and gives him the glory that is his due; many indeed cry, Lord, Lord, and make mention of him, but honour him not at all. How ſo? They take his work out of his hands, and aſcribe it unto other things, their repentance, their duties, ſhall bear their iniquities. They do not ſay ſo, but they do ſo. The commutation they make, if they make any, it is with themſelves. All their bartering about ſin, is in

and

and with their own ſouls. The work that Chriſt came to do in the world, was to bear our iniquities, and lay down his life a ranſom for our ſins. The cup he had to drink of, was filled with our ſins, as to the puniſhment due to them. What greater diſhonour then can be done to the Lord Jeſus, than to aſcribe this work to any thing elſe, to think to get rid of our ſins any other way, or means? Herein, then I ſay, is Chriſt honoured indeed, when we go to him with our ſins, by faith, and ſay unto him, Lord, this is thy work, this is that for which thou cameſt into the world, this is that thou haſt undertaken to do; thou calleſt for my burthen, which is too heavy for me to bear, take it, bleſſed redeemer, thou tendereſt thy righteouſneſs, that is my portion. Then is Chriſt honoured, then is the glory of mediation aſcribed to him, when we walk with him in this communion.

(2. This exceedingly endears the ſouls of the Saints to him, and conſtrains them to put a due valuation upon him, his love, his righteouſneſs and grace. When they find, and have the daily uſe of it, then they do it. Who would not love him? I have been with the Lord Jeſus, may the poor ſoul ſay, I have left my ſins, my burthen with him, and he hath given me his righteouſneſs, wherewith I am going with boldneſs to God. I was dead, and am alive, for he died for me; I was curſed, and am bleſſed, for he was made a curſe for me; I was troubled, but have peace, for the chaſtiſement of my peace was upon him; I knew not what to do, nor whither to cauſe my ſorrow to go; by him have I received joy unſpeakable and glorious, if I do not love him, delight in him, obey him, live to him, die for him, I am worſe than the devils in hell. Now the great aim of Chriſt in the world, is to have an high place and eſteem in the hearts of his people, to have there, as he hath in himſelf, the preheminence in all things; not to be juſtled up and down among other things; to be all, and in all. And thus are the Saints of God prepared to eſteem him, upon the engaging themſelves to this communion with him.

Yea, but you will ſay, if this be ſo, what need we to repent, or amend our ways, it is but going to Chriſt by faith, making this exchange with him, and ſo we may ſin that grace may abound?

I judge no man's perſon, but this I muſt needs ſay, that I do not underſtand, how a man that makes this objection in cold blood, not under a temptation or accidental darkneſs, can have any true or real acquaintance with Jeſus Chriſt. However, this I am certain of, that this communion in its ſelf, produces quite other effects, than thoſe ſuppoſed. For,

(1.) For repentance; it is, I ſuppoſe, a goſpel-repentance that is intended. For a legal, bondage repentance, full of dread, amazement, terror, ſelf-love, aſtoniſhment at the preſence of God, I confeſs this communion takes it away, prevents it, caſts it out, with its bondage and fear, but for goſpel-repentance, whoſe nature conſiſts in godly ſorrow for ſin, with its relinquiſhment, proceeding from faith, love, and abhorrence of ſin, on accounts of father, ſon, and ſpirit, both law, and love, that this ſhould be hindred by this communion, is not poſſible. I told you that the foundation of this communion, is laid in a deep, ſerious, daily conſideration of ſin, its guilt, vileneſs and abomination, and our own vileneſs on that account. That a ſenſe hereof is to be kept alive in and upon the heart of every one, that will enjoy this communion with Chriſt, without it Chriſt is of no value, nor eſteem to him. Now is it poſſible, that a man ſhould daily fill his heart with the thoughts of the vileneſs of ſin, on all conſiderations whatever, of law, love, grace, Goſpel, life and death, and be filled with ſelf-abhorrency on this account, and yet be a ſtranger to godly ſorrow? Here is the miſtake, the foundation of this communion is laid in that, which they ſuppoſe it overthrows.

(2.) But what ſhall we ſay for obedience? If Chriſt be ſo glorified and honoured by taking our ſins, the more we bring to him, the more will he be glorified. A man could not ſuppoſe that this objection would be made, but that the Holy Ghoſt, who knows what is in man, and his heart, hath made it for them, and in their name, *Rom.* vi. 1, 2, 3. The very ſame doctrine that I have inſiſted on, being delivered, *Chap.* v. 18, 19, 20. The ſame objection is made to it; and for thoſe who think it may have any weight, I refer them to the anſwer given in that *chapter* by the apoſtle, as alſo to what was ſaid before to the neceſſity of our obedience, notwithſtanding the imputation of the righteouſneſs of Chriſt.

But you will ſay, How ſhould we addreſs our ſelves to the performance of this duty? What path are we to walk in?

Faith exerciſes it's ſelf in it eſpecially three ways.

[1.] In meditation. The heart goes over in its own thoughts the part above inſiſted on, ſometimes ſeverally, ſometimes jointly, ſometimes fixing primarily on one thing, ſometimes on another, and ſometimes going over the whole. At one time perhaps the ſoul is moſt upon conſideration of its own ſinfulneſs, and filling it ſelf with ſhame, and ſelf-abhorrency on that account; ſometimes it is filled with the thoughts of the righteouſneſs of Chriſt, and with joy unſpeakable, and glorious on that account, eſpecially on great occaſions, when grieved and burthened by negligence, or eruption of corruption, then the ſoul goes over the whole work, and ſo drives things to an iſſue with God, and takes up the peace that Chriſt hath wrought out for him.

[2.] In conſidering and inquiring into the promiſes of the Goſpel, which hold out all theſe things; the excellency, fulneſs, and ſuitableneſs of the righteouſneſs of Chriſt, the rejection of all falſe righteouſneſs, and the commutation made in the love of God, which was formerly inſiſted on.

[3.] In prayer, herein do their ſouls go through this work day by day. And this communion have all the ſaints with the Lord Jeſus, as to their acceptation with God, which was the firſt thing propoſed to conſideration.

CHAP.

CHAP IX.

Of communion with Chriſt in holineſs. The ſeveral acts aſcribed unto the Lord Chriſt herein. 1. His interceſſion. 2. Sending of the Spirit. 3. Beſtows habitual grace; what that is, and wherein it conſiſts. This purchaſed by Chriſt, beſtowed by him. Of actual grace. How the Saints hold communion with Chriſt in theſe things, manifeſted in ſundry particulars.

OUR communion with the Lord Jeſus, as to that grace of ſanctification, and purification, whereof we have made mention in the ſeveral diſtinctions, and degrees thereof formerly, is next, to be conſidered.

And herein the former method muſt be obſerved; and we muſt ſhew,

1. What are the peculiar actings of the Lord Chriſt as to this communion. And,

2. What is the duty of the Saints herein; the ſum is, how we hold communion with Chriſt in holineſs, as well as in righteouſneſs, and that very briefly.

1. There are ſeveral acts aſcribed unto the Lord Jeſus in reference to this particular. As,

(1.) His interceding with the father, by virtue of his oblation in the behalf of his, that he would beſtow the Holy Spirit on them. Here I chooſe to enter, becauſe, of the oblation of Chriſt itſelf I have ſpoken before. Otherwiſe every thing is to be run up to that head, that ſource and ſpring. There lies the foundation of all ſpiritual mercies whatever, as afterwards alſo ſhall be manifeſted. Now the Spirit, as unto us, a Spirit of grace, holineſs, and conſolation, is of the purchaſe of Chriſt. It is upon the matter, the great promiſe of the new covenant, Ezek. xi. 19. *I will put a new Spirit within you*; So alſo, *Chap.* xxxvi. *v.* 27. *Jerem.* xxxii. 39, 40. and in ſundry other places, whereof afterwards. Chriſt is the mediator and ſurety of this new covenant, *Heb.* vii. 22. Jeſus was made *ſurety of a better teſtament*, or rather covenant. A teſtament needs no ſurety. He is the undertaker on the part of God and man alſo. Of man to give ſatisfaction; of God to beſtow the whole grace of the promiſe, as, *Chap.* ix. 15. *For this cauſe he is the mediator of the new teſtament, that by means of death, for the redemption of tranſgreſſions that were under the firſt teſtament, they which are called, might receive the promiſe of eternal inheritance.* He both ſatisfied for ſin, and procured the promiſe. He procures all the love and kindneſs, which are the fruits of the covenant; being himſelf the original promiſe thereof, *Gen.* iii. 16. The whole being ſo *ordered in all things, and made ſure*, 2 Sam. xxiii. 5. that the reſidue of its effects, ſhould all be derived from him, depend upon him, and be procured by him, *That he in all things might have the preheminence*, Col. i. 19. according to the compact and agreement made with him, *Iſa.* liii. 12. They are all the purchaſe of his blood, and therefor the Spirit alſo, as promiſed in that covenant, 1 *Cor.* i. 20. Now the whole fruit and purchaſe of his death, is made out from the father upon his interceſſion. This, *Joh.* xiv. 16, 17, 18. he promiſeth his diſciples, that he will purſue the work which he hath in hand in their behalf, and intercede with the father for the Spirit, as a fruit of his purchaſe. Therefore he tells them, that he will not pray the father for his love unto them, becauſe the eternal love of the father, is not the fruit, but the fountain of his purchaſe, but the Spirit that is a fruit, that, ſaid he, I will pray the father for, *&c.* And what Chriſt asketh the father as mediator, to beſtow on us, that is part of his purchaſe (*a*), being promiſed unto him upon his undertaking to do the will of God. And this is the firſt thing that is to be conſidered in the Lord Jeſus, as to the communication of the Spirit of ſanctification and purification; the firſt thing to be conſidered in this our communion with him. He intercedes with his father, that he may be beſtowed on us, as a fruit of his death and bloodſhed in our behalf. This is the relation of the Spirit of holineſs, as beſtowed on us, unto the mediation of Chriſt. He is the great (*b*) foundation of the covenant of grace; being himſelf everlaſtingly deſtinated, and freely given to make a purchaſe of all the good things thereof. Receiving according to promiſe the Holy Ghoſt, *Acts* ii. 33. he ſheds him abroad on his own. This faith conſiders, fixes on, dwells upon. For,

(2.) His prayer being granted, as the father always hears him (*c*), he actually ſends his Spirit into the hearts of his ſaints, there to dwell in his ſtead, and to do all things for them, and in them, which he himſelf hath to do. This ſecondly is the Lord Chriſt by faith to be eyed in, and that not only in reſpect of the firſt enduing of our hearts with his Holy Spirit, but alſo of the continual ſupplies of it, drawing forth, and exciting more effectual operations and actings of that indwelling Spirit (*d*). Hence, though *Joh.* xiv. 16. he ſays, the father will give them the comforter, becauſe the original and ſovereign diſpenſation is in his hand, and it is by him made out upon the interceſſion of Chriſt, yet not being beſtowed immediately on us, but as it were given into the hand of Chriſt for us, he affirms, that as to actual collation or beſtowing, he ſends him himſelf, *Chap.* xv. 26. *I will ſend the comforter to you* from the father. He receives him from his father, and actually ſends him unto his ſaints. So, *Chap.* xvi. 7. *I will ſend him*, and *v.* 14, 15. he manifeſts how he will ſend him, he will furniſh him with that which is his, to beſtow upon them, *he ſhall take of mine* (of that which is properly and peculiarly ſo, mine as mediator, the fruit of my life and death unto holineſs) and give it unto you. But of theſe things more afterwards. This then is the ſecond thing that the Lord Chriſt doth, and which is to be eyed in him, he ſends his *Holy Spirit into our hearts* (*e*), which is the efficient cauſe of all holineſs and ſanctification, quickning, enlightning, purifying the ſouls of his ſaints. How our union with him, with all the benefits thereon depending, floweth from this his communication of the Spirit unto us, to abide with us, and to dwell in us, I have at large elſewhere declared (*f*),

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(*a*) Pſal. ii. 8. Iſa. liii. 12. Pſal. xl. 8, 9, 10, 11, 12. (*b*) Gen. iii. 15. Iſa. xlii. 6. xlix. 8. Dan. ix. 24. (*c*) Joh. xi. 42. (*d*) Vicariam navare operam, *Tertull.* Prov. i. 23. (*e*) Titus iii. 6. (*f*) Saints perſeverance, *cap.* 8. *p.* 189.

where alſo this whole matter is more fully opened. And this is to be conſidered in him by faith, in reference to the Spirit its ſelf.

(3.) There is that, which we call habitual grace, that is, the fruits of the Spirit. *The Spirit which is born of the Spirit*, Joh. iii. 6. That which is born of, or produced by the Holy Ghoſt, in the heart or ſoul of a man when he is regenerate, that which makes him ſo, is ſpirit; in oppoſition to the fleſh, or that enmity which is in us by nature againſt God (*a*). It is, faith, love, joy, hope, and the reſt of the graces of the Goſpel, in their root or common principle.

Concerning which, theſe two things are to be obſerved.

[1.] That though many particular graces are mentioned, yet there are not different habits or qualities in us; not ſeveral or diſtinct principles, to anſwer them; but only the ſame habit or ſpiritual principle, putting forth it ſelf in various operations, or ways of working, according to the variety of the objects which it goeth forth unto, is their common principle (*b*). So that it is called and diſtinguiſhed as above, rather in reſpect of actual exerciſe, with relation to its objects, than habitual inherence, it being one root, which hath theſe many branches.

[2.] This is that which I intend by this habit of grace. A (*c*) new gracious ſpiritual (*d*) life, or principle, (*e*) created, and (*f*) beſtowed on the ſoul, whereby it is (*g*) changed in all its faculties and affections, fitted, and enabled to go forth, in the way of obedience, unto every divine object, that is propoſed unto it, according to the mind of God. For inſtance; the mind can diſcern of (*h*) ſpiritual things in a ſpiritual manner, and therein it is light, illumination. The whole ſoul cloſeth with Chriſt, as held forth in the promiſes of the Goſpel for righteouſneſs and ſalvation, that is faith, which being the main and principal work of it, it often gives denomination unto the whole. So when it reſts in God, in Chriſt, with delight, deſire, and complacency, it is called love, being indeed the principle ſuiting all the faculties of our ſouls for ſpiritual and living operations, according to their natural uſe. Now it differs,

1.) From the Spirit dwelling in the ſaints; for it is a created quality. The Spirit dwells in us as a free agent in an holy habitation. This grace as a quality, remains in us, as in its own proper ſubject, that hath not any ſubſiſtence but therein, and is capable of being intended or reſtrained under great variety of degrees.

2.) From actual grace which is tranſient, this making its reſidence in the ſoul. (*i*) Actual grace is an elapſe of divine influence and aſſiſtance, working in and by the ſoul, any ſpiritual act or duty whatſoever, without any pre-exiſtence unto that act or continuance after it, *God working in us, both to will and to do*. But this habitual grace is always reſident in us, cauſing the ſoul to be a meet principle for all thoſe holy and ſpiritual operations, which by actual grace are to be performed. And,

3.) It is capable of augmentation and diminution, as was ſaid. In ſome it is more large and more effectual than in others; yea in ſome perſons more at one time than another. Hence are thoſe dyings, decays, ruins, re-

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(*a*) Gal. v. 17. (*b*) 2 Cor. v. 17. (*c*) 2 Cor. v. 17. Ezek. xi. 19. xviii. 31. xxxvi. 26. Gal. vi. 15. Epheſ. ii. 15. v. 24. Col. iii. 10. 1 Pet. ii. 2. Joh. iii. 6. (*d*) Col. iii. 3, 4. Epheſ. ii. 1, 5. Rom. viii. 11. Joh. v. 21. chap. vi. 63. (*e*) Pſal. li. 10. Epheſ. ii. 10. chap. iv. 24. Col. iii. 10. 2 Cor. v. 17. (*f*) 2 Cor. iii. 6. 2 Cor. iv. 6. Act. v. 31. Luk. i. 79. Joh. iv. 14. Joh. iii. 27. 1 Cor. ii. 12. Epheſ. iv. 7. Phil. i. 29. (*g*) Acts xxvi. 18. Epheſ. v. 8. 2 Cor. v. 15. Joh. v. 24. (*h*) 1 Cor. ii. 12. Epheſ. i. 18. 2 Cor. iii. 18. & iv. 6. (*i*) 2 Cor. iii. 5. Pſal. cxix. 36. Phil. ii. 13.

coveries, complaints, and rejoicings, whereof ſo frequent mention is made in the ſcripture (*a*).

Theſe things being premiſed, as to the nature of it, let us now conſider what we are to eye in the Lord Jeſus, in reference hereunto, to make an entrance into our communion with him therein, as things by him, or on his part performed.

(1. As I ſaid of the Spirit, ſo in the firſt place I ſay of this, it is of the purchaſe of Chriſt, and is ſo to be looked on. *It is given unto us, for his ſake to believe on him,* Phil. i. 29. The Lord, on the behalf of Chriſt (*b*), for his ſake, becauſe it is purchaſed, and procured by him for us, beſtows faith, and by the ſame rule all grace upon us. *We are bleſſed with all ſpiritual bleſſings in heavenly places in him,* Eph. i. 3. *In him,* that is, in and through his mediation for us (*c*). His oblation and interceſſion lie at the bottom of this diſpenſation. Were not grace by them procured, it would never by any one ſoul be enjoyed. All grace is from this fountain (*d*). In our receiving it from Chriſt, we muſt ſtill conſider what it will coſt him; want of this weakens faith in its proper workings. His whole interceſſion is founded on his oblation, 1 *Joh.* ii. 1, 2. What he purchaſed by his death, that, nor more, nor leſs as hath been often ſaid, he intercedeth may be beſtowed. And he prays that all his ſaints may have this grace whereof we ſpeak, *Joh.* xvii. 17. Did we continually conſider all grace as the fruit of the purchaſe of Chriſt, it would be an exceeding endearment on our ſpirits. Nor can we without this conſideration, according to the tenour of the Goſpel, aſk or expect any grace. It is no prejudice to the free grace of the father, to look on any thing as the purchaſe of the ſon, it was from that grace, that he made that purchaſe. And in the receiving of grace from God, we have not communion with Chriſt, who is yet the treaſury and ſtore-houſe of it; unleſs we look upon it as his purchaſe. He hath obtained that we ſhould be ſanctified throughout, have life in us, be humble, holy, believing, dividing the ſpoil with the mighty, by deſtroying the works of the devil in us (*e*).

(2. The Lord Chriſt doth actually communicate this grace unto his Saints, and beſtows it on them. *Of his fulneſs we have all received, and grace for grace,* Joh. i. 16. For,

[1. The father actually inveſts him with all the grace, whereof by compact and agreement, he hath made a purchaſe (as he received the promiſe of the Spirit) which is all that is of uſe for the bringing his many ſons to glory. *It pleaſed the father, that in him all fulneſs ſhould dwell,* Col. i. 17. That he ſhould be inveſted with a fulneſs of that grace, which is needful for his people. This himſelf calls the *power of giving eternal life to his elect,* Joh. xvii. 2. Which power is not only his ability to do it, but alſo his right to do it. Hence this delivering of all things unto him by his father, he lays as the bottom of his inviting ſinners unto him for refreſhment. *All things are delivered unto me of my father,* Matth. xi. 37. *Come unto me all that labour and are heavy laden, and I will give you reſt,* v. 28. This being the covenant of the father with him, and his promiſe unto him, that upon the making his ſoul an offering for ſin, *He ſhould ſee his ſeed, and the pleaſure of the Lord ſhould proſper in his hand,* Iſa. liii. 10. and in the verſes following, the pouring out of his ſoul unto death, and bearing the ſins

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(*a*) Cant. v. 2. Rev. i. 5. iii. 2, 3, 4, 17, 18, 19. Hoſ. xiv. 4. Pſal. ii. &c. (*b*) Ὑπὲρ Χριστοῦ. (*c*) 1 Joh. ii. 1, 2. (*d*) Rom. viii. 32. (*e*) Epheſ. v. 25, 26, 27. Tit. ii. 14. Rom. vi. 4.

of many, is laid as the bottom and procuring cauſe of theſe things. *Firſt*, of juſtification, *By his knowledge he ſhall juſtify many.* *Secondly*, of ſanctification; in deſtroying the works of the devil, *v.* 11, 12. Thus comes our merciful high prieſt to be the great poſſeſſor of all grace, that he may give out to us according to his own pleaſure; quickning whom he will. He hath it in him really as our head, in that he received not that ſpirit by meaſure, *Joh.* iii. 34. which is the bond of union between him and us, 1 *Cor.* vi. 17. whereby holding him the head, we are filled with his fulneſs, *Epheſ.* i. 22, 23. *Col.* ii. 19. he hath it as a common perſon intruſted with it on our behalf, *Rom.* v. 14, 15, 16, 17. *The laſt* Adam *is made unto us a quickning ſpirit*, 1 Cor. xv. 45. He is alſo a treaſury of this grace in a moral and law ſenſe; not only as it pleaſed the father, that all *fulneſs ſhould dwell in him*, Col. i. 19. but alſo becauſe in his mediation, as hath been declared, is founded the whole diſpenſation of grace.

[2. Being thus actually veſted with this power, privilege, and fulneſs, he deſigns the Spirit to take of this fulneſs, and to give it unto us. *He ſhall take of mine and ſhew it unto you*, Joh. xvi. 15. The Spirit takes of that fulneſs that is in Chriſt, and in the name of the Lord Jeſus, beſtows it actually on them, for whoſe ſanctification he is ſent. Concerning the manner and almighty efficacy of the Spirit of grace, whereby this is done (I mean, this actual collation of grace upon his peculiar ones) more will be ſpoken afterwards.

[3. For actual grace, or that influence of power, whereby the Saints are enabled to perform particular duties according to the mind of God, there is not any need of further enlargement about it. What concerns our communion with the Lord Chriſt therein, holds proportion with what was ſpoken before.

There remaineth only one thing more to be obſerved concerning thoſe things, whereof mention hath been made, and I proceed to the way whereby we carry on communion with the Lord Jeſus in all theſe. And that is, that theſe things may be conſidered two ways.

1.] In reſpect of their firſt collation or beſtowing on the ſoul.

2.] In reſpect of their continuance and increaſe, as unto the degrees of them.

In the *firſt* ſenſe, as to the real communicating of the Spirit of grace unto the ſoul, ſo raiſing it from death unto life, the Saints have no kind of communion with Chriſt therein, but only what conſiſts in a paſſive reception of that life giving, quickening Spirit and power. They are but as the dead bones in the prophet, the wind blows on them, and they live, as *Lazarus* in the grave; Chriſt calls and they come forth; the call being accompanied with life, and power. This then is not that whereof particularly I ſpeak. But it is the *ſecond* in reſpect of further efficacy of the Spirit, and increaſe of grace, both habitual and actual, whereby we become more holy, and to be more powerful in walking with God, have more fruit in obedience, and ſucceſs againſt temptations, And in this,

2. They hold communion with the Lord Chriſt, and wherein and how they do it, ſhall now be declared.

They continually eye the Lord Jeſus as the great *Joſeph*, that hath the diſpoſal of all the granaries of the kingdom of heaven, committed unto him; as one in whom it hath pleaſed the father to gather all things unto an head, *Epheſ.* i. 10. that from him all things might be diſpenſed unto them. All treaſures, all fulneſs, the Spirit not by meaſure, are in him. And this fulneſs in this *Joſeph*, in reference to their condition, they eye in theſe three particulars.

(1.) In the preparation unto the diſpenſation mentioned, in the expiating, purging, purifying efficacy of his blood; it was a ſacrifice not only of attonement as offered, but alſo of purification, as poured out. This the apoſtle eminently ſets forth, Heb. ix. 13, 14. *For if the blood of bulls and goats, and the aſhes of an heifer, ſprinkling the unclean ſanctifieth to the purifying of the fleſh, how much more ſhall the blood of Chriſt, who through the eternal Spirit offered himſelf without ſpot unto God, purge your conſciences from dead works, that you may ſerve the living God?* This blood of his is that which anſwers all typical inſtitutions, for carnal purification, and therefore hath a ſpiritually purifying, cleanſing, ſanctifying virtue in it ſelf, as offered and poured out. Hence it is called *a fountain for ſin and for uncleanneſs*, Zech. xiii. 1. that is, for their waſhing and taking away. A fountain opened, ready prepared, virtuous, efficacious in its ſelf, before any be put into it, becauſe poured out, inſtituted, appointed to that purpoſe. The Saints ſee that in themſelves they are ſtill exceedingly defiled, and indeed to have a ſight of the defilements of ſin, is a more ſpiritual diſcovery, than to have only a ſenſe of the guilt of ſin. This follows every conviction, and is commenſurate unto it; that uſually only ſuch as reveal the purity and holineſs of God, and all his ways. Hereupon they cry with ſhame within themſelves, unclean, unclean, unclean in their natures, unclean in their perſons, unclean in their converſations. All rolled in the blood of their defilements (*a*), their hearts being by nature a very ſink, and their lives a dunghil. They know alſo, that no unclean thing ſhall enter into the kingdom of God, or have place in the new *Jeruſalem* (*b*), that God is of purer eyes than to behold iniquity. They cannot endure to look on themſelves, and how ſhall they dare to appear in his preſence? What remedies ſhall they now uſe? *Though they waſh themſelves with Nitre, and take them much ſoap, yet their iniquity will continue marked*, Jerem. ii. 22. Wherewith then ſhall they come before the Lord? For the removal of this, I ſay, they look in the firſt place to the purifying virtue of the blood of Chriſt, which is able to *cleanſe them from all their ſins*, 1 Joh. i. 7. Being the ſpring from whence floweth all the purifying virtue, which in the iſſue will take away all their ſpots and ſtains; *Make them holy and without blemiſh, and in the end, preſent them glorious unto himſelf*, Eph. v. 26, 27. This they dwell upon with thoughts of faith; they roll it in their minds and ſpirits. Here faith obtains new life, new vigour, when a ſenſe of vileneſs hath even overwhelmed it. Here is a fountain opened; draw nigh and ſee its beauty, purity, efficacy. Here is a foundation laid of that work, whoſe accompliſhment we long for. One moment's communion with Chriſt by faith herein, is more effectual to the purging of the ſoul, to the increaſing of grace, than the utmoſt ſelf endeavours of a thouſand ages.

(2.) They eye the blood of Chriſt, as the blood of ſprinkling. Coming *to Jeſus the mediator of the new covenant*, they come to the *blood of ſprinkling*, Heb. xii. 24 (*c*). The eying of the blood of Chriſt as *ſhed*, *will* not of its ſelf take away pollution. There is not only Αἱματεκχυσία, a *ſhedding of blood*, without which, there is no remiſſion, *Heb.* ix. 22. but

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(*a*) Ezek. xvi. 4, 6, &c. Joh. iii. 3, 5. (*b*) Πᾶν κοινοῦν. Rev. xxi. 27. Heb. i. 13. (*c*) Αἷμα ῥαντισμοῦ.

there is alſo αἵματος ῥαντισμὸς, *a ſprinkling of blood*, without which there is no actual purification. This the apoſtle largely deſcribes, *Heb.* ix. *When* Moſes, ſaith he, *had ſpoken every precept to the people according to the law, he took the blood of calves and of goats, with water, and ſcarlet wooll, and hyſſop, and ſprinkled both the book and all the people, ſaying, This is the blood of the teſtament which God hath enjoined unto you; moreover, he ſprinkled with blood, both the tabernacle, and all the veſſels of the miniſtry; and almoſt all things are by the law purged with blood; it was therefore neceſſary that the patterns of the things in the heavens, ſhould be purified with theſe, but the heavenly things themſelves, with better ſacrifices than theſe*, v. 19, 20, 21, 22, 23. He had formerly compared the blood of Chriſt, to the blood of ſacrifices, as offered in reſpect of the impetration and the purchaſe it made; now he doth it unto that blood, as ſprinkled, in reſpect of its application unto purification and holineſs. And he tells us how this ſprinkling was performed, it was by dipping hyſſop in the blood of the ſacrifice, and ſo daſhing it out upon the things and perſons to be purified. As the inſtitution alſo was with the paſchal lamb, *Exod.* xii. 12. Hence *David* in a ſenſe of the pollution of ſin, prays, that he may be purged with hyſſop, *Pſal.* li. 7. For that this peculiarly reſpected the uncleanneſs and defilement of ſin, is evident, becauſe there is no mention made in the inſtitution of any ſacrifice, after that of the lamb before mentioned, of ſprinkling blood with hyſſop, but only in thoſe which reſpected purification of uncleanneſs. As in the caſe of leproſy, *Levit.* xiv. 6. and all other defilements, *Numb.* xix. 18. which latter indeed, is not of blood but of the water of ſeparation, this alſo being eminently typical of the blood of Chriſt, which is the fountain for ſeparation for uncleanneſs, *Zech.* xiii. 1. Now this branch of hyſſop, wherein the blood of purification was prepared for the ſprinkling of the unclean, is, unto us the free promiſes of Chriſt. The cleanſing virtue of the blood of Chriſt lies in the promiſes, as the blood of ſacrifices in the hyſſop, ready to paſs out unto them that draw nigh thereunto. Therefore the apoſtle argueth from receiving of the promiſes unto univerſal holineſs and purity. *Having therefore theſe promiſes, dearly beloved, let us cleanſe our ſelves from all filthineſs of fleſh and Spirit, perfecting holineſs in the fear of the Lord*, 2 Cor. vii. 1. This then the Saints do; they eye the blood of Chriſt as it is in the promiſe, ready to iſſue out upon the ſoul for the purification thereof, and thence is purging and cleanſing virtue to be communicated unto them, and by the blood of Chriſt are they to be purged from all their ſins, *Joh.* i. 7. Thus far as it were, this purifying blood thus prepared and made ready is at ſome diſtance to the ſoul. Though it be ſhed to this purpoſe, that it might purge, cleanſe, and ſanctify, though it be taken up with the bunch of hyſſop in the promiſes, yet the ſoul may not partake of it; wherefore,

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CHAP.

CHAP. X.

Of communion with Chriſt in privileges, of adoption; the nature of it; the conſequents of it; peculiar privileges attending it; liberty, title, boldneſs, affliction, communion with Chriſt hereby.

THE *third* thing wherein we have communion with Chriſt is grace of privilege before God, I mean as the third head of purchaſed grace. The privileges we enjoy by Chriſt, are great and innumerable. To inſiſt on them in particular, were work for a man's whole life, not a deſign to be wraped up in a few ſheets. I ſhall take a view of them only in the head, the ſpring and fountain whence they all ariſe and flow. This is our adoption. *Beloved, now we are the ſons of God*, 1 Joh. iii. 2. This is our great and fountain privilege. Whence is it that we are ſo? It is from the love of the father, *v.* 1. *Behold, what love the father hath given unto us, that we ſhould be called the ſons of God!* But by whom immediately do we receive this honour? *As many as believe on Chriſt, he gives them this power to become the ſons of God*, Joh i. 12. Himſelf was appointed to be the firſt born among many brethren, *Rom.* viii. 29. and his taking us to be brethren, Heb. ii. 11. makes us become the children of God. Now that God is our father, by being the father of Chriſt, and we his children, by being the brethren of Chriſt, being the head and ſum of all the honour, privilege, right, and title we have, let us a little conſider the nature of that act, whereby we are inveſted with this ſtate and title; namely, our adoption.

Now adoption is the authoritative tranſlation of a believer by Jeſus Chriſt, from the family of the world and ſatan, into the family of God, with is inveſtiture in all the privileges, and advantages of that family.

To the compleat adoption of any perſon, theſe five things are required.

1. That he be actually, and of his own right, of another family, than that whereunto he is adopted. He muſt be the ſon of one family or other in his own right, as all perſons are.

2. That there be a family unto which of himſelf he hath no right, whereinto he is to be grafted. If a man comes into a family upon a perſonal right, though originally at never ſo great a diſtance, that man is not adopted. If a man of a moſt remote conſanguinity, do come into the inheritance of any family by the death of the nearer heirs, though his right before were little better than nothing, yet he is a born ſon of that

family, he is not adopted. He is not to have the plea of the moſt remote poſſibility of ſucceſſion.

3. That there be an authoritative legal tranſlation of him, by ſome that have power thereunto, from one family into another. It was not by the law of old, in the power of particular perſons, to adopt when, and whom they would. It was to be done by the authority of the ſovereign power.

4. That the adopted perſon be freed from all the obligations that be upon him unto the family, from whence he is tranſlated, otherwiſe he can be no way uſeful, or ſerviceable unto the family, whereinto he is engrafted, he cannot ſerve two maſters, much leſs two fathers.

5. That by virtue of his adoption, he be inveſted in all the rights, privileges, advantages, and title to the whole inheritance of the family into which he is adopted, in as full and ample manner, as if he had been born a ſon therein.

Now all theſe things and circumſtances do concur, and are found in the adoption of believers.

1. They are by their own original right of another family, than that whereinto they are adopted. They are by nature the children of wrath, *Eph.* ii. 3. ſons of wrath, of that family whoſe inheritance is wrath; called *the power of darkneſs*, Col. i. 13. For from thence doth God *tranſlate them into the kingdom of his dear ſon.* This is the family of the world and of ſatan, of which by nature believers are. Whatever is to be inherited in that family; as wrath, curſe, death, hell, they have a right thereunto, neither can they of themſelves, or by themſelves get free of this family, a ſtrong man armed, keeps them in ſubjection. Their natural eſtate is a family condition, attended with all circumſtances of a family; family duties and ſervices; rights and titles; relations and obſervances. They are of the black family of ſin, and ſatan.

2. There is another family whereinto they are to be tranſlated, and whereunto of themſelves, they have neither right nor title. This is that family in heaven and earth, which is called after the name of Chriſt, *Eph.* iii. 15. The great family of God, God hath an houſe, and family for his children, of whom, ſome he maintains on the riches of his grace, and ſome he entertains with the fulneſs of his glory. This is that houſe whereof the Lord Chriſt is the great diſpenſer, it having pleaſed the father *to gather in one all things in him, both which are in heaven, and which are in earth, even in him*, Epheſ. i. 10. Herein live all the ſons and daughters of God, ſpending largely on the riches of his grace. Unto this family of themſelves they have no right, nor title, they are wholly alienated from it, *Eph.* ii. 12. and can lay no claim to any thing in it. God driving fallen *Adam* out of the garden, and ſhutting up all ways of return with a flaming ſword, ready to cut him off, if he ſhould attempt it; abundantly declares that he, and all in him, had loſt all right of approaching unto God, in any family relation. Corrupted, curſed nature is not veſted with the leaſt right to any thing of God, therefore they have an authoritative tranſlation from one of theſe families to another. It is not done in a private underhand way, but in the way of authority, Joh. i. 12. *To as many as receiveth him, he gave power to become the ſons of God*, power or authority. This inveſting them with the power, excellency, and right of the ſons of God, is a forenſical act, and hath a legal proceeding in it. It is called the *making*

us meet for the inheritance of the ſaints in light, Col. i. 12. A judicial exalting us into memberſhip in that family, where God is the father, Chriſt the elder brother, all ſaints and angels brethren, and fellow children, and the inheritance a crown immortal and incorruptible, that fades not away (*a*).

Now this authoritative tranſlation of believers from one family into another, conſiſteth of theſe two parts.

(1.) An effectual proclamation and declaration of ſuch a perſons immunity from all obligations to the former family, to which by nature he was related; and this declaration hath a threefold object.

[1.] Angels, it is declared unto them, they are the ſons of God. They are the ſons of God, and ſo of the family whereunto the adopted perſon is to be admitted, and therefore it concerns them to know, who are inveſted with the rights of that family, that they may diſcharge their duty towards them; unto them then it is declared, that believers are freed from the family of ſin, and hell, to become fellow ſons, and ſervants with them (*b*). And this is done two ways,

1.) Generally by the doctrine of the Goſpel, Eph. iii. 10. *Unto the principalities, and powers in heavenly places is made known by the church, the manifold wiſdom of God.* By the church is this wiſdom made known to the Angels, either as the doctrine of the Goſpel is delivered unto it, or as it is gathered thereby. And what is this wiſdom of God, that is thus made known to principalities and powers? It is that the gentiles ſhould be fellow-heirs, and of the ſame body with us, *v.* 6. The myſtery of adopting ſinners of the gentiles, taking them from their ſlavery in the family of the world, that they might have a right of heirſhip, becoming ſons in the family of God, is this wiſdom thus made known. And how was it primitively made known? It was *revealed by the Spirit unto the prophets and apoſtles*, v. 5.

2.) In particular by immediate revelation. When any particular ſoul is freed from the family of this world, it is revealed to the angels, *There is joy in the preſence of the angels of God*, that is, among the angels, and by them, *Over one ſinner that repenteth*, Luke xv. 10. Now the angels cannot of themſelves abſolutely know the true repentance of a ſinner in it ſelf. It is a work wrought in that Cabinet, which none hath a key unto but Jeſus Chriſt, by him it is revealed to the angels, when the peculiar care, and charge of ſuch an one is committed to them. Theſe things have their tranſaction before the angels, *Luke* xii. 8, 9. Chriſt owns the names of his brethren before the angels, *Rev.* ii. 5. when he gives them admittance into the family where they are, *Heb.* xii. 22. he declares to them that they are ſons, that they may diſcharge their duty towards them, *Heb.* i. *laſt*.

[2.] It is denounced in a judicial way unto ſatan, the great maſter of the family whereunto they were in ſubjection. When the Lord Chriſt delivers a ſoul from under the power of that ſtrong armed one, he binds him, ties him from the exerciſe of that power and dominion, which before he had over him. And by this means doth he know that ſuch an one is delivered from his family; and all his future attempts upon him, are incroachings upon the poſſeſſion, and inheritance of the Lord Chriſt.

(*a*) Rom. viii. 29. Heb. ii. 12. (*b*) Joh. i. 16. xxxviii. 7. Heb. xii. 22, 23, 24. Rev. xxii. 1.

[3.] Unto the conſcience of the perſon adopted. The Spirit of Chriſt teſtifies to the heart and conſcience of a believer, that he is freed from all engagements unto the family of ſatan, and is become the ſon of God, *Rom.* viii. 14, 15. and enables him to cry, *Abba, father*, Gal. iv. 6. Of the particulars of this teſtification of the Spirit, and of its abſolving the ſoul from its old alliance, I ſhall ſpeak afterward. And herein conſiſts the firſt thing mentioned.

(2.) There is an authoritative engrafting of a believer actually into the family of God, and inveſting him with the whole right of ſonſhip. Now this, as unto us, hath ſundry acts.

[1.] The giving a believer a new name in a white ſtone, *Rev.* ii. 17. they that are adopted are to take new names, they change their names they had in their old families, to take the names of the families whereinto they are tranſlated. This new name is, a child of God; that is the new name given in adoption; and no man knoweth what is in that name, but only he that doth receive it. And this new name is given, and written in a white ſtone; that is the *Teſſera* of our admiſſion into the houſe of God. It is a ſtone of judicial acquitment. Our adoption by the Spirit is bottomed on our abſolution in the blood of Jeſus, and therefore is the new name, in the white ſtone; privilege grounded on diſcharge. The white ſtone quits the claim of the old family; the new name gives entrance to the other.

[2.] An enrolling of his name in the catalogue of the houſhold of God, admitting him thereby into fellowſhip therein. This is called the *writing of the houſe of* Iſrael, *Ezek.* xiii. 9. that is the roll, wherein all the names of *Iſrael*, the family of God are written. God hath a catalogue of his houſhold; *Chriſt knows his ſheep by name.* When God writeth up the people, he counts that this man was born in *Sion*, *Pſal.* lxxxvii. 6. This is an extract of the lamb's book of life.

[3.] Teſtifying to his conſcience, his acceptation with God, enabling him to behave himſelf as a child, *Rom.* viii. 15. *Gal.* iv. 5, 6.

3. The two laſt things required to adoption are, that the adopted perſon be freed from all obligations to the family from whence he is tranſlated, and inveſted with the rights and privileges of that whereunto he is tranſlated. Now becauſe theſe two comprize the whole iſſue of adoption, wherein the ſaints have communion with Chriſt, I ſhall handle them together, referring the concernments of them unto theſe four heads.

[1.] Liberty. [2.] Title, or right. [3.] Boldneſs. [4.] Correction. Theſe are the four things in reference to the family of the adopted perſon, that he doth receive by his adoption, wherein he holds communion with the Lord Jeſus.

[1.] Liberty. The Spirit of the Lord, that was upon the Lord Jeſus did anoint him to proclaim liberty to the captive, *Iſa.* lxvii. 1. *And where the Spirit of God is*, that, is the Spirit of Chriſt given to us by him becauſe we are ſons, *there is liberty*, 2 Cor. iii. 17. All ſpiritual liberty is from the Spirit of adoption. Whatever elſe is pretended, is licentiouſneſs. So the apoſtle argues, Gal. iv. 6, 7. *He hath ſent forth his Spirit into your hearts, crying, Abba, father, wherefore ye are no more ſervants*, no more in bondage, but have the liberty of ſons.

1. And

And this liberty reſpects,

1.) In the firſt place, the family from whence the adopted perſon is tranſlated; it is his ſetting free from all the obligations of that family.

Now in this ſenſe, the liberty which the ſaints have by adoption, is either from that which is real, or that which is pretended.

1.] That which is real reſpects a twofold iſſue, of law, and ſin. The moral unchangeable law of God, and ſin, being in conjunction, meeting with reference to any perſons, hath, and hath had a twofold iſſue.

(1. An œconomical inſtitution of a new law of ordinances, keeping in bondage thoſe to whom it was given, *Col.* ii. 14.

(2. A natural, if I may ſo call it, preſſing of thoſe perſons with its power and efficacy againſt ſin, whereof there are theſe parts.

[1. Its rigour, and terrour in commanding.

[2. Its impoſſibility for accompliſhment, and ſo inſufficiency for its primitively appointed end.

[3. The iſſues of its tranſgreſſion, which are referred unto two heads, *Firſt*, Curſe. *Secondly*, Death. I ſhall ſpeak very briefly of theſe, becauſe they are commonly handled, and granted by all.

2.] That which is pretended, is the power of any whatever over the conſcience, when once made free by Chriſt.

(1. Believers are freed from the inſtituted law of ordinances, which upon the teſtimony of the apoſtles, was a yoke which *neither we nor our fathers*, in the faith, *could bear*, Acts xv. 10. Wherefore Chriſt blotted out his hand writing of ordinances that was againſt them, which was contrary to them, and took it out of the way, nailing it to his croſs, *Col.* ii. 14. and thereupon the apoſtle after a long diſpute concerning the liberty that we have from that law, concludes with this inſtruction, *Gal.* v. 1. *Stand faſt in the liberty wherewith Chriſt hath made us free.*

(2. In reference to the moral law. And,

[1. The firſt thing we have liberty from, is its rigour and terrour in commanding, *Heb.* xii. 18, 19, 20, 21, 22. *We are not come to the mount that might be touched, and that burned with fire, to the whirlwind, darkneſs, and tempeſt, to the ſound of the trumpet, and the voice of words, which they that heard beſought that they might hear it no more; but we are come to mount* Sion, *&c.* As to that adminiſtration of the law wherein it was given out with dread, and terrour, and ſo exacted its obedience with rigour, we are freed from it, we are not called to that eſtate.

[2. Its impoſſibility of accompliſhment, and ſo inſufficiency for its primitive end by reaſon of ſin. Or we are freed from the law as the inſtrument of righteouſneſs, ſince by the impoſſibility of its fulfilling as to us, it is become inſufficient for any ſuch purpoſe, *Rom.* viii. 2, 3. *Gal.* iii. 21, 22, 23. There being an impoſſibility of obtaining life by the law, we are exempted from it as to any ſuch end, and that by the righteouſneſs of Chriſt, *Rom.* viii. 3.

[3. From the iſſue of its tranſgreſſion.

Firſt, The Curſe. There is a ſolemn curſe enwraping the whole wrath of God, annexed to the law, with reference to the tranſgreſſion thereof, and from this are we wholly at liberty, *Gal.* iii. 13. *By being made a curſe, he hath delivered us from the curſe.*

Secondly, Death, *Heb.* ii. 14, 15. and therewith from ſatan, *Heb.* ii. 15. *Col.* i. 13. and ſin, *Rom.* vi. 14. 1 *Pet.* i. 18. with the world, *Gal.* i. 14. with all the attendences, and advantages, and claim of them all, *Gal.* iv. 3, 4, 5. *Col.* ii. 20. without which we could not live one day.

That which is pretended, and claimed by ſome, wherein indeed and in truth we were never in bondage, but are hereby eminently ſet free, is the power of binding conſcience by any laws and conſtitutions, not from God, *Col.* ii. 20, 21, 22.

2.) There is a liberty in the family of God, as well as a liberty from the family of ſatan; ſons are free, their obedience is a free obedience, they have the Spirit of the Lord, *And where he is, there is liberty*, 2 Cor. iii. 18. as a Spirit of adoption, he is oppoſed to the Spirit of bondage, *Rom.* viii. 15. Now this liberty of our father's family, which we have as ſons and children, deing adopted by Chriſt through the Spirit, is a ſpiritual largeneſs of heart, whereby the children of God do freely, willingly, genuinely, without fear, terror, bondage, and conſtraint go forth unto all holy obedience in Chriſt. I ſay this is our liberty in our father's family; what we have liberty from, hath been already declared.

There be *Gibeonites* outwardly attending the family of God, that do the ſervice of his houſe, as the drudgery of their lives; the principle they yield obedience upon, is a Spirit of bondage unto fear, *Rom.* viii. 15. the rule they do it by, is the law in its dread and rigor, exacting it of them to the utmoſt, without mercy and mitigation; the end they do it for, is to fly from the wrath to come, to pacify conſcience, and ſeek righteouſneſs as it were by the works of the law. Thus ſervilely, painfully, fruitleſly, they ſeek to ſerve their own conviction all their days.

The Saints, by adoption have a largeneſs of heart in all holy obedience, ſaith *David*, *I will walk at liberty, for I ſeek thy precepts*, Pſal. cxix. 4, 5. Iſa. lxi. 1. *Luke* iv. 18. *Rom.* viii. 2, 21. *Gal.* iv. 2, v. 1, 13. *James* i. 25. *Joh.* viii. 32, 33, 36. *Rom.* vi. 18. 1 *Pet.* ii. 16.

Now this amplitude, or ſon like freedom of the Spirit in obedience, conſiſts in ſundry things.

(1. In the principles of all ſpiritual ſervice, which are life, and love, the one reſpecting the matter of their obedience, giving them power; the other reſpecting the manner of their obedience, giving them joy, and ſweetneſs in it.

1.] It is from life, that gives them power as to the matter of obedience, *Rom.* viii. 3. *The law of the Spirit of life in Chriſt Jeſus, ſets them free from the law of ſin and death*, it frees them, it carries them out to all obedience freely. So that they walk after the Spirit, *v.* 1. that being the principle of their workings, *Gal.* ii. 20. *Chriſt lives in me, and the life which I now live in the fleſh, is by the faith of the ſon of God; the life which I now live in the fleſh*, that is, the obedience which I yield unto God, whilſt I am in the fleſh, it is from a principle of life, Chriſt living in me. There is then power for all living unto God, from Chriſt in them, the Spirit of life, from Chriſt carrying them out thereto. The fruits of a dead root, are but dead excreſcencies; living acts are from a principle of life.

Hence you may ſee the difference between the liberty that ſlaves aſſume, and the liberty which is due to children.

[1. Slaves take liberty from duty; children have liberty in duty; there is not a greater miſtake in the world, than that the liberty of ſons in the houſe of God, conſiſts in this, they can perform duties, or take the freedom to omit them; they can ſerve in the family of God; that is, they think they may if they will, and they can chooſe whether they will or no, This is a liberty ſtolen by ſlaves, not a liberty given by the Spirit unto ſons. The liberty of ſons is in the inward ſpiritual freedom of their hearts, naturally and kindly going out in all the ways and worſhip of God. When they find themſelves ſtraitened, and ſhut up in them, they wreſtle with God for enlargement, and are never contented with the doing of a duty, unleſs it be done as in Chriſt, with free, genuine, and enlarged hearts. The liberty that ſervants have is from duty, the liberty given to ſons is in duty.

[2. The liberty of ſlaves or ſervants is from miſtaken deceiving concluſions; the liberty of ſons is from the power of the indwelling Spirit of grace; or the liberty of ſervants is from outward dead concluſions, the liberty of ſons from an inward living principle.

2.] Love, as to the manner of their obedience gives them delight and joy, Joh. xiv. 15. *If ye love me*, ſays Chriſt, *keep my commandments.* Love is the bottom of all their duties, hence our ſaviour reſolves all obedience into the love of God, and our neighbour, and *Paul* upon the ſame ground tells us, *That love is the fulfilling of the law*, 1 Cor. xiii. 10. where love is in any duty, it is compleat in Chriſt. How often doth *David* even with admiration expreſs this principle of his walking with God, *Oh*, ſaith he, *how I love thy commandments!* This gives Saints delight, that the commandments of Chriſt are not grievous to them, *Jacob*'s hard ſervice was not grievous to him, becauſe of his love to *Rachel*; no duty of a Saint is grievous to him, becauſe of his love to Chriſt. They do from hence all things with delight and complacency, hence do they long for advantages of walking with God, pant after more ability, and this is a great ſhare of their ſon-like freedom in obedience. It gives them joy in it, 1 *Joh.* iv. 18. there is no fear in love, *but perfect love caſteth out fear*, when their ſoul is acted to obedience by love it expells that fear which is the iſſue of bondage upon the ſpirit. Now when there is a concurrence of theſe two, life, and love, there is freedom, liberty, largeneſs of heart, exceedingly diſtanced from that ſtraight, and bondaged frame, which many walk in all their days, that know not the adoption of ſons.

(2. The object of their obedience is repreſented to them as deſirable, when to others as 'tis terrible. In all their approaches to God, they eye him as a father; they call him father, *Gal.* iv. 6. not in a form of words, but in the ſpirit of ſons. God in Chriſt is continually before them, not only as one deſerving all the honour and obedience which he requires, but alſo as one exceedingly to be delighted in, as being all-ſufficient to ſatisfy and ſatiate all the deſires of the ſoul; when others napkin their talents, as having to deal with an auſteer maſter, they draw out their ſtrength to the uttermoſt, as drawing nigh to a gracious rewarder. They go from the principle of life, and love, to the boſom of a living and loving father;

they do but return the ſtrength they do receive unto the fountain, unto the ocean.

(3. Their motive unto obedience is love, 2 *Cor.* v. 15. from an apprehenſion of love they are effectually carried out by love, to give up themſelves unto him who is love. What a freedom is this? what a largeneſs of ſpirit is in them who walk according to this rule? Darkneſs, fear, bondage, conviction, hopes of righteouſneſs, accompany others in their ways; the ſons by the Spirit of adoption have light, love with complacency in all their walkings with God; the world is an univerſal ſtranger unto the frame of children in their father's houſe.

(4. The manner of their obedience is willingneſs. They yield themſelves unto God, as thoſe that are alive from the dead, *Rom.* vi. 13. they yield themſelves, give up themſelves willingly, chearfully, freely; *With my whole heart*, ſaith *David*, *Rom.* xii. 1. they preſent themſelves a living ſacrifice, and a willing ſacrifice.

(5. The rule of their walking with God is the law of liberty, as diveſted of all its terrifying, threatning, killing, condemning, curſing power, and rendred in the blood of Jeſus ſweet, tender, uſeful, directing, helpful as a rule of walking in the life they have received, not the way of working for the life they have not. I might give more inſtances. Theſe may ſuffice to manifeſt that liberty of obedience in the family of God, which his ſons, and daughters have, that the poor convinced *Gibeonites* are not acquainted withal.

[2.] The ſecond thing which the children of God have by adoption, is title. They have title and right to all the privileges and advantages of the family whereinto they are tranſlated; this is the preheminence of the true ſons of any family. The ground on which *Sarah* pleaded the ejection of *Iſhmael* was, that he was the ſon of the bondwoman, *Gen.* xxi. 10. and ſo no genuine Child of the family, and therefore could have no right of heirſhip with *Iſaac*. The apoſtle's arguing is, *We are no more ſervants, but ſons, and if ſons then heirs*, Rom. viii. 14, 16. then have we right and title, and being not born hereunto (*for by nature we are the children of wrath*) we have this right by our adoption.

Now the Saints hereby have a double right, and title. 1.) Proper and direct in reſpect of ſpirituals. 2.) Conſequential in reſpect of temporals.

1.) The firſt alſo, or the title as adopted ſons unto ſpirituals is in reſpect of the object of it, twofold.

(1. Unto a preſent place, name, and room in the houſe of God, and all the privileges and adminiſtrations thereof.

(2. To a future fulneſs of the great inheritance of glory of a kingdom purchaſed for that whole family, whereof they are by Jeſus Chriſt.

(1. They have a title unto and an intereſt in the whole adminiſtration of the family of God here.

The ſupreme adminiſtration of the houſe of God in the hand of the Lord Chriſt, as to the inſtitution of ordinances and diſpenſation of the Spirit, to enliven and make effectual thoſe ordinances for the end of their inſtitution, is the prime notion of this adminiſtration. And hereof they are the prime objects, all this is for them; and exerciſed towards them; God hath given Jeſus Chriſt to be the *head over all things unto the church which is his body*, Epheſ. i. 22, 23. he hath made him the head over all theſe ſpiritual things, committed the authoritative adminiſtration of them all unto him, to the uſe and behoof of the church, that is, the family of God. It is for the benefit and advantage of the many ſons whom he will bring unto glory, that he doth all theſe things, *Heb.* ii. 17. ſee *Epheſ.* iv. 8, 9, 10, 11, 12. the aim of the Lord Jeſus in eſtabliſhing Goſpel-adminiſtrations, and adminiſtrators, is for the perfecting of the ſaints, the work of the miniſtry, *&c.* All is for them, all is for the family; in that is the faithfulneſs of Chriſt exerciſed, he is faithful in all the houſe of God, *Heb.* iii. 2. Hence the apoſtle tells the *Corinthians*, Epheſ. ii. 22, 23. of all theſe Goſpel-adminiſtrations, and ordinances they are all heirs, and all for them. What benefit ſoever redoundeth to the world by the things of the Goſpel (as much doth every way) it is engaged for it to the children of this family. This then is the aim and intendment of the Lord Chriſt in the inſtitution of all Goſpel-ordinances and adminiſtrations, that they may be of uſe for the houſe and family of God, and all his children and ſervants therein.

It is true, the word is preached to all the world, to gather in the children of God's purpoſe, that are ſcattered up and down in the world, and to leave the reſt inexcuſable, but the prime end and aim of the Lord Chriſt thereby, is to gather in thoſe heirs of ſalvation unto the enjoyment of that feaſt of fat things which he hath prepared for them in his houſe.

Again they, and they only have right, and title to Goſpel-adminiſtrations, and the privileges of the family of God, as they are held out in his Church according to his mind. The Church is the houſe of God, 1 *Tim.* iii. 15. *Heb.* iii. 6. herein he keeps and maintains his whole family, ordering them according to his mind and will. Now who ſhall have any right in the houſe of God, but only his children? We will not allow a right to any, but our own children in our houſes, will God think you, allow any right in his houſe, but to his children? *Is it meet to take children's bread and to caſt it unto dogs?* We ſhall ſee that none, but children have any right or title to the privileges and advantages of the houſe of God, if we conſider,

1.] The nature of that houſe, it is made up of ſuch perſons, as it is impoſſible that any but adopted children ſhould have right unto a place in it; it is compoſed of *living ſtones*, 1 Pet. ii. 5. *A choſen generation, a royal people, an holy nation, a peculiar people*, v. 9. *Saints and faithful in Chriſt Jeſus*, Epheſ. i. 1. *Saints and faithful brethren*, Col. i. 2. a people that are all righteous, *Iſa.* lx. 61. And the whole fabrick of it glorious, *Iſa.* liv. 11, 12, 13, 14. The way of the houſe is a way of holineſs which the unclean ſhall not paſs through, *Chap.* xxxv. 8. Yea expreſly they are the ſons, and daughters of the Lord God almighty, and they only, 2 *Cor.* vi. 17, 18. All others are excluded, *Rev.* xxi. 27. It is true that oftentimes at unawares other perſons creep into the great houſe of God; and ſo there becomes in it not only veſſels of gold and ſilver, but alſo of wood and clay, *&c.* 2 *Tim.* ii. 20. But they only creep in as *Jude* ſpeaks, *v.* 4. they have no right nor title to it.

2.] The privileges of the houſe are ſuch, as they will not ſuit nor profit any other. To what purpoſe is it to give food to a dead man? Will he grow ſtrong by it? Will he increaſe upon it? The things of the family, and houſe of God, are food for living ſouls, now children only are alive, all others are dead in treſpaſſes and ſins. What will outward ſigns avail, if life and power be away? Look upon what particular you pleaſe of the ſaints enjoyments in the family of God, you ſhall find them all ſuited unto believers, and being beſtowed on the world would be a pearl in the ſnout of a ſwine.

It is then only the ſons of the family that have this right; they have fellowſhip with one another, and that fellowſhip with the father and the ſon Jeſus Chriſt. They *ſet forth the Lord's death till he come*; they are entruſted with all the ordinances of the houſe, and the adminiſtration of them, and who ſhall deny them the enjoyment of this right, or keep them from what Chriſt hath purchaſed for them? And the Lord will in the end give them hearts every where to make uſe of this title accordingly; and not to wander on the mountains, forgetting their reſting place.

(2. They have a title to the future fulneſs of the inheritance that is purchaſed for this whole family by Jeſus Chriſt. So the apoſtle argues, Rom. viii. 17. *If children, then heirs*, &c. All God's children are firſtborn, *Heb.* xii. 23. and therefore are heirs, hence the whole weight of glory that is prepared for them, is called the inheritance, Col. i. 12. *The inheritance of the Saints in light.* If you be Chriſt's, then are you *Abraham*'s ſeed, *and heirs according to the promiſe*, Gal. iii. 29. heirs of the promiſe, that is, of all things promiſed unto *Abraham* in and with Chriſt.

There are three things that in this regard the children of God are ſaid to be heirs unto.

1.] The promiſe as in that of *Gal.* iii. 29. and *Heb.* vi. 11. God ſhews to the heirs of the promiſe the immutability of his counſel, as *Abraham, Iſaac*, and *Jacob*, are ſaid to be heirs of the ſame promiſe, *Heb.* xi. 9. God had from the foundation of the world, made a moſt excellent promiſe in Chriſt, containing a deliverance from all evil; and an engagement for the beſtowing all good things upon them, it contains a deliverance from all the evil which the guilt of ſin, and dominion of ſatan had brought upon them, with an inveſtiture of them in all ſpiritual bleſſings in heavenly things in Chriſt Jeſus, hence *Heb.* ix. 15. the Holy Ghoſt calls it a *promiſe of the eternal inheritance.* This in the firſt place are the adopted children of God heirs unto. Look whatever is in the promiſe which God made at the beginning to fallen man, and hath ſince ſolemnly renewed, and confirmed by his oath; they are heirs of it, and are accepted in their claim for their inheritance in the court of heaven.

2.] They are heirs of righteouſneſs, *Heb.* xi. 7. *Noah* was an *heir of the righteouſneſs which is by faith*, which *Peter* calls a being *heir of the grace of life*, 1 Pet. iii. 9. And *James* puts both theſe together, Jam. ii. 6. *Heirs of the kingdom which God hath promiſed*; that is, of the kingdom of grace, and the righteouſneſs thereof, and in this reſpect it is that the apoſtle tells us, *Epheſ.* i. 11. That *we have obtained an inheritance*; which he alſo places with the *righteouſneſs of faith*, Acts xxvi. 13. Now by this righteouſneſs, grace, and inheritance, is not only intended that righteouſneſs which we are here actually made partakers of, but alſo the end, and accompliſhment of that righteouſneſs in glory, which is alſo aſſured in the

3.] Place. They are heirs of ſalvation, *Heb.* i. 14. and *heirs according to the hope of eternal life*, Tit. iii. 7. which *Peter* calls, *An inheritance incorruptible*, 1 Pet. i. 4. and *Paul*, *The reward of the inheritance*, Col. iii. 24. that is, the iſſue of the inheritance of light, and holineſs which they already enjoy. Thus then diſtinguiſh the full ſalvation by Chriſt, into the foundation of it, the promiſes and means of it, righteouſneſs and holineſs, the end of it eternal glory; the ſons of God have a right and title to all in that, that they are made heirs with Chriſt.

And this is that which is the main of the ſaints title and right which they have by adoption, which in ſum is, that the Lord is their portion, and inheritance, and they are the inheritance of the Lord; and a large portion it is that they have, *The lines are fallen to them in a goodly place.*

2.) Beſides this principal, the adopted ſons of God have a ſecond conſequential right, a right unto the things of this world, that is, unto all the portions of it, which God is pleaſed to entruſt them here withal. Chriſt *is the heir of all things*, Heb. i. 3. All right, and title to the things of the creation was loſt, and forfeited by ſin. The Lord by his ſovereignty, had made an original grant of all things here below for man's uſe; he had appointed the reſidue of the works of his hands in their ſeveral ſtations, to be ſerviceable unto his behoof. Sin reverſed this whole grant, and inſtitution, all things were ſet at liberty from the ſubjection unto him; yet that liberty being a taking them off from the end, to which they were originally appointed, is a part of their vanity, and curſe. It is evil to any thing to be laid aſide as to the end, to which it was primitively appointed, by this means the whole creation is turned looſe from any ſubordinate ruler; and man having loſt the whole title, whereby he held his dominion over, and poſſeſſion of the creatures, hath not the leaſt colour of intereſt in any of them, nor can lay any claim unto them; but now the Lord intending to take a portion to himſelf, out of the lump of fallen mankind, whom he appointed heirs of ſalvation, he doth not immediately deſtroy the works of creation, but reſerve them for their uſe in their pilgrimage. To this end he inveſts the whole right and title of them in the ſecond *Adam*, which the firſt had loſt; he appoints him heir of all things. And thereupon his adopted ones, being *fellow-heirs with Chriſt*, become alſo to have a right and title unto the things of this creation.

To clear up this right what it is, I muſt give ſome few obſervations.

(1. The right they have, is not as the right that Chriſt hath, that is, ſovereign, and ſupream, to do what he will with his own, but theirs ſubordinate, and ſuch, as that they muſt be accountable for the uſe of thoſe things, whereunto they have a right and title. The right of Chriſt, is the right of the Lord of the houſe, the right of the ſaints is the right of ſervants.

(2. That the whole number of the children of God have a right unto the whole earth, *which is the Lord's and the fulneſs thereof*, in theſe two regards,

1.] He who is the ſovereign Lord of it, doth preſerve it merely for their uſe, and upon their account, all others whatever being *malæ fidei poſſeſſores*, invading a portion of the Lord's territories, without grant or leave from him.

2.] In that Chriſt hath promiſed to give them the kingdom and dominion of it, in ſuch a way and manner, as in his providence he ſhall diſpoſe; that is, that the government of the earth ſhall be exerciſed to their advantage.

(3. This right is a ſpiritual right, which doth not give a civil intereſt, but only ſanctifies the right and intereſt beſtowed. God hath providentially diſpoſed of the civil bounds of the inheritance of men, *Acts* xvii. 26. ſuffering the men of the world to enjoy a portion here, and that oftentimes

very full, and plenteous, and that for his childrens ſake, that thoſe beaſts of the foreſt, which are made to be deſtroyed, may not break looſe upon the whole poſſeſſion. Hence,

(4. No one particular adopted perſon, hath any right by virtue thereof, to any portion of earthly things, whereunto he hath not right and title upon a civil intereſt, given him by the providence of God. But,

(5. This they have by their adoption, That

1.] Look what portion ſoever God is pleaſed to give them, they have a right unto it, as it is reinveſted in Chriſt, and not as it lies wholly under the curſe and vanity that is come upon the creation by ſin, and therefore can never be called unto an account for uſurping that which they have no right unto, as ſhall all the ſons of men, who violently graſp thoſe things which God hath ſet at liberty from under their dominion, becauſe of ſin.

2.] By this their right they are led unto a ſanctified uſe of what thereby they do enjoy, inaſmuch as the things themſelves are to them pledges of the father's love, waſhed in the blood of Chriſt, and endearments upon their ſpirits to live to his praiſe, *Who gives them all things richly to enjoy.*

And this is a *ſecond* thing we have by our adoption, and hence I dare ſay of unbelievers, they have no true right unto any thing of what kind ſoever, that they do poſſeſs. They have no true, unqueſtionable right I ſay even unto the temporal things they do poſſeſs; it is true they have a civil right in reſpect of others, but they have not a ſanctified right in reſpect of their own ſouls. They have a right and title that will hold plea in the courts of men, but not a right that will hold in the court of God, and in their own conſcience. It will one day be ſad with them, when they ſhall come to give an account of their enjoyments. They ſhall not only be reckoned withal, for the abuſe of that they have poſſeſſed, that they have not uſed, and laid it out for the glory of him whoſe it is, but alſo that they have ever laid their hands upon the creatures of God, and kept them from them, for whoſe ſakes alone they are preſerved from deſtruction. When the God of glory ſhall come home to any of them, either in their conſciences here, or in the judgment that is for to come, and ſpeak with the terror of a revengeful judge: I have ſuffered you to enjoy corn, wine, and oil, a great portion of my creatures; you have rolled your ſelves in wealth and proſperity, when the right heirs of theſe things lived poor, and low, and mean at the next doors; give in now an anſwer, what, and how you have uſed theſe things, what have you laid out for the ſervice and advancement of the Goſpel? What have you given unto them for whom nothing was provided? What contribution have you made for the poor Saints? Have you had a ready hand, and willing mind to lay down all for my ſake? When they ſhall be compelled to anſwer as the truth is; Lord, we had indeed a large portion in the world, but we took it to be our own, and thought we might have done what we would with our own, we have eat the fat, and drank the ſweet, and left the reſt of our ſubſtance for our babes; we have ſpent ſomewhat upon our luſts, ſomewhat upon our friends, but the truth is we cannot ſay that we made friends of this unrighteous mammon, that we uſed it to the advancement of the Goſpel, or for miniſtring unto thy poor Saints, and now behold we muſt die, *&c.* So alſo when the Lord ſhall proceed further and queſtion not only the uſe of theſe things, but alſo their title to them, and tell them, *The earth* *is mine and the fulneſs thereof*, I did indeed make an original grant of theſe things to man, but that is loſt by ſin; I have reſtored it only for my Saints. Why have you laid then your fingers of prey upon that which was not yours? Why have you compelled my creatures to ſerve you, and your luſts, which I had ſet at looſe from under your dominion? Give me my flax, my wine and wool, I'll ſet you naked as in the day of your birth, and revenge upon you your rapine, and unjuſt poſſeſſion of that which was not yours. I ſay at ſuch a time what will men do?

[3.] Boldneſs with God by Chriſt is another privilege of our adoption; but hereof I have ſpoke at large before, in treating of the excellency of Chriſt in reſpect of our approach to God by him; ſo that I ſhall not reaſſume the conſideration of it.

[4.] Affliction alſo as proceeding from love, as leading to ſpiritual advantages, as conforming unto Chriſt; as ſweetned with his preſence is the privilege of children, *Heb.* xii. 3, 4, 5, 6. but on theſe particulars I muſt not inſiſt.

This I ſay is the head, and ſource of all the privileges which Chriſt hath purchaſed for us, wherein alſo we have fellowſhip with him, fellowſhip in name, we are, as he is, ſons of God; fellowſhip in title and right, we are heirs, co-heirs with Chriſt; fellowſhip in likeneſs, and conformity, we are predeſtinated to be like the firſt born of the family; fellowſhip in honour; *he is not aſhamed to call us brethren*; fellowſhip in ſufferings, *he learned obedience by what he ſuffered*; and every ſon is to be ſcourged that is received; fellowſhip in his kingdom; we ſhall reign with him; of all which I muſt ſpeak peculiarly in another place, and ſo ſhall not here draw out the diſcourſe concerning them any farther.

PART.

OF
COMMUNION
WITH
GOD, &c.

PART III.

CHAP. I.

The foundation of our communion with the Holy Ghoſt, Joh. xvi. 1, 2, 3, 4, 5, 6, 7. *opened at large.* παράκλητος, *a* comforter, *who he is. The Holy Ghoſt his own will in his coming to us, ſent alſo by Chriſt. The Spirit ſent as a ſanctifier, and as a comforter. The adjuncts of his miſſion conſidered. The foundation of his miſſion,* Joh. xv. 26. *His proceſſion from the Father, twofold: as to perſonality, or to office. Things conſiderable in his proceſſion as to office. The manner of his collation. He is given freely; ſent authoritatively. The ſin againſt the Holy Ghoſt whence unpardonable; how we ask the ſpirit of the Father. To grieve the Spirit, what? Poured out. How the Holy Ghoſt is received; by faith; faith's actings in receiving the Holy Ghoſt; his abode with us how declared. How we may looſe our comfort, whilſt the comforter abides with us.*

THE foundation of all our communion with the Holy Ghoſt, conſiſting in his miſſion, or ſending to be our comforter by Jeſus Chriſt; the whole matter of that Oeconomy or diſpenſation is firſt to be propoſed and conſidered, that ſo we may have a right underſtanding of the truth enquired after. Now, the main promiſe hereof, and the chief conſideration of it, with the good received, and evil prevented thereby, being given and declared in the beginning of *chap.* xvi. of *John*; I ſhall take a view of the ſtate of it as there propos'd.

Our bleſſed Saviour being to leave the world, having acquainted his diſciples, among other things, what entertainment in general they were like to find in it, and meet withal, gives the reaſon why he now gave them the doleful tydings of it, conſidering how ſad and diſpirited they were upon the mention of his departure from them. v. 1. *Theſe things have I ſaid unto you, that you ſhould not be offended.* I have, ſaith he, given you an acquaintance with theſe things, that is, the things which will come upon you, which you are to ſuffer, before-hand, leſt you who, poor ſouls, have entertained expectations of another ſtate of affairs, ſhould be ſurprized, ſo as to be offended at me, and my doctrine, and fall away from me. You are now forewarned, and know what you have to look for. Yea, ſaith he, *v.* 2. having acquainted you in general, that you ſhall be perſecuted, I tell you plainly, that there ſhall be a combination of all men againſt you, and all ſorts of men will put forth their power for your ruin. *They ſhall caſt you out of the ſynagogue, and the time ſhall come, that whoſoever kills you, will think that he doth God good ſervice.* The eccleſiaſtical power ſhall excommunicate you, they ſhall put you out of their ſynagogues; and that you may not expect relief from the power of the magiſtrate againſt their perverſity, they will kill you; and that you may know that they will do it to the purpoſe, without check or controul, they will think that in killing you, they do God good ſervice, which will cauſe them to act rigorouſly, and to the utmoſt.

But this is a ſhaking trial, might they reply: is our condition ſuch, that men in killing us, will think to approve their conſciences to God? Yea, they will, ſaith our Saviour; but yet that you be not miſtaken, nor trouble your conſciences about their confidences, know that their blind and deſperate ignorance is the cauſe of their fury and perſuaſion, *v.* 3. *Theſe things they do unto you, becauſe they have not known the Father nor me.*

This then was to be the ſtate of the diſciples; but why did our Saviour tell it them at this ſeaſon, to add fear and perplexities to their grief and ſorrow? what advantage ſhould they obtain thereby, ſaith their bleſſed maſter, *v.* 4. There are weighty reaſons why I ſhould tell you theſe things; chiefly, that as you may be provided for them, ſo when they do befal you, you may be ſupported with the conſideration of my Deity and Omniſcience, who told you all theſe things before they came to paſs, *v.* 4. *But theſe things have I told you, that when the time ſhall come, you may remember I told you of them.* But if they be ſo neceſſary, whence is it, that thou haſt not acquainted us with it all this while? Why not in the beginning, at our firſt calling? Even, ſaith our Saviour, becauſe there was no need of any ſuch thing; for, whilſt I was with you, you had protection and direction at hand. *And theſe things I ſaid not at the beginning, becauſe I was preſent with you:* but now the ſtate of things is altered; *I muſt leave you* v. 5. And for your parts, ſo are you aſtoniſhed with ſorrow, that ye do not ask me whether I go, the conſideration whereof would certainly relieve you, ſeeing I go to take poſſeſſion of my glory and to carry on the work of your ſalvation; but your Hearts are filled with ſorrow and fear, and you do not ſo much as enquire after relief, *v.* 5, 6. whereupon he adjoins that wonderful aſſertion, *v.* 7. *Nevertheleſs I tell you the truth, it is expedient for you, that I go away; for if I go not away, the comforter will not come unto you, but if I depart, I will ſend him unto you.*

This *verſe* then being the peculiar foundation of what ſhall afterward be declared, muſt particularly be conſidered as to the words of it, and their interpretation; and that both with reſpect to the preface of them, and the aſſeveration in them, with the reaſon annexed thereunto.

1. The preface to them,

(1.) The firſt word ἀλλὰ is an adverſative, not excepting to any thing of what himſelf had ſpoken before, but to their apprehenſion; I know you have ſad thoughts of theſe things, *but yet, nevertheleſs,*

(2.) Ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, *I tell you the truth.* The words are exceeding emphatical, and denote ſome great thing to be uſhered in by them. *Firſt,* ἐγὼ, *I* tell it you, this that ſhall now be ſpoken; I who love you, who take care of you, who am now about to lay down my life for you; they are my dying words, that you may believe me; I who am truth itſelf, I tell you. And, Ἐγὼ τὴν ἀλήθειαν λέγω, *I tell you the truth:* you have in your ſad miſgiving hearts many apprehenſions of things; you think if I would abide with you, all theſe evils might be prevented; but alas! you know not what is good for you, nor what is expedient. *I tell you the truth;* this is truth itſelf, and quiet your hearts in it. There is need of a great deal of evidence of truth to comfort their ſouls that are dejected and diſconſolate under an apprehenſion of the abſence of Chriſt from them, be the apprehenſion true or falſe.

And this is the firſt part of the words of our *S*aviour, the preface to what he was to deliver to them, by way of a weighty convincing aſſeveration, to diſentangle thereby the thoughts of his diſciples from prejudice, and to prepare them for the receiving of that great truth which he was to deliver.

2. The aſſertion itſelf follows; συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω, *It is expedient for you that I go away.*

There are two things in the words; Chriſt's departure, and the uſefulneſs of it to his diſciples.

(1.) For his departure, it is known what is intended by it: the withdrawing his bodily preſence from the earth after his reſurrection, the heavens being to receive him, *until the time of the reſtitution of all things, Acts* iii. 21. For in reſpect of his Deity, and the exerciſe of love and care towards them, he promiſed to be with them to the end of the world, *Mat.* xxviii. *laſt.* Of this, ſaith he, συμφέρει ὑμῖν, it conduceth to your good; it is profitable for you, it is for your advantage, it will anſwer the end that you aim at; that is the ſenſe of the word which we have tranſlated *expedient*; it is for your profit and advantage. This then is that which our Saviour aſſerts, and that with the earneſtneſs before mentioned, deſiring to convince his ſorrowful followers of the truth of it, namely, that his departure, which they ſo much feared, and were troubled to think of, would turn to their profit and advantage.

(2.) Now, although it might be expected that they ſhould acquieſce in this aſſeveration of truth itſelf; yet becauſe they were generally concerned in the ground of the truth of it, he acquaints them with that alſo; and that we may confeſs it to be a great matter, that gives certainty and evidence to that propoſition, he expreſſes it negatively and poſitively, *If I go not away, he will not come; but if I depart, I will ſend him.* Concerning the going away of Chriſt, I have ſpoken before: of the Comforter his coming and ſending, I ſhall now treat, as being the thing aimed at.

Ὁ παράκλητος, the word being of ſundry ſignifications, many tranſlations have thought fit not to reſtrain it, but do retain the original word *paracletus*, ſo the *Syriak* alſo; and, as ſome think, it was a word before in uſe among the *Jews*; whence the *Chaldee Paraphraſt* makes uſe of it, *Job* xvi. 20. and amongſt them it ſignifies one that ſo taught others, as to delight them alſo in his teaching, that is to be their Comforter. In ſcripture it hath two eminent ſignifications, an *Advocate* and a *Comforter*; in the firſt ſenſe our

Saviour is called παράκλητος, 1 *John* ii. 2. whether it be better rendered here an *Advocate* or a *Comforter*, may be doubted.

Look into the foregoing occaſion of the words, which is the diſciples ſorrow and trouble, and it ſeems to require the *Comforter*; ſorrow hath filled your hearts, but I will ſend you the Comforter; look into the next words following, which contain his peculiar work, for which he is now promiſed to be ſent, and they require he ſhould be an *Advocate*, to plead the cauſe of Chriſt againſt the world, *v.* 8. I ſhall chooſe rather to interpret the promiſe by the occaſion of it, which was the ſorrow of his diſciples, and to retain the name of the Comforter.

Who this Comforter is, our bleſſed Saviour had before declared, *chap.* xv. 26. he is πνεῦμα τῆς ἀληθείας, *the ſpirit of truth*, that is, the Holy Ghoſt, who revealeth all truth to the ſons of men.

Now of this Comforter two things are affirmed,

[1.] That he ſhall come.

[2.] That Chriſt ſhall ſend him.

[1.] That he ſhall come; the affirmative of his coming on the performance of that condition of it, of Chriſt's going away, is included in the negation of his coming, without its accompliſhment, *If I go not away*, he will not come; if I do go, ἐλεύσεται, *he will come*; ſo that there is not only the miſſion of Chriſt, but the will of the Spirit in his coming; *he will come*; his own will is in his work.

[2.] Πέμψω αὐτὸν, *I will ſend him*; the myſtery of ſending the Spirit, our Saviour inſtructs his diſciples in by degrees, *chap.* xiv. 16. he ſaith, *I will PRAY THE FATHER, He ſhall ſend you another Comforter.* In the progreſs of his diſcourſe he gets one ſtep more upon their faith, *v.* 26. *But the Comforter, which is the Holy Ghoſt, whom THE FATHER WILL SEND IN MY NAME:* but, *chap.* xv. 26, he ſaith, *I WILL SEND HIM FROM THE FATHER*; and here abſolutely *I WILL SEND HIM.* The buſineſs of ſending the Holy Ghoſt by Chriſt, which argues his perſonal proceſſion alſo from him, the Son was a deep myſtery, which at once they could not bear; and therefore he thus inſtructs them in it by degrees.

This is the ſum; the preſence of the Holy Ghoſt with believers as a Comforter ſent by Chriſt for thoſe ends and purpoſes for which he is promiſed, is better and more profitable for believers, than any corporeal preſence of Chriſt can be, now he hath fulfilled the one ſacrifice for ſin, which he was to offer.

Now, the Holy Spirit is promiſed under a twofold conſideration. *Firſt*, As a ſpirit of ſanctification to the elect, to convert them, and make them believers. *Secondly*, As a ſpirit of conſolation to believers, to give them the privileges of the death and purchaſe of Chriſt: it is in the latter ſenſe only wherein he is here ſpoken of.

Now, as to his preſence with us in this regard, and the end and purpoſes for which he is ſent, for what is aimed at, obſerve,

1.) The riſe and fountain of it. 2.) The manner of his being given. 3.) Our manner of receiving him. 4.) His abiding with us. 5.) His acting in us. 6.) What are the effects of his working in us. And then, how we hold communion with him, will from all theſe appear.

What the ſcripture ſpeaketh to theſe particulars, ſhall briefly be conſidered.

1.) For the fountain of his coming, it is mentioned, *Joh.* xv. 26. Παρὰ τοῦ πατρὸς ἐκπορεύεται, *He proceedeth from the father*; this is the fountain of this diſpenſation; he proceedeth from the father; now there is a twofold ἐκπόρευσις or proceſſion of the ſpirit.

(1. Φυσικὴ, or ὑποστατικὴ, in reſpect of *ſubſtance* and perſonality.

(2. Οἰκονομικὴ, or *diſpenſatory*, in reſpect of the work of grace: of the firſt, in which reſpect he is the Spirit of the Father and the Son, proceeding from both eternally, ſo receiving his ſubſtance and perſonality; I ſpeak not: it is a buſineſs of another nature than that I have now in hand. Therein indeed lyes the firſt and moſt remote foundation of all our diſtinct communion with him, and our worſhip of him: but becauſe abiding in the naked conſideration hereof, we can make no other progreſs, than the bare acquieſcence of faith in the myſtery revealed with the performance of that which is due to the perſon, ſolely on the account of his participation of the eſſence, I ſhall not at preſent dwell upon it.

His ἐκπόρευσις or proceeding mentioned in the place inſiſted on is his *œconomical*, or diſpenſatory proceeding for the carrying on of the work of grace; it is ſpoken of him in reference to his being ſent by Chriſt after his aſcenſion: I will ſend him which proceedeth, namely, then when I ſend him. As God is ſaid *to ariſe out of his place*, Iſa. xxvi. 21. not in regard of any mutation in him, but of the new work which he would effect; ſo it follows, the Lord comes out of his place to puniſh the inhabitants of the earth. And it is in reference to a peculiar work that he is ſaid to proceed, namely, to teſtify of Chriſt; which cannot be aſſigned to him in reſpect of his eternal proceſſion but of his actual diſpenſation; as it is ſaid of Chriſt, *he came forth from God.* The ſingle mention of the *Father* in this place, and not of the *Son*, belongs to the gradation before-mentioned, whereby our Saviour diſcovers this myſtery to his diſciples. He ſpeaks as much concerning himſelf, *Joh.* xvi. 7. And this relation *ad extra*, as they call it, of the Spirit unto the Father and the Son, in reſpect of operation, proves his relation *ad intra*, in reſpect of perſonal proceſſion, whereof I ſpake before.

Three things are conſiderable in the foundation of this diſpenſation, in reference to our communion with the Holy Ghoſt.

1.] That the will of the Spirit is in the work; ἐκπορεύεται, *he comes forth himſelf*, frequent mention is made, as we ſhall ſee afterwards, of his being ſent, his being given and poured out: that it might not be thus apprehended, either that this Spirit were altogether an inferior, created Spirit, a meer ſervant, as ſome have blaſphemed, nor yet meerly and principally as to his perſonality the virtue of God, as ſome have fancied; he hath ἰδιώματα ὑποστατικὰ, *perſonal properties* applied to him in this work, arguing his perſonality and liberty; ἐκπορεύεται, he of himſelf and of his own accord *proceedeth.*

2.] The condeſcenſion of the Holy Ghoſt in this order of working this diſpenſation, to proceed from the Father and Son, as to this work; to take upon him this work of a Comforter, as the Son did the work of a Redeemer, of which afterwards.

3.] The fountain of the whole is diſcovered to be the Father, that we may know his works in the purſuit of electing love which everywhere is aſcribed to the Father. This is the order here intimated. *Firſt*, There is the πρόθεσις of the Father; or the purpoſe of his love the fountain of all: then the ἐρώτησις, *the asking* of the Son, *Joh.* xiv. 15. which takes on his merit and purchaſe, whereunto follows ἐκπόρευσις, or the willing *proceeding* of the Holy Ghoſt. And this gives teſtimony alſo, to the foundation of this whole diſcourſe, namely, our peculiar communion with the Father in love, the Son in grace, and the Holy Ghoſt in conſolation. This is the door and entrance of that fellowſhip of the Holy Ghoſt, whereunto we are called. His gracious and bleſſed will, his infinite and ineffable condeſcenſion being eyed by faith, as the foundation of all thoſe effects, which he works in us, and privileges whereof by him we are made partakers, our ſouls are peculiarly converſant with him, and their deſires, affections, and thankfulneſs, terminated in him: of which more afterwards. This is the firſt thing conſiderable in our communion with the Holy Ghoſt.

2.) The manner of his collaion, or beſtowing; or the manner of his communication unto us from this fountain is herein alſo conſiderable, and it is variouſly expreſſed to denote three things.

(1. The freeneſs of it: thus he is ſaid *to be given*, Joh. xiv. 16. he *ſhall give you another comforter*; I need not multiply places to this purpoſe: the moſt frequent adjunct of the communication of the Spirit is this, that he is given, and received as of gift, He will *give his Holy Spirit to them that ask him*. That which is of gift is free, the ſpirit of grace is given of grace; and not only the ſpirit of ſanctification, or the ſpirit to ſanctify and convert us, is a gift of free grace, but in the ſenſe whereof we ſpeak in reſpect of conſolation he is of gift alſo; he is promiſed to be given unto believers. (*a*) Hence the Spirit is ſaid to be received by the goſpel, not by the law, *Gal.* iii. 2. that is, of meer grace, and not of our own procuring. And all his workings are called χαρίσματα, *free donations*. He is freely beſtowed and freely works: and the different meaſures wherein he is received for thoſe ends and purpoſes of conſolation which we ſhall conſider, by believers, which are great, various and unexpreſſible, ariſe from hence, that we have him by donation, or free gift. And this is the tenour whereby we hold and enjoy him: a tenour of free donation. So is he to be eyed, ſo to be asked, ſo to be received. And this alſo faith takes in, and cloſeth withal, in our communion with the comforter. The conjunction and accord of his will, with the gift of Father and Son: the one reſpecting the diſtinct operation of the deity in the perſon of the Holy Ghoſt; the other the œconomy of the whole Trinity, in the work of our ſalvation by Jeſus Chriſt. Here the ſoul rejoiceth itſelf in the comforter; that he is willing to come to him, that he is willing to be given him. And ſeeing all is will and gift, grace is magnified on this account.

(2. The authority of it; thence he is ſaid to be *ſent*; *chap.* xiv. 26. *The Father will ſend him in my name:* and *chap.* xv. 26. *I will ſend him unto you from the Father*, and *him will I ſend to you*, chap. xvi. 17. This miſſion of the Holy Ghoſt by the Father and the Son, as it anſwers the order of the perſons ſubſiſtence in the bleſſed Trinity, and his proceſſion from them both, ſo the order voluntarily engaged in by them, for the accompliſhment, as was ſaid, of the work of our ſalvation. There is in it, in a moſt ſpecial manner, the condeſcenſion of the Holy Ghoſt, in his love to us, to the authoritative delegation of Father and Son in this buſineſs; which argues not a diſparity, diſſimilitude, or inequality of eſſence, but of office, in this work: it is the office of the Holy Ghoſt to be an advocate for us, and a comforter to us; in which reſpect, not abſolutely, he is thus ſent authoritatively by Father and Son. It is a known maxim, that *inæqualitas officii non tollit æqualitatem naturæ:* this ſubjection, if I may ſo call it, or inequality in reſpect of office, doth no ways prejudice the equality of nature, which he hath with Father and Son, no more than the miſſion of the Son by the Father doth his.

And

(*a*) Nehem. ix. 20. Joh. xiv. 16. vii. 39. xx. 22. Acts ii. 28. v. 32. viii. 15. x. 47. xv. 8. xix. 2. Rom. v. 5. 1 Cor. ii. 11. vi. 19. xii. 7. 1 Theſ. iv. 8. 1 Joh. iv. 14.

And on this authoritative miſſion of the Spirit, doth the right apprehenſions of many myſteries in the goſpel, and the ordering of our hearts in communion with him depend.

1.] Hence is the ſin againſt the Holy Ghoſt (what it is I do not now diſpute) pardonable; and hath that adjunct of rebellion put upon it, that no other ſin hath: namely, becauſe he comes not, he acts not in his own name only, though in his own alſo, but in the name and authority of the Father and Son, from and by whom he is ſent; and therefore to ſin againſt him, is to ſin againſt all the authority of God, all the love of the Trinity and the utmoſt condeſcenſion of each perſon to the work of our ſalvation. It is, I ſay, from the authoritative miſſion of the Spirit, that the ſin againſt him is peculiarly unpardonable; it is a ſin againſt the recapitulation of the love of the Father, Son and Spirit. And from this conſideration, were that our preſent buſineſs, might the true nature of the ſin againſt the Holy Ghoſt be inveſtigated. Certainly, it muſt conſiſt in the contempt of ſome operation of his, as acting in the name and authority of the whole Trinity, and that in their ineffable condeſcenſion to the work of grace. But this is of another conſideration.

2.] On this account, we are to pray the Father and the Son, to give the Spirit to us, Luke xi. 13. *Your heavenly Father will give his Holy Spirit to them that ask him:* now the Holy Ghoſt being God, is no leſs to be invocated, prayed to, and called on, than the Father and Son, as elſewhere I have proved; how then do we ask the Father for him, as we do in all our ſupplications, ſeeing that we alſo pray that he himſelf would come to us, viſit us, and abide with us? In our prayers that are directed to himſelf, we conſider him as eſſentially God *over all bleſſed for evermore*; we pray for him from the Father and Son, as under this miſſion and delegation from them. And indeed God having moſt plentifully revealed himſelf in the order of this diſpenſation to us, we are, as chriſtians generally do, in our communion to abound in anſwerable addreſſes, that is, not only to the perſon of the Holy Ghoſt himſelf, but properly to the Father and Son, for him, which refers to this diſpenſation.

3.] Hence is that great weight in particular laid upon our not grieving the ſpirit, *Eph.* iv. 30. becauſe he comes to us in the name, with the love, and upon the condeſcenſion of the whole bleſſed Trinity. To do that which might grieve him ſo ſent, on ſuch an account, for that end and purpoſe which ſhall afterwards be mentioned, is a great aggravation of ſin. He expects cheerful entertainment with us, and may do ſo juſtly upon his own account; and the account of the work which he comes about: but when this alſo is added; that he is ſent of the Father and the Son, commiſſioned with their love and grace, to communicate them to their ſouls, this is that which is, or ought to be of unſpeakable eſteem with believers. And this is that ſecond thing expreſſed in the manner of his communication, he is ſent by authority.

He is ſaid to be *poured out*, or ſhed on us, *Titus* iii. 6. ȣ̔ ἐξέχεεν ἐφ' ἡμᾶς πλȣσίως, that Holy Ghoſt which he hath *richly poured out upon us*, or ſhed on us abundantly. And this was the chief expreſſion of his communication under the Old Teſtament, the myſtery of the Father and the Son, and the matter of commiſſion and delegation being then not ſo clearly diſcovered, Iſa. xxxii. 15. *Until the Spirit be poured on us from on high, and the wilderneſs be a fruitful field, and the fruitful field be counted for a forreſt*; that is, 'till the Gentiles be called, and the Jews rejected: and *chap.* xliii. 3. *I will pour my Spirit upon thy ſeed, and my bleſſing upon thy offspring.* That eminent place of *Zech.* xii. 10. is always in our thoughts. Now this expreſſion, as is known, is taken from the alluſion of the Spirit unto water, and that in relation to all the uſes of water, both natural and typical: a particular relation of them, I cannot now inſiſt on; perhaps efficacy and plenty are chiefly intended.

Now this threefold expreſſion of giving, ſending, and pouring out of the Spirit, gives us the three great properties of the covenant of grace.

[1. That it is free, he is given.

[2. That it is orderly, *ordered in all things and ſure*; from the love of the Father, by the procurement of the Son; and thence is that variety of expreſſion, of the Father's ſending him, and the Son's ſending him from the Father; he being the gift of the Father's love, and the purchaſe of the blood of the Son.

[3. The efficacy of it, as was laſt obſerved. And this is the ſecond thing conſiderable.

3.) The third, which is our receiving him, I ſhall ſpeak more briefly of. That which I firſt propoſed, of the Spirit conſidered as a Spirit of ſanctification, and a ſpirit of conſolation, is here to be minded. Our receiving of him, as a ſpirit of ſanctification is a meer paſſive reception, as a veſſel receives water. He comes as the wind on *Ezekiel*'s dead bones, and makes them live. He comes into dead hearts, and quickens them, by an act of his almighty power: but now as he is the Spirit of conſolation, it is otherwiſe; in this ſenſe our Saviour tells us, that the world cannot receive him, Joh. xiv. 17. *The world receiveth him not, becauſe it ſeeth him not, nor knows him: but ye know him, for he dwelleth with you, and abideth in you.* That it is the Spirit of conſolation, or the ſpirit for conſolation that here is promiſed, is evident from the cloſe of the *verſe*, where he is ſaid, then to be in them, when he is promiſed to them. He was in them as a Spirit of quickning and ſanctification when promiſed to them, as a Spirit of comfort and conſolation, to abide with them for that purpoſe. Now the power, that is here denyed to be in the world, with the reaſon of it, that they cannot receive the Spirit, becauſe they know him not, is aſcribed to believers; they can receive him, becauſe they know him. So that there is an active power to be put forth in his reception for conſolation, though not in his reception for regeneration and ſanctification. And this is the power of faith; ſo *Gal.* iii. 2. they *received the Spirit by the hearing of the faith*; the preaching of the goſpel begetting faith in them, enabled them to receive the Spirit. Hence believing is put as the qualification of all our receiving the Holy Ghoſt, Joh. vii. 39. *This he ſpake of the Spirit, which they that believe on him ſhould receive:* it is believers that thus receive the Spirit; and they receive him by faith.

Now there are three ſpecial acts of faith, whereby it goes forth in the receiving of the Spirit, I ſhall but name them.

(1. It conſiders the Spirit in the oeconomy before deſcribed, as promiſed. It is faith alone, that makes profit of the benefit of the promiſes, *Heb.* iv. 2. now he is called the *Spirit of that promiſe*, Eph. ii. 13. the Spirit that in the covenant is promiſed, and *we receive the promiſe of the Spirit through faith*, Gal. iii. 14. ſo that the receiving of the Spirit through faith, is the receiving of him as promiſed: faith eyes the promiſe of God, and of Jeſus Chriſt, of ſending the Spirit for all thoſe ends, that he is deſired; thus it depends, and waits, mixing the promiſe with itſelf, until it receive him.

(2. By prayer; he is given as a Spirit of ſupplication, that we may aſk him as a Spirit of conſolation, *Luke* xi. 13. and indeed this aſking of the Spirit of God, in the name of Chriſt, either directly or immediately,

ately, or under the name of ſome fruit and effect of him, is the chiefeſt work of faith in this world.

(3. It cheriſheth him, by attending to his motions, improving his actings according to his mind and will. Which is all I ſhall ſay to this third thing, or our receiving of the Spirit, which is ſent of Jeſus Chriſt, we do it by faith, looking on him as purchaſed by Jeſus Chriſt, and promiſed of the Father, we ſeek him at the hands of God, and do receive him.

4.) The next conſiderable thing, is his abode with us; now this is two ways expreſſed in the ſcripture.

(1. In general, as to the thing itſelf, it is ſaid, *he ſhall abide with us.*

(2. In particular, as to the manner of its abiding, it is by inhabitation or indwelling.

Of the inhabitation of the Spirit, I have ſpoken fully elſewhere (*b*), nor ſhall I now inſiſt on it: only whereas the Spirit, as hath been obſerved, is conſidered as a Spirit of ſanctification, or a Spirit of conſolation: he is ſaid to dwell in us chiefly, or perhaps ſolely, as he is a Spirit of ſanctification; which is evident from the work he doth, as indwelling: *he quickneth and ſanctifieth*, Rom. viii. 11. and the manner of his indwelling, as in a temple, which he makes holy thereby, 2 *Cor*. vi. and his permanency in his ſo doing, which, as is evident, relates to ſanctification only: but yet the general notion of it in abiding, is aſcribed to him as a Comforter, Joh. xiv. 16. *He ſhall abide with you for ever.* Now all the difficulty of this promiſe lyes in this, that whereas the Spirit of ſanctification dwells in us always, and it is therefore impoſſible that we ſhould loſe utterly our holineſs; whence is it, that if the Comforter abide with us for ever, we may yet utterly loſe our comfort? a little to clear this in our paſſage.

1.] He is promiſed to abide with the diſciples for ever, in oppoſition to the abode of Chriſt: Chriſt in the fleſh, had been with them for a little while, and now was leaving them, and going to his Father. He had been the Comforter immediately himſelf for a ſeaſon, but is now upon his departing; wherefore promiſing them another Comforter, they might fear that he would even but viſit them for a little ſeaſon alſo, and then their condition would be worſer than ever. Nay, but ſaith our Saviour, fear it not, this is the laſt diſpenſation: there is to be no alteration, when I am gone, the Comforter is to do all the remaining work: there is not another to be looked for, and I promiſe you him; nor ſhall he depart from you, but always abide with you.

2.] The Comforter may always abide with us, tho' not always comfort us; He who is the Comforter may abide, tho' he do not always that work: for other ends and purpoſes he is always with us, as to ſanctify and make us holy. So was the caſe with *David*, Pſal. li. 11, 12. *Take not thy Holy Spirit from me*; the Holy Spirit of ſanctification was ſtill with *David*, but, ſaith he, *Reſtore unto me the joy of thy ſalvation*, that is, the Spirit of conſolation; that was loſt, when the promiſe was made good in the abode of the other.

3.] The Comforter may abide as a Comforter, when he doth not actually comfort the ſoul: in truth, as to the eſſence of holineſs, he cannot dwell in us; but withal he muſt make us holy, for the *temple of God is holy*; but as to his comforting, his actings therein are all of his ſovereign will, ſo that he may abide, and yet not actually comfort us.

Cccc c 4.] The

(*b*) Perſeverance of Saints, *chap*. viii.

4.] The Spirit often works for it, and tenders conſolation to us, when we do not receive it; the well is nigh, and we ſee it not, we refuſe to be comforted: I told you, that the Spirit, as a ſanctifier, comes with power to conquer an unbelieving heart; the Spirit, as a Comforter, comes with ſweetneſs, to be received in a believing heart; he ſpeaks, and we believe, not that 'tis his voice; he tenders the things of conſolation, and we receive them not: *My ſore ran,* ſaith *David, and my ſoul refuſed to be comforted.*

5.] I deny that ever the Holy Spirit doth abſolutely and univerſally leave a believing ſoul without conſolation: a man may be darkned, clouded, refuſe comfort, actually find none, feel none, but radically he hath a foundation of conſolation, which in due time will be drawn forth: and therefore when God promiſes, that *he will heal ſinners, and reſtore comfort to them,* as Iſa. lvii. 18. It is not that they were without any, but that they had not ſo much as they needed, that that promiſe is made. To inſiſt on the ſeveral ways whereby men refuſe comfort, and come ſhort of the ſtrong conſolation, which God is willing that we ſhould receive, is not my purpoſe at preſent. Thus then the Spirit being ſent, and given, abideth with the ſouls of believers; leaves them not, tho' he variouſly manifeſt himſelf in his operations: of which in the next place.

CHAP. II.

Of the actings of the Holy Ghoſt in us, being beſtowed on us. He worketh effectually, diſtributeth, giveth.

HAVING thus declared from whence, and how the Holy Ghoſt is given unto us as a ſpirit of conſolation; I come in,

5.) To declare what are his actings in us, and towards us, being ſo beſtowed on us, and received by us.

Now here are two general heads to be conſidered.

(1. The manner and kind of his actings in us, which are variouſly expreſſed: and,

(2. The particular products of his actings in our ſouls, wherein we have communion with him.

The firſt is variouſly expreſſed: I ſhall paſs through them briefly.

1.] He is ſaid ἐνεργεῖν, *to work effectually,* 1 Cor. 12. 11. *All theſe worketh or effecteth that one and ſelf ſame Spirit:* it is ſpoken there indeed in reſpect of his diſtribution of gifts, but the way is the ſame for the communication of graces and privileges: he doth it by working, which as it convinces his perſonality, eſpecially as conſidered with the words following, *dividing to every man according to his will* (for to work according to will, is the inſeparable property of a perſon, and is ſpoken expreſly of God, *Eph.* 1. xi.) ſo in relation to *v.* 6 foregoing, it makes no leſs evident his deity. What he is here ſaid to do as the ſpirit beſtowed on us, and given unto us; there is he ſaid as God himſelf to do. *There are diverſities of operations, but*

but it is one God that worketh all in all; which here in other words is, *All theſe worketh the ſelf ſame Spirit, dividing to every man as he will.* What we have then from him, we have by the way of his energetical working; it is not by propoſing this or that argument to us, perſuading us by theſe or thoſe moral motives or inducements alone, leaving us to make uſe of them as we can; but he works effectually himſelf, what he communicates of grace or conſolation to us.

2.] In the ſame *verſe*, as to the manner of his operation, he is ſaid διαιροῦν, he *divideth*, or diſtributeth *to every one as he will.* This of diſtribution adds to that of operation, choice, judgment, and freedom. He that diſtributes variouſly, doth it with choice and judgment, and freedom of will; ſuch are the proceedings of the Spirit in his diſpenſations; to one he giveth one thing eminently, to another another: to one in one degree, to another in another. Thus are the ſaints in his ſovereignty kept in a conſtant dependance on him; he diſtributes as he will; who ſhould not be content with his portion? What claim can any lay to that which he diſtributeth as he will? Which is farther manifeſted,

3.] By his being ſaid to give, when and what he beſtows; they ſpeak with other tongues, *as the Spirit gave them utterance*, Acts ii. 4. he *gave* them to them, that is freely; whatever he beſtows upon us, is of his gift. And hence it is to be obſerved, that in the œconomy of our ſalvation, the acting of no one perſon doth prejudice the freedom and liberty of any other; ſo the love of the Father in ſending the Son is free, and his ſending doth no ways prejudice the liberty and love of the Son, but that he lays down his life freely alſo. So the ſatisfaction and purchaſe made by the Son, doth no way prejudice the freedom of the Father's grace in pardoning and accepting us thereupon: ſo the Father's and Son's ſending of the Spirit doth not derogate from his freedom in his workings, but he gives freely what he gives: and the reaſon of this is, becauſe the will of the Father, Son, and Holy Ghoſt, is eſſentially the ſame; ſo that in the acting of one there is the counſel of all, and each freely therein.

Thus in general is the manner and kind of his working in us and towards us, being beſtowed upon us, deſcribed. Power, choice, freedom are evidently denoted in the expreſſions inſiſted on. It is not any peculiar work of his towards us, that is hereby declared, but the manner how he doth produce the effects that ſhall be inſiſted on.

That which remains in the laſt place for the explanation of the things propoſed to be explained, as the foundation of the communion which we have with the Holy Ghoſt, is, (2. The effects, that being thus ſent, and thus working, he doth produce, which I ſhall do, not caſting them into any artificial method, but taking them up as I find them lying ſcattered up and down in the ſcripture, only deſcending from thoſe which are more general to thoſe which are more particular, neither aiming nor deſiring to gather all the ſeverals, but inſiſting on thoſe which do moſt obviouſly occur.

Only as formerly, ſo now you muſt obſerve, that I ſpeak of the Spirit, principally, if not only as a comforter, and not as a ſanctifier: and therefore the great work of the Spirit towards us all our days, in the conſtant and continual ſupplies of new light, power, vigour, as to our receivings of grace from him, belonging to that head of ſanctification, muſt be omitted.

Nor, *ſecondly*, ſhall I inſiſt on thoſe things which the Comforter doth in believers effect towards others, in his teſtifying of them, and convincing of the world which are promiſed, *John* xv. 26. xvi. 8, 9. wherein he is properly their advocate, but only on thoſe, which as a Comforter he works in and towards them on whom he is beſtowed.

CHAP. III.

Of the things wherein we have communion with the Holy Ghoſt. He brings to remembrance the things ſpoken by Chriſt, Joh. xiv. 26. *The manner how he doth it. The Spirit glorifies Chriſt in the hearts of believers*, Joh. xvi. 14. *ſheds abroad the love of God in them. The witneſs of the Spirit what it is*, Rom. viii. 16. *The ſealing of the Spirit*, Eph. i. 13. *The Spirit how an earneſt on the part of God, on the part of the ſaints. Difference between the earneſt of the Spirit, and taſting of the powers of the world to come. Unction by the Spirit*, Iſa. xi. 2, 3. *The various teachings of the Holy Ghoſt. How the Spirit of adoption, and of ſupplication.*

THE things which in the foregoing *chapters* I called effects of the Holy Ghoſt in us, or towards us, are the ſubject matter of our communion with him; or the things wherein we hold peculiar fellowſhip with him, as our Comforter. Theſe are now propoſed to conſideration.

1. The firſt and moſt general is that of *Joh.* xiv. 26. *He ſhall teach you all things, and bring all things to your remembrance, that I have ſpoken to you.* There are two parts of this promiſe. (1.) Of teaching. (2.) Of bringing to remembrance. Of his teaching I ſhall ſpeak afterwards, when I come to treat of his anointing us.

His bringing the things to remembrance that Chriſt ſpake, is the firſt general promiſe of him as a Comforter, ὑπομνήσει ὑμᾶς πάντα, he *ſhall make you mind all theſe things*; now this alſo may be conſidered two ways.

[1.] Merely in reſpect of the things ſpoken themſelves. So our Saviour here promiſeth his apoſtles, that the Holy Ghoſt ſhould bring to their minds, by an immediate efficacy, the things that he had ſpoken, that by his inſpiration they might be enabled to write and preach them for the good and benefit of his church. So *Peter* tells us, 1 *Eph.* i. 21. *Holy men of God ſpake as they were moved by the Holy Ghoſt*, that is, in writing the ſcripture, ὑπὸ πνεύματος ἁγίου φερόμενοι; *born up by him*, carried beyond themſelves, to ſpeak his words, and what he indited to them. The apoſtles forgot much of what Chriſt had ſaid to them, or might do ſo; and what they did retain in a natural way of remembrance, was not a ſufficient foundation to them to write what they ſo remembred for a rule of faith to the church; for the word of prophecy is not ἰδίας ἐπιλύσεως, from any man's proper impulſe; it comes not from any private conception, underſtanding, or remembrance. Wherefore Chriſt promiſes that the Holy Ghoſt ſhall do this work, that they might infallibly give out what he had delivered to them. Hence that expreſſion in *Luke* i. 3. παρηκολουθηκότι ἄνωθεν, is better rendred, *having obtained perfect knowledge of things from above*; nothing the riſe and ſpring of his ſo underſtanding things, as to be able infallibly to give them out in a rule of faith to the church, than the *beginning* of the things themſelves ſpoken of, which the word itſelf will not eaſily allow of.

[2.] In reſpect of the comfort of what he had ſpoken, which ſeems to be a great part of the intendment of this promiſe. He had been ſpeaking to them things ſuited for their conſolation; giving them pretious promiſes of the ſupplies they ſhould have from him in this life; of the love of the Father, of the glory he was providing for them, the ſenſe and comfort whereof is unſpeakable, and the joy ariſing from them full of glory. But, ſaith he, I know how unable you are to make uſe of theſe things for your own conſolation; the Spirit therefore ſhall recover them upon your minds in their full ſtrength and vigour for that end, for which I ſpeak them. And this is one cauſe why it was expedient for believers, that Chriſt's bodily abſence ſhould be ſupplied by the preſence of the Spirit. Whilſt he was with them, how little efficacy on their hearts had any of the heavenly promiſes he gave them? When the Spirit came, how full of joy did he make all things to them? That which was his peculiar work, which belonged to him by vertue of his office, that he alſo might be glorified, was reſerved for him. And this is his work to the end of the world, to bring the promiſes of Chriſt to our minds and hearts, to give us the comfort of them, the joy and ſweetneſs of them, much beyond that which the diſciples found in them, when Chriſt in perſon ſpake them to them; their gracious influence being then reſtrained, that, as was ſaid, the diſpenſation of the Spirit might be glorified; ſo are the next words to this promiſe, v. 27. *My peace I leave with you, peace I give unto you.* The Comforter being ſent to bring what Chriſt ſaid to remembrance, the conſequent of it is peace and freedom from trouble of heart; whatever peace, relief, comfort, joy, ſupportment, we have at any time received from any work, promiſe, or thing done by Chriſt, it all belongs to this diſpenſation of the Comforter. In vain ſhould we apply our natural abilities to remember, call to mind, conſider the promiſes of Chriſt; without ſucceſs would it be; it is ſo daily: but when the Comforter doth undertake the work, it is done to the purpoſe. How we have peculiar communion with him herein, in faith and obedience, in the conſolation received, in and by the promiſes of him brought to mind, ſhall be afterwards declared. This in general is obtained. Our Saviour Jeſus Chriſt leaving the efficacy even of thoſe promiſes, which in perſon he gave to his apoſtles in their great diſtreſs, as to their conſolation, unto the Holy Ghoſt, we may ſee the immediate ſpring of all the ſpiritual comfort we have in this world, and the fellowſhip which we have with the Holy Ghoſt therein.

Only here, as in all the particulars following the manner of the Spirit's working this thing, is always to be born in mind, and the intereſt of his power, will, and goodneſs, in his workings.

He doth this, 1.) Powerfully, or effectually. 2.) Voluntarily. 3.) Freely.

1.) Powerfully, and therefore doth comfort from the words and promiſes of Chriſt, ſometimes break in, through all oppoſition, into the saddeſt and darkeſt condition imaginable; it comes and makes men ſing in a dungeon, rejoyce in flames, glory in tribulation; it will into priſons, racks, through temptations, and the greateſt diſtreſs imaginable: whence is this? τὸ πνεῦμα ἐνεργεῖ; *the Spirit works effectually*; his power is in it; he will work, and none ſhall let him. If he will bring to our remembrance the promiſes of Chriſt for our conſolation, neither ſatan nor man, ſin nor world, nor death ſhall interrupt our comfort. This the Saints, who have communion with the Holy Ghoſt, know to their advantage; ſometimes the heavens are black over them, and the earth trembles under them; publick, perſonal calamities and diſtreſſes appear ſo full of horror and darkneſs, that they are ready to faint with the apprehenſions of them. Hence is their great relief, and the retrievement of their ſpirits; their conſolation nor trouble depend not on any outward condition, nor inward frame of their own hearts, but on the powerful and effectual workings of the Holy Ghoſt, which by faith they give themſelves up unto.

2.) Voluntarily, diſtributing to every one as he will; and therefore is this work done in ſo great variety, both as to the ſame perſons and diverſe. For the ſame perſon, full of joy ſometimes in a great diſtreſs, full of conſolation; every promiſe brings ſweetneſs, when his preſſures are great and heavy: another time, in the leaſt trial, ſeeks for comfort, ſearches the promiſe, and it is far away. The reaſon is, πνεῦμα διαιρεῖ καθῶς βούλεται, *the Spirit diſtributes as he will.* And ſo with divers perſons; to ſome each promiſe is full of life and comfort; others taſte little all their days, all upon the ſame account. And this faith eſpecially regards in the whole buſineſs of conſolation; it depends upon the ſovereign will of the Holy Ghoſt, and ſo is not tied unto any rules or courſe of procedure. Therefore doth it exerciſe itſelf in waiting upon him for the ſeaſonable accompliſhment of the good pleaſure of his will.

3.) Freely; much of the variety of the diſpenſation of conſolation by promiſes depends on this freedom of the Spirit's operation. Hence it is, that comfort is given unexpectedly, when the heart hath all the reaſons in the world to look for diſtreſs and ſorrow; thus ſometimes it is the firſt means of recovering a backſliding ſoul, who might juſtly expect to be utterly caſt off. And theſe conſiderations are to be carried on in all the other effects and fruits of the Comforter, of which afterwards. And in this firſt general effect or work of the Holy Ghoſt towards us, have we communion and fellowſhip with him. The life and ſoul of all our comforts lie treaſured up in the promiſes of Chriſt. They are the breaſts of all our conſolation. Who knows not how powerleſs they are in the bare letter, even when improved to the uttermoſt, by our conſiderations of them and meditations on them? as alſo how unexpectedly they ſometimes break in upon the ſoul, with a conquering, endearing life and vigour? Here faith deals peculiarly with the Holy Ghoſt. It conſiders the promiſes themſelves, looks up to him, waits for him, conſiders his appearances in the word depended on, owns him in his work and efficacy. No ſooner doth the ſoul begin to feel the life of a promiſe warming his heart, relieving, cheriſhing, ſupporting, delivering from fear, entanglements, or troubles. but it may, it ought to know, that the Holy Ghoſt is there; which will add to his joy, and lead him into fellowſhip with him.

2. The next general work ſeems to be that of *Joh.* xvi. 14. *The Comforter ſhall glorify me, for he ſhall receive of mine, and ſhall ſhew it unto you.* The work of the ſpirit is to glorify Chriſt: whence by the way we may ſee how far that ſpirit is from being the Comforter, who ſets up himſelf in the room of Chriſt; ſuch a ſpirit as ſaith, he is all himſelf: for as for him that ſuffered at *Jeruſalem*, it is no matter that we trouble our ſelves about him; this ſpirit is now all. This is not the Comforter; his work is to glorify Chriſt, him that ſends him. And this is an evident ſign of a falſe ſpirit; whatever its pretence be, if it glorify not that Chriſt, who was now ſpeaking to his apoſtles; and ſuch are many that are gone abroad into the world. But what ſhall this ſpirit do, that Chriſt may be glorified? *He ſhall*, ſaith he, *take of mine*, ἐκ τοῦ ἐμοῦ λήψεται; what theſe things are, is declared in the next *verſe*; *All things that the Fathes hath are mine, therefore I ſaid, he ſhall take of mine.* It is not of the Eſſence, and eſſential properties of the Father and Son, that our Saviour ſpeaks, but

of the grace which is communicated to us by them. This Chriſt calls *my things*, being the fruit of his purchaſe and mediation: on which account he ſaith, all his *Father's things are his*; that is, the things that the Father in his eternal love, hath provided to be diſpenſed in the blood of his Son, all the fruits of election: theſe, ſaid he, the Comforter ſhall receive: that is, they ſhall be committed unto him, to diſpoſe for your good and advantage, to the end before propoſed. So it follows ὠναγγελεῖ, *He ſhall ſhew*, or declare, and make them known to you. Thus then is he a Comforter. He reveals to the ſouls of believers, the good things of the covenant of grace, which the Father hath provided, and the Son purchaſed. He ſhews to us mercy, grace, forgiveneſs, righteouſneſs, acceptation with God; letteth us know that theſe are the things of Chriſt, which he hath procured for us, ſhews them to us for our comfort and eſtabliſhment. Theſe things, I ſay, he effectually declares to the ſouls of believers, and makes them know them for their own good: know them as originally the things of the Father, prepared from eternity in his love and good-will, as purchaſed for them by Chriſt, and laid up in ſtore in the covenant of grace, for their uſe. Then is Chriſt magnified and glorified in their hearts; then they know what a Saviour and Redeemer he is. A ſoul doth never glorify or honour Chriſt upon a diſcovery, or ſenſe of the eternal redemption he hath purchaſed for him, but it is in him a peculiar effect of the Holy Ghoſt as our Comforter. *No man can ſay, that Jeſus is the Lord, but by the Holy Ghoſt.* 1 Cor. xii. 3.

3. *He ſheds abroad the love of God in our hearts*, Rom. v. 5. That it is the love of God to us, not our love to God, which is here intended, the context is ſo clear, as nothing can be added thereunto; now the love of God is either of ordination or acceptation: the love of his purpoſe to do us good, or the love of acceptation: the love of his purpoſe to do us good, or the love of acceptation, and approbation with him; both theſe are called the love of God frequently in ſcripture, as I have declared. Now how can theſe be ſhed abroad in our hearts? Not in themſelves, but in a ſenſe of them; in a ſpiritual apprehenſion of them, ἐκκέχυται, *is ſhed abroad*, the ſame word that is uſed concerning the Comforter being given us, *Titus* ii. 6. God *ſheds him* abundantly or pours him on us; ſo he ſheds abroad, or pours out the love of God in our hearts. Not to inſiſt on the expreſſion, which is metaphorical, the buſineſs is, that the Comforter gives a ſweet and plentiful evidence and perſwaſion of God to us, ſuch as the ſoul is taken, delighted, ſatiated withal. This is his work, and he doth it effectually. To give a poor ſinful ſoul a comfortable perſwaſion, affecting it throughout, in all its faculties and affections that God in Jeſus Chriſt loves him, delights in him, is well-pleaſed with him, hath thoughts of tenderneſs and kindneſs towards him: to give, I ſay, a ſoul an overflowing ſenſe hereof is an unexpreſſible mercy.

This we have in a peculiar manner by the Holy Ghoſt: it is his proper work, as all his works are works of love and kindneſs, ſo this of communicating a ſenſe of the love of the Father, mixes itſelf with all the particulars of his actings. And as we have herein peculiar communion with himſelf; ſo by him we have communion with the Father; even in his love, which is thus ſhed abroad in our hearts: ſo not only do we rejoyce in, and glorify the Holy Ghoſt which doth this work; but in him alſo whoſe love it is. Thus it is alſo, in reſpect of the Son; in his taking of his, and ſhewing of it unto us, as was declared. What we have of heaven in this world lyes herein: and the manner of our fellowſhip with the Holy Ghoſt on this account, falls in with what was ſpoken before.

4. Another effect we have of his, *Rom.* viii. 16. *The Spirit itſelf bears witneſs with our ſpirits, that we are the children of God.* You know whoſe children we are by nature; children of ſatan, and of the curſe, or of wrath. By the Spirit we are put into another capacity, and are adopted to be the children of God, inaſmuch as by receiving the Spirit of our Father, we become the children of our Father. Thence is he called, *v.* 15. *The Spirit of adoption.* Now, ſometimes the ſoul, becauſe it hath ſomewhat remaining in it, of the principle that it had in its old condition, is put to queſtion, whether it be a child of God or no; and thereupon, as in a thing of the greateſt importance, puts in its claim, with all the evidences that it hath, to make good its title. The Spirit comes and bears witneſs in this caſe. An alluſion it is to judicial proceedings in point of titles and evidences. The judge being ſet, the perſon concerned lays his claim, produceth his evidences, and pleads them; his adverſaries endeavouring all that in them lyes, to invalidate them, and diſannul his plea, to caſt him in his claim: in the midſt of the tryal, a perſon of known and approved integrity comes into the court, and gives teſtimony fully and directly on the behalf of the claimer, which ſtops the mouths of all his adverſaries, and fills the man that pleaded with joy and ſatisfaction. So is it in this caſe. The ſoul, by the power of its own conſcience, is brought before the law of God; there a man puts in his plea, that he is a child of God, that he belongs to God's family; and for this end, produceth all his evidences, every thing, whereby faith gives him an intereſt in God: Satan, in the mean time, oppoſeth with all his might; ſin and law aſſiſt him, many flaws are found in his evidences; the truth of them all is queſtioned, and the ſoul hangs in ſuſpence, as to the iſſue. In the midſt of the plea and conteſt, the Comforter comes; and by a word of promiſe, or otherwiſe, overpowers the heart with a comfortable perſuaſion, and bears down all objections, that his plea is good and that he is a child of God. And therefore it is ſaid of him, συμμαρτυρεῖ τῷ πνεύματι ἡμῶν: when our ſpirits are pleading their right and title, he comes in and bears witneſs on our ſide: at the ſame time, enabling us to put forth acts of filial obedience, kind and child like, which is called, *crying Abba, Father,* Gal. iv. 6. Remember ſtill the manner of the Spirit's working before-mentioned; that he doth it effectually, voluntarily, and freely. Hence ſometimes the diſpute hangs long; the cauſe is pleading many years: the law ſeems ſometimes to prevail, ſin and ſatan to rejoyce; and the poor ſoul is filled with dread about its inheritance, perhaps its own witneſs, from its faith, ſanctification, former experience, keeps up the plea with ſome life and comfort; but the work is not done, the conqueſt is not fully obtained, until the Spirit who worketh freely and effectually, when, and how he will, comes in with his teſtimony alſo: cloathing his power with a word of promiſe, he makes all parties concerned to attend unto him, and puts an end to the controverſy. Herein he gives us holy communion with himſelf. The ſoul knows his voice when he ſpeaks: *nec hominem ſonat*; there is ſomething too great in it, to be the effect of a created power. When the Lord Jeſus Chriſt, at one word ſtilled the raging of the ſea and wind, all that were with him, knew there was divine power at hand, *Math.* iv. 39. And when the Holy Ghoſt by one word ſtills the tumults and ſtorms that are raiſed in the ſoul, giving it an immediate calm and ſecurity, it knows his divine power, and rejoyces in his preſence.

5. He ſeals us. *We are ſealed by the Holy Spirit of promiſe,* Eph. i. 13. And *grieve not the Holy Spirit whereby you are ſealed to the day of redemption,* chap. iv. 30. I am not very clear in the certain peculiar intendment

of this metaphor, what I am perſwaded of the mind of God in it, I ſhall briefly impart.

In a ſeal two things are conſidered, the nature of it, and the uſe of it.

(1. The nature of ſealing conſiſts in the imparting of the image or character of the ſeal to the thing ſealed; this is to ſeal a thing, to ſtamp the character of the ſeal on it. In this ſenſe, the effectual communication of the image of God unto us, ſhould be our ſealing. The Spirit on believers really communicating the image of God in righteouſneſs and true holineſs unto the ſoul, ſealeth us. To have this ſtamp of the Holy Ghoſt, ſo as to be an evidence unto the ſoul that it is accepted with God, is to be ſealed by the Spirit; taking the metaphor from the nature of ſealing, *Mic.* v. 4. And in this ſenſe is our Saviour ſaid to be ſealed of God, *Joh.* vi. 27. even from that impreſſion of the power, wiſdom and majeſty of God, that he had upon him in the diſcharge of his office.

(2.) The end of ſealing is twofold.

[1.] To confirm or ratify any grant or conveyance made in writing; in ſuch caſes men ſet their ſeals to make good and confirm their grants, and when this is done they are irrevocable. Or to confirm the teſtimony that is given by any one of the truth of any thing. Such was the manner among the Jews: when any one had given true witneſs unto any thing or matter, and it was received by the judges, they inſtantly ſet their ſeals to it, to confirm it in judgment. Hence is it ſaid, that *he who receives the teſtimony of Chriſt, ſets to his ſeal that God is true*, Joh. iii. 33. The promiſe is the great grant and conveyance of life and ſalvation in Chriſt to the ſouls of believers. That we may have full aſſurance of the truth and irrevocableneſs of the promiſe, God gives us the Spirit to ſatisfy our hearts of it; and thence is he ſaid to ſeal us, by aſſuring our hearts of thoſe promiſes, and their ſtability. But tho' many expoſitors go this way, I do not ſee how this can conſiſt with the very meaning of the word: it is not ſaid that the the promiſe is ſealed, but that we are ſealed, and when we ſeal a deed or grant to any one, we do not ſay the man is ſealed, but the deed or grant.

[2.] To appropriate, diſtinguiſh or keep ſafe, this is the end of ſealing; men ſet their ſeals on that which they appropriate, and deſire to keep ſafe for themſelves: ſo evidently in this ſenſe are the ſervants of God ſaid to be ſealed, *Rev.* vii. 4. that is, marked with God's mark, as his peculiar ones, for this ſealing anſwers to the ſetting of a mark, *Ezek.* ix. Then are believers ſealed, when they are marked for God, to be heirs of the purchaſed inheritance, and to be preſerved to the day of redemption. Now if this be the ſealing intended, it denotes not an act of ſenſe in the heart, but of ſecurity to the perſon: the Father gives the elect into the hands of Chriſt to be redeemed, having redeemed them in due time, they are called by the Spirit, and marked for God, and ſo give up themſelves to the hands of the Father.

If you aſk now, which of theſe ſenſes is chiefly intended in this expreſſion of our being ſealed by the Holy Ghoſt? I anſwer the firſt, not excluding the other; we are ſealed to the day of redemption, when from the ſtamp, image, and character of the Spirit upon our ſouls, we have a freſh ſenſe of the love of God given to us with a comfortable perſwaſion of our acceptation with him. But of this whole matter I have treated at large elſewhere (*b*).

(*b*) Perſeverance of Saints, *chap* viii.

Thus then the Holy Ghoſt communicates unto us his own likeneſs, which is alſo the image of the Father and the Son. *We are changed into this image by the Lord the Spirit*, 2 Cor. iii. 18. And herein he brings us into fellowſhip with himſelf. Our likeneſs to him, gives us boldneſs with him: his work we look for, his fruits we pray for; and when any effect of grace, any diſcovery of the image of Chriſt implanted in us, gives us a perſuaſion of our being ſeparated and ſet apart for God, we have a communion with him therein.

6. He is an earneſt unto us, 2 Cor. i. 22. *He hath given the earneſt of the Spirit in our hearts*, chap. v. 5. *Who alſo hath given unto us the earneſt of the Spirit:* as alſo, Eph. i. 13, 14. *Ye are ſealed with that Holy Spirit of promiſe, which is the earneſt of our inheritance.* In the two former places we are ſaid to have the earneſt of the Spirit, in the latter the Spirit is ſaid to be our earneſt; of the Spirit, then in the firſt place, is, as we ſay, *genitivus materiæ*, denoting not the cauſe, but the thing itſelf; not the author of the earneſt, but the matter of it. The Spirit is our earneſt, as in the laſt place is expreſſed.

The conſideration of what is meant by the Spirit here, and what is meant by an earneſt will give ſome inſight into this privilege, which we receive by the Comforter.

(1.) What grace, what gift of the Spirit is intended by this earneſt, ſome have made enquiry, I ſuppoſe, to no purpoſe. It is the Spirit himſelf perſonally conſidered, that is ſaid to be this earneſt, 2 *Cor.* i. 22. It is God hath given *the earneſt of the Spirit in our hearts:* an expreſſion directly anſwering that of *Gal.* iv. 6. *God hath ſent forth the Spirit of his Son into our hearts:* that is, the perſon of the Spirit; for nothing elſe can be called the Spirit of his Son: and in *Eph.* i. 14. *He hath given the Spirit* (ὃς for ὃ) which is that earneſt. The Spirit himſelf of promiſe is this earneſt. In giving us this Spirit, he gives us this earneſt.

(2.) An earneſt it is ἀῤῥαβὼν, neither the *Greek*, nor the *Latin* have any word to expreſs directly what is here intended. The *Latins* have made words for it, from that expreſſed here in the *Greeks*; *arrha* and *arrhabo*. The *Greek* word is but the *Hebrew*, *herabon*; which as ſome conceive came amongſt them by the Tyrian merchants, being a word of Trade: it is by ſome rendered in *Latin*, *pignus*, a pledge: but this cannot be here intended. A pledge is that property which any one gives, or leaves in the cuſtody of another to aſſure him that he will give him, or pay him ſome other thing; in the nature of that which we call a pawn. Now the thing that is here intended, is a part of that which is to come, and but a part of it according to the trade uſe of the word, whence the metaphor is taken, it is excellently rendered in our language, *an earneſt*. An earneſt is part of the price of any thing, or part of any grant, given before-hand to aſſure the perſon, to whom it is given, that at the appointed ſeaſon he ſhall receive the whole that is promiſed him.

That a thing be an earneſt, it is required.

1.) That it be part of the whole of the ſame kind and nature with it. As we do give ſo much money in earneſt to pay ſo much more.

2.) That it be a confirmation of a promiſe and appointment; firſt, the whole is promiſed, then the earneſt is given for the good and true performance of that promiſe.

Thus the Spirit is this earneſt, God gives us the promiſe of eternal life. To confirm this to us, he giveth us his Spirit, which is as the firſt part of the promiſe, to ſecure us of the whole. Hence he is ſaid to be the earneſt of the inheritance that is promiſed and purchaſed.

And it may be conſidered how it may be ſaid to be an earneſt on the part of God, who gives him, and on the part of believers who receive him.

(1. He is an earneſt on the part of God, In that God gives him as a choice part of the inheritance itſelf; and of the ſame kind with the whole, as an earneſt ought to be. The full inheritance promiſed is the fulneſs of the Spirit in the enjoyment of God. When that Spirit which is given us in this world ſhall have perfectly taken away all ſin and ſorrow, and ſhall have made us able to enjoy the glory of God in his preſence, that is, the full inheritance promiſed. So that the Spirit given us for the fitting of us for enjoyment of God in ſome meaſure, whilſt we are here, is the earneſt of the whole.

God doth it to this purpoſe, to aſſure us and ſecure us of the inheritance; having given us ſo many ſecurities without us, his word, promiſes, covenant, oath, the revelation and diſcovery of his faithfulneſs and immutability in them all: he is pleaſed alſo graciouſly to give us one within us, *Iſa.* lix. 21. that we may have all the ſecurity we are capable of: What can more be done? He hath given us of the Holy Spirit; in him the firſt fruits of glory, the utmoſt pledge of his love, the earneſt of all.

(2. On the part of believers; he is an earneſt, in that he gives them an acquaintance with,

1.] The love of God; their acceptation with him makes known to them their favour in his ſight; that he is their father, and will deal with them as with children, and conſequently that the inheritance ſhall be theirs. *He ſends his Spirit into our hearts, crying Abba, Father,* Gal. iv. 6. And what is the inference of believers from hence? v. 7. *Then we are not ſervants, but ſons, and if ſons, then heirs of God:* the ſame apoſtle again, Rom. viii. 17. *If children, then heirs of God, and joint heirs with Chriſt.* On that perſuaſion of the Spirit, that we are children, the inference is, *then heirs, heirs of God, and joint heirs with Chriſt:* we have then a right to an inheritance, and an eviction of it. This is the uſe then we have of it; even the Spirit perſuading us of our ſonſhip and acceptation with God our Father. And what is this inheritance of glory? *If we ſuffer with him, we ſhall be glorified together.* And that the Spirit is given for this end is atteſted, 1 John iii. 24. *Hereby we know that he abideth in us, by the Spirit which he hath given us.* The apoſtle is ſpeaking of our union with God, which he expreſſeth in the words foregoing. *He that keepeth his commandments dwelleth in him, and he in him.* Of that union elſewhere. Now this we know from hence, even by the Spirit which he hath given us. The Spirit acquaints us with it; not that we have ſuch an acquaintance, but that the argument is good and concluſive in itſelf. We have of the Spirit, therefore he dwells in us, and we in him; becauſe indeed his dwelling in us, is by that Spirit, and our intereſt in him is from thence; a ſenſe of this he giveth as he pleaſeth.

2.] The Spirit being given as an earneſt, acquaints believers with their inheritance, 1 *Cor.* ii. 9, 10. As an earneſt being part of the whole, gives knowledge of it, ſo doth the Spirit, as in ſundry particulars might be demonſtrated.

So is he in all reſpects compleatly an earneſt: given of God, received by us, as the beginning of our inheritance, and the aſſurance of it. So much as we have of the Spirit, ſo much we have of heaven in perfect enjoyment, and ſo much evidence of its future fulneſs. Under this apprehenſion of him in the diſpenſation of grace do believers receive him, and rejoice in him: every gracious ſelf-evidencing act of his in their hearts they rejoyce in, as a drop from heaven, and long for the ocean of it. Not to drive every

very effect of grace to this iſſue, is to neglect the work of the Holy Ghoſt in us and towards us.

There remains only that a difference be in a few words aſſigned between believers receiving the Spirit, as an earneſt of the whole inheritance, and hypocrites *taſting of the power of the world to come*, Heb. v. 6. A taſte of the powers of the world to come, ſeems to be the ſame with the earneſt of the inheritance. But,

[1. That by *the powers of the world to come* in that place is intended the joys of heaven, there is indeed no ground to imagine: they are no where ſo called, nor doth it ſuitably expreſs the glory that ſhall be revealed, which we ſhall be made partakers of. It is doubtleſs the powerful miniſtry of the ordinances and diſpenſations of the times of the goſpel there, called to the *Hebrews* according to their own idiom, the powers or great effectual things of the world to come; that is intended. But,

[2. Suppoſe that by *the powers of the world to come* the glory of heaven is intended, there is a wide difference between taking a vaniſhing taſte of it ourſelves, and receiving an abiding earneſt from God: to take a taſte of the things of heaven, and to have them aſſured of God, as from his love, differ greatly. An hypocrite may have his thoughts raiſed to a great deal of joy and contentment in the conſideration of the good things of the kingdom of God for a ſeaſon, conſidering the things in themſelves; but the Spirit, as he is an earneſt, gives us a pledge of them as provided for us in the love of God, and purchaſe of his Son Jeſus Chriſt. This by the way.

7. The Spirit anoints believers. *We are anointed by the Spirit*, 2 Cor. i. 21. *We have an unction from the Holy One, and we know all things*, 1 *John* ii. 20. and *v.* 27. I cannot intend to run this expreſſion up into its riſe and original. Alſo I have done it elſewhere. The uſe of unctions in the Judaical church, the meaning and intendment of the types attended therewith; the offices that men were conſecrated unto thereby, are at the bottom of this expreſſion; nearer the unction of Jeſus Chriſt, from whence he is called *Meſſiah* and the *Chriſt*, the whole performance of his office of mediatorſhip, being called alſo his *anointing*, Dan. ix. as to his furniſhment for it, concurs hereunto. Chriſt is ſaid to *be anointed with the oyl of gladneſs above his fellows*, Heb. i. 9. which is the ſame with that of *John* iii. 34. *God giveth him not the Spirit by meaſure.* We who have the Spirit by meaſure, are anointed with the oyl of gladneſs: Chriſt hath the fulneſs of the Spirit, whence our meaſure is communicated; ſo is he anointed above us; *that in all things he may have the preheminence.* How Chriſt was anointed with the Spirit to his threefold office, of King, Prieſt, and Prophet, how by vertue of an unction with the ſame Spirit dwelling in him and us, we become to be intereſted in theſe offices of his, and are made alſo kings, prieſts, and prophets to God, is known, and would be matter of a long diſcourſe to handle, and my deſign is only to communicate the things treated of.

I ſhall only therefore fix on one place, where the communications of the Spirit in this unction of Chriſt are enumerated, of which in our meaſure from him, and with him, by this unction, we are made partakers: and that is, Iſa. xi. 2, 3. *The Spirit of the Lord ſhall reſt upon him, the ſpirit of wiſdom and underſtanding, the ſpirit of counſel and might, the ſpirit of knowledge, and of the fear of the Lord, &c.* Many of the endowments of Chriſt, from the Spirit wherewith he was abundantly anointed, are here recounted. Principally thoſe of wiſdom, counſel, and underſtanding, are inſiſted on: on the account whereof, *all the treaſures of wiſdom and knowledge*

ledge are ſaid to be in him, *Col.* ii. 3. and though this be but ſome part of the furniture of Jeſus Chriſt, for the diſcharge of his office, yet it is ſuch, as where our anointing to the ſame purpoſe is mentioned; it is ſaid peculiarly on the effecting of ſuch qualifications as theſe; ſo *John* ii. 22, and 27. the work of the anointing is to teach us; the Spirit therein is a Spirit of wiſdom and underſtanding, of counſel, knowledge, and quick underſtanding in the fear of the Lord. So was the great promiſe of the Comforter, that he ſhould teach us, *John* xiv. 26. that he ſhould guide us into all truth, *chap.* xvi. 13. This of teaching us the mind and will of God, in the manner wherein we are taught it by the Spirit, our Comforter, is an eminent part of our unction by him, which only I ſhall inſtance in.

Give me leave to ſay there is a threefold teaching by the Spirit.

(1.) A teaching by the Spirit of conviction and illumination: ſo the Spirit teacheth the world, that is, many in it, by the preaching of the word, as he is promiſed to do, *John* xvi. 8.

(2.) A teaching by the Spirit of ſanctification, opening blind eyes, giving a new underſtanding, ſhining into our hearts, *to give us a knowledge of the glory of God, in the face of Jeſus Chriſt*, enabling us to receive ſpiritual things in a ſpiritual light, 1 *Cor.* ii. 8. giving a ſaving knowledge of the myſtery of the goſpel; and this in ſeveral degrees is common to all believers.

(3.) A teaching by the Spirit of conſolation, making ſweet, uſeful, and joyful to the ſoul, the diſcoveries that are made of the mind and will of God in the light of the Spirit of ſanctification. Here the oyl of the Spirit is called the *oyl of gladneſs*, that which brings joy and gladneſs with it; and the the name of Chriſt thereby diſcovered, is a *ſweet ointment poured forth*, that cauſeth ſouls to run after him with joy and delight, *Cant.* i. 2. We ſee it by daily experience, that very many have little taſte and ſweetneſs, and reliſh in their ſouls of thoſe truths, which yet they ſavingly know and believe: but when we are taught by this unction, oh how ſweet is every thing we know of God? As we may ſee in the place of *John*, where mention is made of the teaching of this unction, it reſpects peculiarly the Spirit teaching of us the love of God in Chriſt, the ſhining of his countenance, which, as *David* ſpeaks, puts gladneſs into our hearts, *Pſal* iv. 6, 7.

We have this then by the Spirit, he teacheth us of the love of God in Chriſt, he makes every goſpel truth as wine well refined to our ſouls, and the good things of it, to be a feaſt of fat things: gives us joy and gladneſs of heart, with all that we know of God, which is the great preſervative of the ſoul, to keep it cloſe to truth. The apoſtle ſpeaks of our teaching by this unction, as the means whereby we are preſerved from ſeduction. Indeed to know any truth in the power, ſweetneſs, joy, and gladneſs of it, is that great ſecurity of the ſoul's conſtancy in the preſervation and retaining of it. They will readily change truth for error, who find no more ſweetneſs in the one than in the other. I muſt crave the reader's pardon, for my brief paſſing over theſe great things of the goſpel: my preſent deſign is rather to enumerate than to unfold them. This one work of the Holy Ghoſt might it be purſued, would require a fuller diſcourſe than I can allot unto the whole matter in hand. All the privileges we enjoy, all the dignity and honour we are inveſted withal, our whole dedication unto God, our nobility and royalty, our intereſt in all church advantages, and approaches to God in worſhip, our ſeparation from the world, the name whereby we are called, the liberty we enjoy, all flow from this head, are all branches of this effect of the Holy Ghoſt. I have mentioned only our teaching by this unction: a teaching that brings joy and gladneſs with it, by giving the heart a ſenſe of the truth wherein we are inſtructed. When we find any of the good truths of the goſpel, come home to our ſouls with life, vigour and power; giving us gladneſs of heart, transforming us into the image and likeneſs of it, the Holy Ghoſt is then at his work, is pouring out of his oyl.

8. We have adoption alſo by the Spirit; hence he is called the *Spirit of adoption*: that is, either he who is given to adopted ones, to ſecure them of it, to beget in their hearts a ſenſe and perſuaſion of the Father's adopting love, or elſe to give them the privilege itſelf, as is intimated, *John* i. 12. Neither is that oppoſite hereunto which we have, *Gal.* iv. 6. for God may ſend the Spirit of ſupplication into our hearts, becauſe we are ſons, and yet adopted by his Spirit. But of this elſewhere.

9. He is alſo called the *Spirit of ſupplication*, under which notion he is promiſed, *Zech.* xii. 10. and how he affects that in us, is declared, *Rom.* viii. 26, 27. and *Gal.* iv. 6. and we are thence ſaid to *pray in the Holy Ghoſt*. Our prayers may be conſidered two ways.

(1.) As a ſpiritual duty required of us by God; and ſo they are wrought in us by the Spirit of ſanctification, which helps us to perform all our duties, by exalting all the faculties of the ſoul for the ſpiritual diſcharge of their reſpective offices in them.

(2.) As a means of retaining communion with God, whereby we ſweetly eaſe our hearts in the boſom of the Father, and receive in refreſhing taſtes of his love. The ſoul is never more raiſed with the love of God, than when by the Spirit taken into intimate communion with him, in the diſcharge of this duty: and therein it belongs to the Spirit of conſolation, to the Spirit promiſed as a Comforter. And this is the next thing to be conſidered in our communion with the Holy Ghoſt: namely, what are the peculiar effects which he worketh in us, and towards us, being ſo beſtowed on us, as was declared, and working in the way and manner inſiſted on. Now theſe are, his bringing the promiſes of Chriſt to remembrance, glorifying him in our hearts, ſhedding abroad the love of God in us, witneſſing with us, as to our ſpiritual ſtate and condition, ſealing us to the day of redemption; being the earneſt of our inheritance; anointing us with privileges as to their conſolation; confirming our adoption; and being preſent with us in our ſupplications. Here is the wiſdom of faith, to find out, and meet with the Comforter in all theſe things: not to loſe their ſweetneſs, by lying in the dark to their author; nor coming ſhort of the returns which are required of us.

CHAP. IV.

The general conſequences in the hearts of believers, of the effects of the Holy Ghoſt before-mentioned. Conſolation; its adjuncts. Peace, Joy; how it is wrought immediately, mediately.

HAVING proceeded thus far in diſcovering the way of our communion with the Holy Ghoſt, and inſiſted on the moſt noble and known effects that he produceth, it remains that it be declared, what general conſequents of theſe effects there are brought forth in the hearts of believers; and ſo we ſhall at leaſt have made mention of the main heads of his diſpenſation, and work in the oeconomy of grace. Now theſe, as with the former, I ſhall do little more than name; it being not at all in my deſign, to handle the natures of them, but only to ſhew what reſpects they bear to the buſineſs in hand.

1. Conſolation is the firſt of theſe. The diſciples *walked in the fear of the Lord, and in the conſolation of the Holy Ghoſt*, Acts ix. 31. ἐν τῇ παρακλήσει τοῦ ἁγίου πνεύματος. He is ὁ παράκλητος, and he gives παράκλησιν from his work towards us, and in us, we have *comfort* and conſolation This is the firſt general conſequent of his diſpenſation and work.

Whenever there is mention made of comfort and conſolation in the ſcripture given to the ſaints, as there is moſt frequently, it is the proper conſequent of the work of the Holy Ghoſt towards them. Comfort or conſolation in general, is the ſetting and compoſing of the ſoul in reſt and contentedneſs, in the midſt of, or from troubles, by the conſideration, or preſence, of ſome good wherein it is intereſted, out-weighing the evil, trouble, or perplexity that it hath to wreſtle withal. Where mention is made of comfort and conſolation properly ſo called, there is relation to trouble or perplexity: ſo the apoſtle, 1 Cor. i. 5, 6. *As the ſufferings of Chriſt abound in us, ſo our conſolation alſo aboundeth by Chriſt. Suffering* and *conſolation* are oppoſed, the latter being a relief againſt the former; ſo are all the promiſes of comfort, and all the expreſſions of it in the Old and New Teſtament, ſtill propoſed as reliefs againſt trouble.

And, as I ſaid, conſolation ariſeth from the preſence or conſideration of a greater good, that out-ballances the evil, or perplexity wherewith we are to contend. Now in the effects or acts of the Holy Ghoſt before-mentioned, lye all the ſprings of our conſolation. There is no comfort but from them. And there is no trouble, that we may not have comfort in, and againſt, by them. That a man may have conſolation in any condition, nothing is required, but the preſence of a good, rendring the evil, wherewith he is preſſed, inconſiderable to him. Suppoſe a man under the greateſt calamity that can poſſibly befal a child of God, or a confluence of all thoſe evils numbred by *Paul*, Rom. viii. 38, *&c.* let this man have the Holy Ghoſt, performing the works mentioned before toward him, and in deſpight of all his evil, his conſolations will abound. Suppoſe him to have a ſenſe of the love of God all the while ſhed abroad in his heart, a clear witneſs within, that he is a child of God, accepted with him, that he is ſealed and marked of God for his own, that he is an heir of all the promiſes of God, and the like, it is impoſſible that man ſhould not triumph in all his tribulations.

From this riſe of all our conſolation, are thoſe deſcriptions which we have of it in the ſcripture, from its properties and adjuncts: as,

(1.) It is abiding: thence it is call'd *everlaſting conſolation*; 2 Theſ. ii. 16. *God our Father, which hath loved us, and given us everlaſting conſolation*; that is, comfort, that vaniſheth not; and that becauſe it riſeth from everlaſting things. There may be ſome periſhing comfort given for a little ſeaſon, by periſhing things: but abiding conſolation, which we have by the Holy Ghoſt, is from things everlaſting. Everlaſting love, eternal redemption, an everlaſting inheritance.

(2.) Strong, Heb. vi. 18. *That the heirs of the promiſe ſhould receive ſtrong conſolation.* As ſtrong oppoſition lyes ſometimes againſt us, and trouble, whoſe bands are ſtrong, ſo is our conſolation ſtrong; it abounds, and is unconquerable; ἰσχυρὰ παράκλησις: it is ſuch, as will make its way through all oppoſition, it confirms, corroborates, and ſtrengthens the heart under any evil, it fortifies the ſoul, and makes it able cheerfully to undergo any thing that it is called unto, and that becauſe it is from him who is ſtrong.

(3.) It is precious; hence the apoſtle makes it the great motive unto obedience, which he exhorts the *Philippians* unto, *chap.* ii. 1. *If there be any conſolation in Chriſt:* if you ſet any eſteem and valuation upon this precious mercy of conſolation in Chriſt; by theſe comforts, let it be ſo with you.

And this is the firſt general conſequent in the hearts of believers, of thoſe great effects of the Holy Ghoſt before-mentioned: now this is ſo large and comprehenſive, comprizing ſo many of our concernments in our walking with God, that the Holy Ghoſt receives his denomination, as to the whole work he hath to perform for us, from hence; he is the Comforter, as Jeſus Chriſt, from the work of redemption and ſalvation, is the Redeemer and Saviour of his church. Now, as we have no conſolation but from the Holy Ghoſt: ſo all his effects towards us, have certainly this conſequent, more or leſs in us. Yea, I dare ſay, whatever we have in the kinds of the things before-mentioned, that brings not conſolation with it, in the root at leaſt, if not in the ripe fruit, is not of the Holy Ghoſt. The way whereby comfort iſſues out from thoſe works of his, belongs to particular caſes. The fellowſhip we have with him, conſiſts, in no ſmall portion of it, in the conſolation we receive from him. This gives us a valuation of his love; teacheth whither to make applications in our diſtreſs; whom to pray for, to pray to, whom to wait upon in perplexities.

2. Peace ariſeth hence alſo, Rom. xv. 13. *The God of hope fill you with all peace in believing, that you may abound in hope, through the power of the Holy Ghoſt.* The power of the Holy Ghoſt is not only extended to hope, but to our peace alſo in believing. So is it in the connection of thoſe promiſes, Joh. xiv. 26, 27. *I will give you the Comforter:* and what then? what follows that grant? *Peace,* ſaith he, *I leave with you, my peace I give unto you.* Nor doth Chriſt otherwiſe leave his peace, or give his peace unto them, but by beſtowing the Comforter on them. The peace of Chriſt conſiſts in the ſoul's ſenſe of its acceptation with God in friendſhip. So is Chriſt ſaid to be our peace, *Eph.* ii. 14. by ſlaying the enmity between God and us, and in taking away the hand-writing, that was againſt us; *Rom.* v. 1.

Being juſtified by faith, we have peace with God. A comfortable perſwaſion of our acceptation with God in Chriſt, is the bottom of this peace, it enwraps deliverance from eternal wrath, hatred, curſe, condemnation; all ſweetly affecting the ſoul and conſcience.

And this is a branch from the ſame root with that foregoing: a conſequent of the effects of the Holy Ghoſt before-mentioned. Suppoſe a man choſen in the eternal love of the Father, redeemed by the blood of the Son; and juſtified freely by the grace of God, ſo that he hath a right to all the promiſes of the goſpel; yet this perſon can by no reaſonings nor arguings of his own heart, by no conſiderations of the promiſes themſelves, nor of the love of God, or grace of Chriſt in them, be brought to any eſtabliſhment in peace, until it be produced in him, as a fruit and conſequent of the work of the Holy Ghoſt in him, and towards him. Peace is the fruit of the Spirit, *Gal.* v. 22. The ſavour of the Spirit is life and peace, *Rom.* viii. 6. All we have is from him, and by him.

3. Joy alſo is of this number. The Spirit, as was ſhewed, is called the *oyl of gladneſs*, Heb. i. 10. his anointing brings gladneſs with it, *Iſa.* lxi. 3. *The oyl of joy for mourning.* The kingdom of God is righteouſneſs, peace, and joy in the Holy Ghoſt, *Rom.* xiv. 17. 1 *Theſ.* i. 6. *Received the goſpel, with joy in the Holy Ghoſt. With joy*, as *Peter* tells believers, *unſpeakable, and full of glory*, 1 Pet. i. 8. To give joy to the hearts of believers, is eminently the work of the Comforter, and this he doth by the particulars before inſtanced in; that *rejoycing in hope of the glory of God*, mentioned, *Rom.* v. 2. which carries the ſoul through any tribulation, even with glorying, hath its riſe in the Spirit's *ſhedding abroad the love of God in our hearts*, ver. 5.

Now there are two ways, whereby the Spirit worketh this joy in the hearts of believers.

(1.) He doth it immediately by himſelf; without the conſideration of any other acts, or works of his, or the interpoſition of any reaſonings, or deductions, and concluſions. As in ſanctification, he is a well of water ſpringing up in the ſoul, immediately exerting his efficacy and refreſhment: ſo in conſolation, he immediately works the ſoul, and minds of men to a joyful rejoycing, and ſpiritual frame, filling them with exultation and gladneſs; not that this ariſes from our reflex conſideration of the love of God, but rather gives occaſion thereunto. When he ſo ſheds abroad the love of God in our hearts, and ſo filling them with gladneſs by an immediate act and operation, as he cauſed *John Baptiſt* to leap for joy in the womb, upon the approach of the mother of Jeſus. Then doth the ſoul, even from hence, raiſe itſelf to a conſideration of the love of God, whence joy and rejoycing doth alſo flow. Of this joy there is no account to be given, but that the Spirit worketh it, when, and how he will; he ſecretly infuſeth, and diſtils it into the ſoul, prevailing againſt all fears and ſorrows, filling it with gladneſs, exultations, and ſometimes with unſpeakable raptures of mind.

(2.) Mediately, by his other works towards us. He gives a ſenſe of the love of God, with our adoption and acceptation with him: and on the conſideration thereof, enables us to receive it. Let what hath been ſpoken of his operations towards us be conſidered, what aſſurance he gives us of the love of God, what life, power, and ſecurity, what pledge of our eternal welfare, and it will be eaſily perceived, that he lays a ſufficient foundation of this joy and gladneſs: not that we are able upon any rational conſideration, deduction, or concluſion, that we can make from the things mentioned, to affect our hearts with the joy and gladneſs intended: it is left no leſs the proper work of the Spirit to do it from hence, and by the intervenience of theſe conſiderations, than to do it immediately without them. This proceſs of producing joy in the heart we have, Pſal. xxiii. 5, 6. *Thou anointeſt my head with oyl.* Hence is the concluſion, as in the way of exultation, *ſurely goodneſs and mercy ſhall follow me.* Of this effect of the Comforter, ſee *Iſa.* xxxv. throughout.

4. Hope alſo is an effect of thoſe workings of the Holy Ghoſt in us, and towards us, *Rom.* xv. 13.

Theſe, I ſay, are the general conſequents of the effects of the Holy Ghoſt upon the hearts of believers; which, if we might conſider them in their offspring, with all the branches that ſhoot out from them, in exultation, aſſurance, boldneſs, confidence, expectation, glorying, and the like, it would appear how far our whole communion with God is influenced by them: but I only name the heads of things, and haſten to what remains; it is the general and particular way of our communion with the Holy Ghoſt, that ſhould nextly enſue, but that ſome other conſiderations neceſſarily do here interpoſe themſelves.

CHAP. V.

Some obſervations and inferences from diſcourſes foregoing, concerning the Spirit. The contempt of the whole adminiſtration of the Spirit by ſome. The vain pretence of the Spirit by others. The falſe Spirit diſcovered.

THIS proceſs being made, I ſhould now ſhew immediately how we hold the communion propoſed with the Holy Ghoſt, in the things laid down, and manifeſted to contain his peculiar work towards us. But there are ſome miſcarriages in the world, in reference unto this diſpenſation of the Holy Ghoſt, both on the one hand and the other, in contempt of his true work, and pretence of that which is not; that I cannot but remark in my paſſage; which to do ſhall be the buſineſs of this *chapter*.

Take a view then of the ſtate and condition of them, who profeſſing to believe the goſpel of Jeſus Chriſt, do yet contemn and deſpiſe his Spirit, as to all its operations, gifts, graces and diſpenſations to his churches and ſaints. Whilſt Chriſt was in the world with his diſciples, he made them no greater promiſe, neither in reſpect of their own good, nor of carrying on the work which he had committed to them, than this of giving them the Holy Ghoſt. Him, he inſtructeth them to pray for of the Father, as that which is needful for them, as bread for children, *Luke* xi. 13. Him he promiſeth them, as a well of water ſpringing up in them, for their refreſhment, ſtrengthening and conſolation, unto everlaſting life, *Joh.* vii. 37, 38, 39. as alſo to carry on, and accompliſh the whole work of the miniſtry to them committed, *Joh.* xvi. 8, 9, 10. with all thoſe eminent works and privileges before-mentioned. And upon his aſcenſion, this is laid as the bottom of that glorious communication of gifts and graces, in his plentiful effuſion mentioned, *Eph.* iv. 8, 11, 12. namely, that he had received of the Father the promiſe of the Holy Ghoſt, *Act.* ii. 33. and that in ſuch an eminent manner, as thereby to make the greateſt and moſt glorious difference between the adminiſtration of the new covenant and old. Eſpecially doth the whole work of the miniſtry relate to the Holy Ghoſt; though that be not my preſent buſineſs to evince. He calls men to that work, and they are ſeparated unto him, *Act.* xiii. 2. he furniſheth them with gifts, and abilities for that employment, 1 *Cor.* xii. 7, 8, 9, 10. So that the whole religion we profeſs, without this adminiſtration of the Spirit, is nothing: nor is there any fruit without it of the reſurrection of Chriſt from the dead.

This being the ſtate of things, that in our worſhip of, and obedience to God, in our own conſolation, ſanctification, and miniſterial employment, the Spirit being the principle, the life, ſoul, the all of the whole; yet ſo deſperate hath been the malice of ſatan, and wickedneſs of men; that their great endeavour hath been, to ſhut him quite out of all goſpel-adminiſtrations.

His gifts and graces were not only decryed, but almoſt excluded from the publick worſhip of the church, by the impoſition of an operous form of ſervice, to be read by the miniſter; which to do, is neither a peculiar gift of the Holy Ghoſt to any, nor of the miniſtry at all. It is marvellous to conſider, what pleas and pretences were invented, and uſed by learned men from its antiquity, its compoſure, or approbation by martyrs, the beauty of uniformity in the worſhip of God eſtabliſhed, and preſſed thereby, *&c.* for the defence and maintenance of it. But the main argument they inſiſted on, and the chief field wherein they expatiated, and laid out all their eloquence, was the vain babbling repetitions and folly of men praying by the Spirit. When once this was fallen upon, all, at leaſt as they ſuppoſed, was carryed away before them, and their adverſaries rendred ſufficiently ridiculous. So great is the cunning of ſatan, and ſo unſearchable are the follies of the hearts of men. The ſum of all theſe reaſonings amount to no more but this: though the Lord Jeſus Chriſt hath promiſed the Holy Ghoſt to be with his church to the end of the world, to fit and furniſh men with gifts and abilities, for the carrying on of that worſhip which he requires, and accepteth at our hands; yet the work is not done to the purpoſe, the gifts he beſtows, are not ſufficient to that end, neither as to invocation, nor doctrine, and therefore we will not only help men by our directions, but exclude them from their exerciſe. This, I ſay, was the ſum of all, as I could undeniably evidence, were that my preſent buſineſs. What innumerable evils enſue on this principle, in a formal ſetting apart of men to the miniſtry, who had never once *taſted of the powers of the world to come*, nor received any gifts from the Holy Ghoſt to that purpoſe; of crying up, and growing in, an outſide pompous worſhip, wholly foreign to the power and ſimplicity of the goſpel; of ſilencing, deſtroying, baniſhing men, whoſe miniſtry was accompany'd with the evidence, and demonſtration of the Spirit, I ſhall not need to declare. This is that I aim at, to point out the publick contempt of the Holy Ghoſt; his gifts and graces, with their adminiſtration in the Church of God, that hath been found even where the Goſpel hath been profeſſed.

Again, it is a thing of moſt ſad conſideration, once to call to mind the improvement of that principle of contempt of the Spirit in private men, and their ways, the name of the Spirit was grown a term of reproach. To plead for, or pretend to pray by the Spirit, was enough to render a man the object of ſcorn and reproach, from all ſorts of men, from the pulpit to the ſtage. What? you are full of the Spirit, you will pray by the ſpirit, you have the gift, come let us hear your nonſenſe; and yet, perhaps, theſe men would think themſelves wronged, not to be accounted chriſtians.

Chriſtians! Yea, have not ſome pretending themſelves to be leaders of the flock, yea, mounted a ſtory or two above their brethren and claiming a rule and government over them, made it their buſineſs to ſcoff at and reproach the gifts of the Spirit of God? and if this were the frame of their Spirit, what might be expected from others of profeſſed prophaneneſs? It is not imaginable to what height of blaſphemy, the proceſs in this kind amounted. The Lord grant ſthere be nothing of this curſed leaven ſtill remaining amongſt us. Some bleatings of ill importance are ſometimes heard. Is this the fellowſhip of the Holy Ghoſt that believers are called unto? Is this the due entertainment of him whom our Saviour promiſed to ſend for the ſupply of his bodily abſence, ſo as we might be no loſers thereby? Is it not that enough that men ſhould be contented with ſuch a ſtupid blindneſs, as being called Chriſtians, to look no farther for this comfort and conſolation, than moral conſiderations, common to Heathens, would lead them; when one infinitely holy and bleſſed perſon of the Trinity, hath taken this office upon him to be our Comforter, but they muſt oppoſe and deſpiſe him alſo? Nothing more diſcovers how few there are in the world, that have intereſt in that bleſſed name, whereby we are all called. But this is no place to purſue this diſcourſe. The aim of this diſcourſe is, to evince the folly and madneſs of men in general, who profeſs to own the goſpel of Chriſt, and yet contemn and deſpiſe his Spirit, in whomſoever he is maniſeſted. Let us be zealous of the gifts of the Spirit, not envious at them.

From what hath been diſcourſed we may alſo try the Spirits that are gone abroad in the world; and which have been exerciſing themſelves at ſeveral ſeaſons, ever ſince the aſcenſion of Chriſt. The iniquity of the generation that is paſt, and paſſing away, lay in open, curſed, oppoſition to the Holy Ghoſt. God hath been above them wherein they behaved themſelves preſumptuouſly. Satan, whoſe deſign, as he is God of this world, is to be uppermoſt, not to dwell wholly in any form caſt down by the providence of God, hath now transformed himſelf into an angel of light, and he will pretend the Spirit alſo, and only. But there are ſeducing ſpirits, 1 *Tim.* iv. 1. And we have a command not to believe every ſpirit, but *try the ſpirits*, 1 Joh. iv. 16. And the reaſon added, is, becauſe *many falſe ſpirits are gone abroad in the world*, that is, men pretending to the revelation of new doctrines by the Spirit, whoſe deceits in the firſt church *Paul* intimateth, 2 *Theſſ.* ii. 2. calling on men not to be ſhaken in mind by ſpirit. The truth is, the ſpirit of theſe days are ſo groſs, that a man of a very eaſy diſcerning may find them out, and yet their deluſion ſo ſtrong, that not a few are deceived. This is one thing that lyes evident to every eye; that according to his wonted courſe, ſatan with his deluſions is run into an extream to his former actings.

Not long ſince, his great deſign, as I maniſeſted, was to cry up ordinances without the the Spirit, caſting all the reproach that he could upon him: now to cry up a Spirit without and againſt ordinances, caſting all reprach, and contempt poſſible upon them. Then he would have a miniſtry without the Spirit: now a Spirit without a miniſtry. Then the reading of the word might ſuffice without either preaching or praying by the Spirit: now the Spirit is enough without reading or ſtudying the word at all. Them he allowed a literal embracing of what Chriſt had done in the fleſh, now he talks of Chriſt in the Spirit only, and denies him to be come in the fleſh, the proper character of the falſe ſpirit, we are warned of, 1 *John* i. 3. Now becauſe it is moſt certain that the Spirit, which we are to hear and embrace, is the Spirit promiſed by Chriſt, which is ſo clear, that him the

Montaniſts Paraclete, yea, and *Mahomet* pretended himſelf to be, and thoſe of our days affirm alſo pretend the ſame. Let us briefly try them by ſome of the effects mentioned, which Chriſt hath promiſed to give the Holy Ghoſt for.

The firſt general effect, as was obſerved, was this; that he ſhould bring to remembrance the things that Chriſt ſpake for our guidance and conſolation. This was to be the work of the Holy Ghoſt towards the apoſtles, who were to be the penmen of the ſcriptures: this is to be his work towards believers to the end of the world. Now the things that Chriſt hath ſpoken and did, are written that we might believe, *and believing have life through his name*, John xx. 30. they are written in the ſcripture. This then is the work of the Spirit, which Chriſt hath promiſed he ſhall bring to our remembrance, and give us underſtanding of the words of Chriſt in the ſcripture, for our guidance and conſolation. Is this now the work of the Spirit, which is abroad in the world, and perverteth many? Nothing leſs. His buſineſs is to decry the things which Chriſt hath ſpoken, which are written in the word; to pretend new revelations of his own; to lead men from the written word, wherein the whole work of God, and all the promiſes of Chriſt are recorded.

Again, the work of the Spirit promiſed by Chriſt, is to glorify him. *He ſhall glorify me, for he ſhall take of mine, and ſhew it unto you*, John xvi. 14. him who was to ſuffer at *Jeruſalem*, who then ſpake to his diſciples; it was to make him glorious, honourable, and of high eſteem in the hearts of believers; and that by ſhewing his things, his love, kindneſs, grace and purchaſe unto them. This is the work of the Spirit. The work of the Spirit, that is abroad, is to glorify itſelf, to decry and render contemptible Chriſt that ſuffered for us under the name of a Chriſt without us; which it ſlights and deſpiſeth, and that profeſſedly. Its own glory, its own honour is all that it aims at: wholly inverting the order of the divine diſpenſations. The fountain of all being, and lying in the Father's love, the Son came to glorify the Father. He ſtill ſays, *I ſeek not my own glory, but the glory of him that ſent me.* The Son having carried on the work of redemption, was now to be glorified with the Father. So he prays that it might be, *Jo.*xvii.1. *The hour is come, glorify thy Son, and that with the glory which he had before the world*, when his joint counſel was in the carrying on the Father's love. Wherefore the Holy Ghoſt is ſent, and his work is to glorify the Son; but now, as I ſaid, we have a Spirit come forth, whoſe whole buſineſs is to glorify himſelf; whereby we may eaſily know whence he is.

Furthermore, the Holy Ghoſt ſheds abroad the love of God in our hearts, as was declared; and thence fills them with joy, peace, and hope; quieting and refreſhing the hearts of them in whom he dwells, giving them liberty and reſt, confidence and the boldneſs of children. This Spirit, whereof men now boaſt, is a Spirit of bondage, whoſe utmoſt work is to make men quake and tremble, caſting them into an unſonlike frame of Spirit, driving them up and down with horror and bondage, and drinking up their very natural ſpirits, and making their whole man wither away. There is ſcarce any one thing, that more evidently manifeſteth the ſpirit whereby ſome are now acted, not to be the Comforter promiſed by Chriſt than this, That he is a ſpirit of bondage and ſlavery in them in whom he is; and a ſpirit of cruelty and reproach towards others, in a direct oppoſition to the Holy Ghoſt in believers, and all the ends and purpoſes, for which, as a Spirit of adoption and conſolation, he is beſtowed on them.

To give one inſtance more; the Holy Ghoſt beſtowed on believers, is a Spirit of prayer and ſupplication, as was manifeſted. The Spirit where-

with

with we have to do, pretends the carrying men above ſuch low and contemptible means of communion with God. In a word, it were a very eaſy and facile taſk to paſs through all of the eminent effects of the Holy Ghoſt, in and towards believers; and to manifeſt, that the pretending ſpirit of our days comes in a direct oppoſition and contradiction to every one of them. Thus hath ſatan paſſed from one extream to another, from a bitter wretched oppoſition to the Spirit of Chriſt, unto a curſed pretending to the Spirit, ſtill to the ſame end and purpoſe.

I might give ſundry other inſtances of the contempt or abuſe of the diſpenſation of the Spirit. Thoſe mentioned are the extreams whereunto all other are, or may be reduced; and I will not farther divert from that which lyes directly in my aim.

CHAP. VI.

Of particular communion with the Holy Ghoſt. Of preparation thereunto; valuation of the benefits we receive by him; what it is he comforts us in, and againſt; wherewith; how.

THE way being thus made plain for us, I come to ſhew how we hold particular communion with the Holy Ghoſt, as he is promiſed of Chriſt to be our Comforter, and as working out our conſolation by the means formerly inſiſted on. Now the firſt thing I ſhall do herein, is the propoſal of that, which may be ſome preparation to the duty under conſideration; and this by leading the ſouls of believers to a due valuation of this work of his, towards us, whence he is called our Comforter.

To raiſe up our hearts to this frame, and fit us for the duty intended, let us conſider theſe three things.

1. What it is he comforts us againſt.

2. Wherewith he comforts us.

3. The principle of all his actings, and operations in us for our conſolation.

1. There are three things in the whole courſe of our pilgrimage, that the conſolations of the Holy Ghoſt are uſeful and neceſſary in.

(1.) In our afflictions. Affliction is part of the proviſion that God hath made in his houſe for his children, *Heb.* xii. 5, 6. The great variety of its cauſes, means, uſes, and effects, is generally known. There is a meaſure of them appointed for every one. To be wholly without them is a temptation, and ſo in ſome meaſure an affliction. That which I am to ſpeak unto you is, that in all our afflictions, we need the conſolations of the Holy Ghoſt. It is the nature of man to relieve himſelf, when he is entangled, by all ways and means. According as mens natural ſpirits are, ſo do they manage themſelves under preſſures. *The ſpirit of a man will bear his infirmity*; at leaſt it will ſtruggle with it.

There are two great evils, one of which does generally ſeize on men under their afflictions, and keep them from a due management of them. The apoſtle mentioneth them both, *Heb.* xii. 5. Μὴ ὀλιγώρει παιδείας Κυρίου, μηδὲ ἐκλύου ὑπ' αὐτοῦ ἐλεγχόμενος, *deſpiſe not the chaſtiſement of the Lord, neither*

neither faint when thou art reproved. One of theſe extreams do men uſually fall into; either they deſpiſe the Lord's correction, or ſink under it.

[1.] Men deſpiſe it; they account that which befals them to be a light or common thing. They take no notice of God in it. They can ſhift with it well enough: they look on inſtruments, ſecond cauſes, provide for their own defence and vindication, with little regard to God, or his hand in their affliction. And the ground of this is, becauſe they take in ſuccours in their trouble, that God will not mix his grace withal. They fix on other remedies than what he hath appointed, and utterly loſe all the benefits and advantage of their affliction. And ſo ſhall every man do that relieves himſelf from any thing, but the conſolations of the Holy Ghoſt.

[2.] Men faint and ſink under their trials and afflictions; which the apoſtle farther reproves, *v.* 12. They firſt deſpiſe the aſſiſtance of the Holy Ghoſt through pride of heart, the latter refuſe it through dejectedneſs of ſpirit, and ſink under the weight of their troubles. And who almoſt is there that offends not on one of theſe hands? Had we not learned to count light of the chaſtiſements of the Lord, and to take little notice of his dealings with us; we ſhould find the ſeaſon of our afflictions to comprize no ſmall portion of our pilgrimage.

Now there is no due management of our ſouls under any affliction, ſo that God may have the glory of it; and ourſelves any ſpiritual benefit or improvement thereby; but by the conſolations of the Holy Ghoſt. All that our Saviour promiſeth his diſciples, when he tells them of the great tryals and tribulations they were to undergo, is, *I will ſend you the Spirit*, the Comforter, he ſhall give you peace in me, when in the world you ſhall have trouble. He ſhall guide, and direct, and keep you in all your tryals. And ſo the apoſtle tells us it came to paſs, 2 *Cor.* i. 4, 5, 6. Yea, and this under the greateſt afflictions will carry the ſoul to the higheſt joy, peace, reſt, and contentment. So the ſame apoſtle, *Rom.* v. 3. *We glory in tribulations.* It is a great expreſſion. He had ſaid before, that we *gloried in the hope of the glory of God*, ver. 2. Yea, but what if manifold afflictions and tribulations befal us? Why? Even in them alſo we glory, ſaith he, *We glory in our tribulations*; but whence is it, that our ſpirits are ſo born up, to a due management of afflictions, as to glory in them in the Lord? He tells us, *ver.* 5. It is from the *ſhedding abroad of the love of God in ous hearts by the Holy Ghoſt.* And thence are believers ſaid to receive *the word in much affliction, with joy of the Holy Ghoſt*, 1 Theſſ. i. 6. And *to take joyfully the ſpoiling of their goods.* This is that I aim at; there is no management, nor improvement of any affliction, but meerly and ſolely by the conſolations of the Holy Ghoſt. Is it then of any eſteem or value unto you, that you loſe not all your tryals, temptations, and afflictions, learn to value that whereby alone they are rendred uſeful.

(2.) Sin is the ſecond burthen of our lives, and much the greateſt; unto this is this conſolation peculiarly ſuited: ſo *Heb.* vi. 17, 18. an alluſion is taken from the man-ſlayer under the law, who having killed a man at unawares, and brought the guilt of his blood upon himſelf, fled with ſpeed for his deliverance to the city of refuge: our great and only refuge from the guilt of ſin, is the Lord Jeſus Chriſt, in our flying to him, doth the Spirit adminiſter conſolation to us. A ſenſe of ſin fills the heart with troubles and diſquietneſs; it is the Holy Ghoſt, which gives us peace in Chriſt. That gives an apprehenſion of wrath, the Holy Ghoſt ſheds abroad the love of God in our hearts. From thence doth ſatan, and the law accuſe us, as objects of God's hatred, *The Spirit bears witneſs with our ſpirits*,

rits, that we are the children of God. There is not any one engine or inſtrument, that ſin uſeth, or ſets up againſt our peace, but one effect or other of the Holy Ghoſt towards us, is ſuited and fitted to the caſting of it down.

(3.) In the whole courſe of our obedience are his conſolations neceſſary alſo; that we may go through with it cheerfully, willingly, patiently to the end. This will afterwards be more fully diſcovered, as to particulars, when I come to give directions for our communion with this bleſſed Comforter. In a word, in all the concernments of this life, and in our whole expectation of another, we ſtand in need of the conſolations of the Holy Ghoſt. Without them, we ſhall either deſpiſe afflictions, or faint under them, and God be neglected, as to his intendments in them. Without them, ſin will either harden us to a contempt of it, or caſt us down to a neglect of the remedies, graciouſly provided againſt it. Without them, duties will either puff us up with pride, or leave us without that ſweetneſs which is in new obedience. Without them, proſperity will make us carnal, ſenſual, and to take up our contentment in theſe things, and utterly weaken us for the tryals of adverſity. Without them, the comforts of our relations will ſeparate us from God, and the loſs of them make our hearts as *Nabal's*. Without them, the calamity of the church will overwhelm us; and the proſperity of the church will not concern us. Without them, we ſhall have wiſdom for no work, peace in no condition, ſtrength for no duty, ſucceſs in no tryal, joy in no ſtate, no comfort in life, no light in death?

Now our afflictions, our ſins, and our obedience, with the attendencies of them reſpectively, are the great concernments of our lives; what we are, in reference unto God, is comprized in them, and the due management of them, with their contraries, which come under the ſame rule; through all theſe doth there run a line of conſolation from the Holy Ghoſt, that gives us a joyful iſſue throughout. How ſad is the condition of poor ſouls deſtitute of theſe conſolations? What poor ſhifts are they forced to betake themſelves unto? What giants have they to encounter in their own ſtrength? And whether they are conquered, or ſeem to conquer, they have nothing but the miſery of their tryals.

2. The ſecond thing conſiderable, to teach us to put a due valuation on the conſolations of the Holy Ghoſt, is, the matter of them, or that wherewith he comforts us.

Now this may be referred to the two heads, that I have formerly treated of: the love of the Father, and the grace of the Son. All the conſolations of the Holy Ghoſt conſiſt, in his acquainting us with, and communicating unto us, the love of the Father, and the grace of the Son: nor is there any thing in the one or the other, but he makes it a matter of conſolation to us; ſo that indeed we have our communion with the Father in his love, and the Son in his grace, by the operation of the Holy Ghoſt.

(1.) He communicates to us, and acquaints us with the love of the Father. Having informed his diſciples with that ground and foundation of their conſolation, which by the Comforter they ſhould receive; our bleſſed Saviour, *Joh.* xvi. 27. ſhuts up all in this, *The Father himſelf loveth you:* this is that which the Comforter is given to acquaint us withal; even that God is the Father, and that he loves us. In particular, that the Father the firſt perſon in the Trinity, conſidered ſo diſtinctly, loves us. On this account is he ſaid ſo often to come forth from the Father, becauſe he comes in purſuit of his love, and to acquaint the hearts of believers therewith, that they may be comforted and eſtabliſhed. By perſuading us of the eternal and unchangeable love of the Father, he fills us with conſolation. And indeed, all the effects of the Holy Ghoſt before-mentioned have their tendency this way. Of this love, and its tranſcendent excellency you heard, at large, before. Whatever is deſirable in it, is thus communicated to us by the Holy Ghoſt. A ſenſe of this is able not only to relieve us, but to make us in every condition to rejoyce with joy unſpeakable and glorious. It is not with an encreaſe of corn, and wine, and oyl; but with the ſhining of the countenance of God upon us, that he comforts our ſouls, *Pſal.* iv. 6. The world hateth me, may ſuch a ſoul as hath the Spirit ſay, but my father loves me. Men deſpiſe me, as an hypocrite, but my father loves me, as a child. I am poor in this world, but I have a rich inheritance in the love of my father. I am ſtraitned in all things, but there is bread enough in my father's houſe. I mourn in ſecret, under the power of my luſts and ſin, where no eye ſees me; yea, but the father ſees me, and is full of compaſſion. With a ſenſe of his kindneſs, which is better than life, I rejoyce in tribulation, glory in affliction, triumph as a conqueror, though I am killed all the day long, all my ſorrows have a bottom that may be fathomed; my tryals, bounds that may be compaſſed: but the breadth, and depth, and height of the love of the Father, who can expreſs? I might render glorious this way of the Spirit's comforting us with the love of the Father, by comparing it with all other cauſes, and means of joy and conſolation whatever. And ſo diſcover their emptineſs, its fullneſs, their nothingneſs, its being all; as alſo by revealing the properties of it before rehearſed.

(2.) Again, he doth it by communicating to us, and acquainting us with the grace of Chriſt. All the fruits of his purchaſe, all the deſireableneſs of his perſon, as we are intereſted in him. The grace of Chriſt, as I formerly diſcourſed of at large, is referred to two heads: the grace of his perſon; and of his office and work. By both theſe doth the Holy Ghoſt adminiſter conſolation to us, *Joh.* xiv. 15. he glorifies Chriſt, by revealing his excellencies, and deſireableneſs to believers, as the chiefeſt of ten thouſand, altogether lovely. And then he ſhews them of the things of Chriſt, his love, grace, all the fruits of his death, ſuffering, reſurrection, and interceſſion; and with theſe ſupports their hearts and ſouls. And here whatever is of refreſhment in the pardon of ſin, deliverance from the curſe, and wrath to come, in juſtification and adoption, with the innumerable privileges attending them in the hope of glory given unto us, comes in on this head of account.

3. The principle and fountain of all his actings, for our conſolation comes next under conſideration to the ſame end.

And this leads us a little nearer to the communion intended to be directed in. Now this is his own great love, and infinite condeſcenſion. He willingly proceedeth, or comes forth from the Father to be our Comforter. He knew what we were, and what we could do, and what would be our dealings with him. He knew we would grieve him, provoke him, quench his motions, defile his dwelling place; and yet he would come to be our Comforter. Want of a due conſideration of this great love of the Holy Ghoſt, weakens all the principles of our obedience. Did this dwell, and abide upon our hearts, what a dear valuation muſt we needs put upon all his operations and actings towards us? Nothing indeed is valuable, but what comes from love and good-will. This is the way the ſcripture takes to raiſe up our hearts, to a right and due eſtimation of our redemption by Jeſus Chriſt. It tells us, that he did it freely; that of his own will he hath laid down his life, that he did it out of love. *Herein is manifeſted the love of God, that he laid down his life for us, he loved us, and gave himſelf for us, he loved us, and waſhed us with his own blood.* 1 Joh. iv. 6. Gal. ii. 20. Rev. i. 7. Hereunto it adds our ſtate and condition, conſidered as he undertook for us, ſinners, enemies, dead, alienated, then he loved us, and dyed for us, and waſhed us with his blood. May we not hence alſo have a valuation of the diſpenſation of the Spirit for our conſolation. He proceeds to that end from the Father; he diſtributes as he will, works as he pleaſeth. And what are we towards whom he carrieth on this work? Froward, perverſe, unthankful, grieving, vexing, provoking him. Yet in his love and tenderneſs, doth he continue to do us good. Let us by faith conſider this love of the Holy Ghoſt. It is the head, and ſource of all the communion we have with him in this life. This is, as I ſaid, ſpoken only to prepare our hearts to the communion propoſed: and what a little portion is it, of what might be ſpoken? How might all theſe conſiderations be aggravated? What a numberleſs number might be added? It ſuffices, that from what is ſpoken, it appears, that the work in hand is amongſt the greateſt duties, and moſt excellent privileges of the goſpel.

CHAP. VII.

The general ways of the ſaints acting in communion with the Holy Ghoſt.

AS in the account given of the actings of the Holy Ghoſt in us, we manifeſted firſt the general adjuncts of his actings, or the manner thereof; ſo now in the deſcription of the returns of our ſouls to him, I ſhall, in the firſt place, propoſe the general actings of faith, in reference to this work of the Holy Ghoſt, and then deſcend unto particulars.

Now, there are three general ways of the ſoul's deportment in this communion, expreſſed all negatively in the ſcripture, but all including poſitive duties. Now theſe are,

1. Not to grieve him.
2: Not to quench his motions.
3. Not to reſiſt him.

There are three things conſiderable in the Holy Ghoſt.

(1.) His perſon, as dwelling in us.

(2.) His actings by grace, or his motions.

(3.) His working in ordinances of the word, and the ſacraments; all for the ſame end and purpoſe.

To theſe three, are the three cautions before ſuited.

[1.] Not to grieve him, in reſpect of his perſon dwelling in us.

[2.] Not to quench him, in reſpect of the actings, and motions of his grace.

[3.] Not to reſiſt him in reſpect of the ordinances of Chriſt and his gifts for their adminiſtration.

Now, becauſe the whole general duty of believers, in their communion with the Holy Ghoſt, is compriſed in theſe three things, I ſhall handle them ſeverally.

[1.] The firſt caution concerns his perſon immediately, as dwelling in us. It is given, *Eph.* iv. 30. *Grieve not the Holy Spirit of God.* There is a complaint, *Iſa.* lxiii. 10. of them who *vexed*, or grieved the Spirit of God. And from thence doth this caution ſeem to be taken.

That it is the perſon of the Holy Ghoſt which is here intended, is evident,

1.) From the phraſe, or manner of expreſſion, with a double article τὸ πνεῦμα τὸ ἅγιον; *that holy Spirit:* and alſo,

2.) From the work aſſigned to him in the following words, of *ſealing to the day of redemption:* which, as hath been manifeſted, is the work of the Holy Ghoſt. Now whereas this may be underſtood of the Spirit in others, or in ourſelves, it is evident, that the apoſtle intends it in the latter ſenſe, by his addition of that ſignal, and eminent privilege, which we ourſelves enjoy by him, *he ſeals us to the day of redemption.*

Let us ſee then the tendency of this expreſſion, as compriſing the firſt general rule of our communion with the Holy Ghoſt. *Grieve not the Spirit.*

The terms of *grieving*, or affecting with ſorrow, may be conſidered either actively, in reſpect of the perſons grieving; or paſſively, in reſpect of the perſons grieved. In the latter ſenſe the expreſſion is metaphorical; the Spirit cannot be grieved, or affected with ſorrow, which infers alteration, diſappointment, weakneſs, all incompatible with his infinite perfections: yet men may actively do that which is fit and able to grieve any one, that ſtands affected towards them, as doth the Holy Ghoſt. If he be not grieved, it is no thanks to us, but to his own unchangeable nature. So that there are two things denoted in this expreſſion.

(1. That the Holy Ghoſt is affected towards us, as one that is loving, careful, tender, concerned in our good, and well-doing; and therefore upon our miſcarriages is ſaid to be grieved. As a good friend, of a kind and loving nature, is apt to be ſo on the miſcarriage of him whom he doth affect. And this is that we are principally to regard in this caution, as the ground and foundation of it; the love, kindneſs, and tenderneſs of the Holy Ghoſt unto us: grieve him not.

(2. That we may do theſe things, that are proper to grieve him, though he be not paſſively grieved; our ſin being no leſs therein, than if he were grieved, as we are. Now how this is done, how the Spirit is grieved, the apoſtle declareth in the contexture of that diſcourſe, *verſes* 21, 22, 23, 24. He preſſeth to a progreſs in ſanctification, and all the fruits of regeneration, *verſes* 25, 26, 27, 28, 29. He dehorts from ſundry particular evils, that were contrary thereto, and then gives the general enforcement of the one and the other; and *Grieve not the Holy Spirit of God*; that is, by coming ſhort of that univerſal ſanctification, which our planting into Chriſt doth require. The poſitive duty included in this caution, of not grieving the Holy Spirit, is this; that we purſue univerſal holineſs with regard unto, and upon the account of the love, kindneſs, and tenderneſs of the Holy Ghoſt. This is the foundation of our communion we have in general. When the ſoul conſiders the love, kindneſs, and tenderneſs of the Holy Ghoſt unto him, when he conſiders all the fruits and acts of his love and good-will towards him, and on that account, and under that conſideration, becauſe he is ſo concerned in our ways and walkings, to abſtain from evils, and to walk in all duties of holineſs; this is to have communion with him. This conſideration, that the Holy Ghoſt, who is our Comforter, is delighted with our obedience, grieved at our evils and follies, being made

a continual motive to, and reaſon of our cloſe walking with God in all holineſs, is, I ſay, the firſt general way of our communion with him.

Here let us fix a little. We loſe both the power and pleaſure of our obedience, for want of this conſideration. We ſee on what account the Holy Ghoſt undertakes to be our Comforter, by what ways and means he performs that office towards us: what an unworthy thing it is to grieve him, who comes to us on purpoſe to give us conſolation. Let the ſoul, in the whole courſe of its obedience, exerciſe itſelf by faith to thoughts hereof, and lay due weight upon it. The Holy Ghoſt, in his infinite love and kindneſs towards me, hath condeſcended to be my Comforter; he doth it willingly, freely, powerfully; what have I received from him? In the multitude of my perplexities how hath he refreſhed my ſoul? Can I live one day without his conſolations? And ſhall I be regardleſs of him in that wherein he is concerned? Shall I grieve him by negligence, ſin and folly? Shall not his love conſtrain me to walk before him to all well-pleaſing? So have we, in general, fellowſhip with him.

[2.] The ſecond is that of 1 *Theſſ.* v. 19. *Quench not the Spirit.* There are various thoughts about the ſenſe of theſe words: the Spirit in others, that is, their ſpiritual gifts, ſay ſome; but then it falls in with what follows, *ver.* 20. *Deſpiſe not propheſying.* The light that God hath ſet up in our hearts, ſay others. But where is that called abſolutely τὸ πνεῦμα, *the Spirit?* It is the Holy Ghoſt himſelf that is here intended. Not immediately, in reſpect of his perſon, in which regard he is ſaid to be grieved, which is a perſonal affection: but in reſpect of his motions, actings, and operations. The Holy Ghoſt was typified by the fire, that was always kept alive on the altar, *Iſa.* iv. 4. He is alſo called a Spirit of burning. The reaſons of that alluſion are manifold, not now to be inſiſted on. Now the oppoſition that is made to fire in its actings, is by quenching. Hence the oppoſition made to the actings of the Holy Ghoſt are called, *quenching of the Spirit*, as ſome kind of wet wood will do, when it is caſt into the fire. Thence are we ſaid in purſuance of the ſame metaphor, Ἀναζωπυρεῖν, to *ſtir up with new fire* the gifts that are in us. The Holy Ghoſt is ſtriving with us, acting in us, moving variouſly for our growth in grace, and bringing forth fruit meet for the principle he hath indued us withal. Take heed, ſaith the apoſtle, leſt by the power of your luſts and temptations, you attend not to his workings, but hinder him in his good-will towards you, that is, what in you lyeth.

This then is the ſecond general rule for our communion with the Holy Ghoſt. It reſpects his gracious operations in us, and by us. There are ſeveral and various ways, whereby the Holy Ghoſt is ſaid to act, exert, and put forth his power in us: partly by moving upon and ſtirring up the grace we have received: partly, by new ſupplies of grace from Jeſus Chriſt, falling in with occaſions for their exerciſe, raiſing good motions immediately, or occaſionally within us, all tending to our furtherance in obedience, and walking with God. All theſe are we carefully to obſerve and take notice of. Conſider the fountain, whence they come, and the end which they lead us unto; hence have we communion with the Holy Ghoſt, when we can conſider him by faith, as the immediate author of all ſupplies, aſſiſtances, and the whole relief we have by grace, of all good actings, riſings, motions in our hearts, of all ſtrivings and contendings againſt ſin. When we conſider, I ſay, all theſe his actings, and workings in their tendencies to our conſolation, and on that account are careful and watchful to improve them all to the end aimed at, as coming from him, who is ſo loving and kind, and tender to us, we have communion with him.

This is that which is intended. Every gracious acting of the bleſſed Spirit in and towards our ſouls, is conſtantly by faith to be conſidered as coming from him in a peculiar manner: his mind, his good-will, is to be obſerved therein. Hence care and diligence for the improvement of every motion of his will ariſe, thence reverence of his preſence with us, with due ſpiritual regard to his holineſs doth enſue, and our ſouls are wonted to intercourſe with him.

[3.] The third caution concerns him, and his work, in the diſpenſation of that great ordinance of the word. *Stephen* tells the Jews, *Act.* vii. 51. that they reſiſted the Holy Ghoſt; how did they do it? Why, as their fathers did it: *as your fathers did, ſo do ye.* How did their fathers reſiſt the Holy Ghoſt? *Ver.* 52. *They perſecuted the prophets and ſlew them*; their oppoſition to the prophets in preaching the goſpel, or their ſhewing of the coming of the juſt one, was their reſiſting of the Holy Ghoſt. Now the Holy Ghoſt is ſaid to be reſiſted in the contempt of the preaching of the word, becauſe the gift of preaching of it is from him. *The manifeſtation of the Spirit is given to profit*, 1 Cor. xii. 6. Hence when our Saviour promiſeth the Spirit to his diſciples, to be preſent with them for the conviction of the world; he tells them, he will give them a mouth and wiſdom, which their adverſaries ſhall not be able to gainſay, nor reſiſt, *Luke* xx. 16. concerning which, in the accompliſhment of it in *Stephen*, it is ſaid, that they *were not able to reſiſt the Spirit by which he ſpake*, Act. vi. 10. The Holy Ghoſt then ſetting up a miniſtry in the Church, ſeparating men thereto, furniſhing them with gifts and abilities for the diſpenſation of the word; the not obeying of that word, oppoſing of it, not falling down before it, is called reſiſting of the Holy Ghoſt. This in the examples of the wickedneſs of others are we cautioned againſt. And this enwraps the third general rule of our communion with the Holy Ghoſt; in the diſpenſation of the word of the goſpel, the authority, wiſdom and goodneſs of the Holy Ghoſt, in furniſhing men with gifts for that end, and purpoſe, and his preſence with them, as to the vertue thereof, is to be eyed; and ſubjection given unto it on that account. On this reaſon, I ſay, on this ground, is obedience to be yielded to the word, in the miniſterial diſpenſation thereof; becauſe the Holy Ghoſt, and he alone, doth furniſh with gifts to that end and purpoſe. When this conſideration cauſeth us to fall low before the word, then have we communion with the Holy Ghoſt in that ordinance. But this is commonly ſpoken unto.

CHAP. VIII.

Particular directions for communion with the Holy Ghoſt.

BEFORE I name particular directions for our communion with the Holy Ghoſt, I muſt premiſe ſome cautions, as far as the directions to be given concern his worſhip.

Firſt, The divine nature is the reaſon, and cauſe of all worſhip; ſo that it is impoſſible to worſhip any one perſon, and not worſhip the whole Trinity. It is, and that not without ground, denyed by the Schoolmen, that the formal reaſon and object of divine worſhip, is in the perſons preciſely conſidered; that is under the formally conſtitutive reaſon of their perſonality, which is their relation to each other: but this belongs to the divine nature, and eſſence, and to their diſtinct perſons as they are identified with the eſſence itſelf. Hence is that way of praying to the Trinity, by the repetition of the ſame petition to the ſeveral perſons, as in the Litany, groundleſs, if not impious. It ſuppoſeth, that one perſon is worſhipped, and not another, when each perſon is worſhipped as God, and each perſon is ſo. As though we firſt ſhould deſire one thing of the Father, and be heard and granted by him, then aſk the ſame thing of the Son, and ſo of the Holy Ghoſt; and ſo act as to the ſame thing three diſtinct acts of worſhip, and expect to be heard, and have the ſame thing granted three times diſtinctly, when all the works of the Trinity *ad extra*, are indiviſible.

The proper, and peculiar object of divine worſhip, and invocation, is the eſſence of God in its infinite excellency, dignity, majeſty, and its cauſality, as the firſt ſovereign cauſe of all things: now, this is common to all the three perſons, and is proper to each of them; not formally, as a perſon, but as God bleſſed for ever. All adoration reſpects that which is common to all: ſo that in each act of adoration and worſhip, all are adored, and worſhipped. The creatures worſhip their creator; and a man him in whoſe image he was created, *viz.* him *from whom deſcendeth every good and perfect gift*; all this deſcribing God, as God. Hence,

Secondly, When we begin our prayers to God the Father, and end them in the name of Jeſus Chriſt: yet the Son is no leſs invocated, and worſhipped in the beginning than the Father, though he be peculiarly mentioned as Mediator in the cloſe; not as Son to himſelf, but as Mediator to the whole Trinity, or God in Trinity. But in the invocation of God the Father, we invocate every perſon, becauſe we invocate the Father as God, every perſon being ſo.

Thirdly, In that heavenly directory which we have, *Epheſ.* ii. 18. this whole buſineſs is declared: our acceſs in our worſhip is ſaid to be to the Father; and this through Chriſt, or his mediation by the Spirit, or his aſſiſtance. Here is a diſtinction of the perſons, as to their operations; but not at all, as to their being the object of our worſhip. For the Son, and the Holy Ghoſt are no leſs worſhipped in our acceſs to God, than the Father himſelf. Only the grace of the Father, which we obtain by the mediation of the Son, and the aſſiſtance of the Spirit, is that which we draw nigh to God for. So that when by the diſtinct diſpenſation of the Trinity, and every perſon, we are led to worſhip; that is, to act faith on, or invocate any perſon, we do herein worſhip the whole Trinity, and every perſon, by what name ſoever, of Father, Son, or Holy Ghoſt, we invocate him. So that this is to be obſerved in this whole matter; that when any work of the Holy Ghoſt, or any other perſon, which is appropriated to him, we never exclude the concurrence of other perſons, draws us to the worſhip of him; yet he is not worſhipped excluſively, but the whole Godhead is worſhipped.

Fourthly, Theſe cautions being premiſed, I ſay, that we are diſtinctly to worſhip the Holy Ghoſt. As it is in the caſe of faith, in reſpect of the Father and the Son, *Joh.* xiv. 1. *Believe in God, believe alſo in me.* This extends itſelf no leſs to the Holy Ghoſt. Chriſt called the diſciples for the acting of faith on him, he being upon the accompliſhment of the great work of his mediation: and the Holy Ghoſt now carrying on the work of his delegation requireth the ſame. And to the ſame purpoſe are their diſtinct operations mentioned. *My Father worketh hitherto, and I work.* Now, as the formal reaſon of the worſhip of the Son, is not his mediation, but his being God, his mediation being a powerful motive thereto: ſo the formal reaſon of our worſhipping the Holy Ghoſt, is not his being our Comforter, but his being God, yet his being our Comforter is a powerful motive thereunto.

This is the ſum of the firſt direction. The grace, actings, love, effects of the Holy Ghoſt, as he is our Comforter, ought to ſtir us up, and provoke us to love, worſhip, believe in, and invocate him: though all this being directed to him as God, is no leſs directed on that account, to the other perſons, than to him; only by the fruits of his love towards us, are we ſtirred up unto it.

Theſe things being preſuppoſed, let the ſaints learn to act faith diſtinctly on the Holy Ghoſt, as the immediate, efficient cauſe of all the good things mentioned. Faith, I ſay, to believe in him; and faith in all things to believe him, and to yield obedience to him. Faith, not imagination. The diſtinction of the perſons in the Trinity, is not to be fancied, but believed. So then, the Scripture ſo fully, frequently, clearly, diſtinctly aſcribing the things we have been ſpeaking of, to the immediate efficiency of the Holy Ghoſt, faith cloſeth with him, in the truth revealed, and peculiarly regards him, worſhips him, ſerves him, waits for him, prayeth to him, praiſeth him; all theſe things, I ſay, the ſaints do in faith; the perſon of the Holy Ghoſt, revealing itſelf in theſe operations and effects, is the peculiar object of our worſhip. Therefore, when he ought to be peculiarly honoured, and is not, he is peculiarly ſinned againſt, *Acts* v. 2. *Ananias* is ſaid *to lie to the Holy Ghoſt:* not to God, which being taken eſſentially, would denote the whole Trinity; but peculiarly to the Holy Ghoſt. Him he was to have honoured peculiarly, in that eſpecial gift of his, which he made profeſſion of: not doing it, he ſinned peculiarly againſt him: but this muſt be a little farther branched into particulars.

1. Let us then lay weight on every effect of the Holy Ghoſt, in any of the particulars before-mentioned, on this account, that they are acts of his love, and power towards us. This faith will do that takes notice of his kindneſs in all things. Frequently he performs, in ſundry particulars, the office of a Comforter towards us, and we are not throughly comforted; we take no notice at all of what he doth; then is he grieved. Of thoſe who do receive, and own the conſolation he tenders, and adminiſters; how few are there that conſider him, as the Comforter, and rejoyce in him as they ought? Upon every work of conſolation that the believer receives, this ought his faith to reſolve upon: this is from the Holy Ghoſt, he is the Comforter, the God of all conſolation. I know there is no joy, peace, hope, nor comfort but what he works, gives, and beſtows; and that he might give me this conſolation, he hath willingly condeſcended to this office of a Comforter, his love was in it, and on that account doth he continue it. Alſo he is ſent by the Father and Son for that end and purpoſe. By this means come I to be partaker of my joy; it is in the Holy Ghoſt; of conſolation, he is the comforter. What price now ſhall I ſet upon his love? How ſhall I value the mercy that I have received?

This, I ſay, is applicable to every particular effect of the Holy Ghoſt towards us, and herein have we communion and fellowſhip with him, as was in part diſcovered in our handling the particulars. Doth he ſhed abroad the love of God in our hearts? Doth he witneſs unto our adoption? The ſoul conſiders his preſence, ponders his love, his condeſcenſion, goodneſs, and kindneſs, is filled with reverence of him, and care not to grieve him, and labours to preſerve his temple, his habitation pure and holy.

2. Again, our communion with him cauſeth in us returning praiſe, and thanks, and honour, and glory, and bleſſing to him, on the account of the mercies and privileges which we receive from him, which are many. Herein conſiſts our next direction. So do we with the Son of God on the account of our redemption: *To him that loved us, and waſhed us with his own blood, to him be praiſe and glory*, Rev. i. 6, 4, 14. And are not the like praiſes and bleſſings due to him, by whom the work of redemption is made effectual to us? Who with no leſs infinite love undertook our conſolation than the Son our redemption? When we feel our hearts warmed with joy, ſupported in peace, eſtabliſhed in obedience, let us aſcribe to him the praiſe that is due to him; bleſs his name, and rejoyce in him.

And this glorifying of the Holy Ghoſt in thankſgivings, on a ſpiritual ſenſe of his conſolations, is no ſmall part of our communion with him. Conſidering his free ingagement in this work, his coming forth from the Father to this purpoſe, his miſſion by the Son, and condeſcenſion therein, his love and kindneſs, the ſoul of a believer, is poured out in thankful praiſes to him, and is ſweetly affected with the duty. There is no duty that leaves a more heavenly ſavour in the ſoul than this doth. Alſo,

In our prayers to him, for the carrying on the work of our conſolation, which he hath undertaken, lyes our communion with him. *John* prays for grace and peace from the *ſeven ſpirits that are before the throne*, or the Holy Ghoſt, whoſe operations are perfect and compleat. This part of his worſhip is expreſly mentioned frequently in ſcripture, and all others do neceſſarily attend it. Let the ſaints conſider, what need they ſtand in of theſe effects of the Holy Ghoſt before mentioned, with many ſuch other, as might be inſiſted on. Weigh all the privileges, which we are made partakers of. Remember that he diſtributes them as he will, that he hath the ſovereign diſpoſal of them, and they will be prepared for this duty.

How and in what ſenſe it is to be performed, hath been already declared: what is the formal reaſon of this worſhip, and ultimate object of it, I have alſo manifeſted. In the duty itſelf is put forth no ſmall part of the life, efficacy, and vigour of faith; and we come ſhort of that enlargedneſs of ſpirit in dealing with God, and are ſtraightened from walking in the breadth of his ways, which we are called unto, if we learn not ourſelves to meet him with his worſhip in every way he is pleaſed to communicate himſelf unto us. In theſe things he does ſo in the perſon of the Holy Ghoſt; in that perſon do we meet him, his love, grace, and authority, by our prayers and ſupplications. Again,

4. Conſider him as he condeſcends to this delegation of the Father and the Son, be to be our Comforter, and ask him daily of the Father in the name of Jeſus Chriſt. This is the daily work of believers. They look upon, and by faith conſider the Holy Ghoſt, as promiſed to be ſent: in this promiſe, they know, lyes all their grace, peace, mercy, joy, and hope. For by him ſo promiſed, and him alone, are theſe things communicated to them. If therefore our life to God, or the joy of that life be conſiderable, in this we are to abound: to ask him of the Father, as children do of their parents, daily bread. And as in this asking, and receiving of the Holy Ghoſt, we have communion with the Father, in his love, whence he is ſent, and with the Son in his grace, whereby he is obtained for us, ſo with himſelf, on the account of his voluntary condeſcenſion to this diſpenſation. Every requeſt for the Holy Ghoſt, implies our cloſing with all theſe; *Oh the riches of the grace of God*!

5. Humbling ourſelves for our miſcarriages, in reference to him, is another part of our communion with him. That we have grieved him, as to his perſon, quenched him, as to the motion of his grace, or reſiſted him in his ordinances, is to be mourned for, as hath been declared. Let our ſouls be humbled before him on this account. This one conſiderable ingredient of godly ſorrow, and the thoughts of it are as ſuitable to the affecting of our hearts with humiliation, and indignation againſt ſin, as any other whatever. I might proceed in the like conſideration; as alſo, make application of them to the particular effects of the Holy Ghoſt enumerated; but my deſign is only to point out the heads of things, and to leave them to the improvement of others.

I ſhall ſhut up this whole diſcourſe with ſome conſiderations of the ſad eſtate and condition of men not intereſted in this promiſe of the Spirit, nor made partakers of his conſolation.

1. They have no true conſolation or comfort, be their eſtate and condition what it will. Are they under affliction in trouble? They muſt bear their own burthen, and how much too weak they are for it, if God be pleaſed to lay on his hand with more weight than ordinary, is eaſily known. Men may have ſtoutneſs of ſpirit, and put on great reſolutions to wreſtle with their troubles. But when this is meerly from the natural ſpirit of a man, it is,

(1.) For the moſt part with reſpect to others, that they may not appear low-ſpirited, or dejected. Their hearts are eaten up and devoured with troubles and anxiety of mind. Their thoughts are perplexed, and they are ſtill ſtriving, but never come to a conqueſt. Every new trouble, every little alteration in their tryals, puts them to new vexation. It is an ungrounded reſolution that bears them up, and they are eaſily ſhaken.

(2.) What is the beſt of their reſolves and enduring? It is but a contending with God, who hath entangled them; the ſtruggling of a flea under a mountain. Yea, though on outward conſiderations and principles, they endeavour after patience and tolerance; yet all is but a contending with God, a ſtriving to be quiet under that which God hath ſent on purpoſe to diſturb them; God doth not afflict men without the Spirit, to exerciſe their patience; but to diſturb their peace and ſecurity. All their arming themſelves with patience and reſolution, is but to keep the hold, that God will caſt them out of; or elſe make them nearer to ruin. This is the beſt of their conſolation in the time of their trouble.

(3.) Thirdly, if they do promiſe to themſelves any thing of the care of God towards them, and relieve themſelves thereby, as they often do on one account or another, eſpecially when they are driven from other holds, all their relief is but like the dreaming of an hungry man, who ſuppoſeth that he eateth and drinketh, and is refreſhed; but when he awaketh, he is empty and diſappointed. So are they as to all their relief, that they promiſe to receive from God, and the ſupport which they ſeem to have from him. When they are awaked at the latter day, and ſee all things clearly, they will find that God was their enemy, laughing at their calamity, and mocking when their fear was on them. So it is with them in trouble.

And is it any better with them in their proſperity? This indeed is often great, and is marvellouſly deſcribed in ſcripture, as to their lives, and oftentimes quiet, peaceable ends. But have they any true conſolation all their days? They eat, drink, ſleep, and make merry, and perhaps heap up to themſelves: but how little do theſe things make them to differ from the beaſts that periſh? *Solomon*'s advantage to have the uſe, and know the utmoſt of theſe things, much beyond any of the ſons of men of our generation, is commonly taken notice of. The account alſo that he gives of them is known: *they are all vanity and vexation of ſpirit.* This is their conſolation; a crackling of thorns under the pot, a ſudden flaſh and blaze that begins but to periſh. So that both adverſity and proſperity ſlayeth them, and whether they are laughing or crying, they are ſtill dying.

(2.) They have no peace; no peace with God, nor in their own ſouls. I know that many of them upon falſe bottoms, grounds, and expectations, do make a ſhift to keep things in ſome quietneſs. Neither is it my buſineſs at preſent to diſcover the falneſſes and unſoundneſs of it: but this is their ſtate: true and ſolid peace being an effect of the Holy Ghoſt in the hearts of believers, as hath been declared, they who are not made partakers of him, have no ſuch peace. They may cry peace, peace, indeed, when ſudden deſtruction is at hand. The principles of their peace, as may be eaſily evidenced, are darkneſs or ignorance, treachery of conſcience, ſelf-righteouſneſs, and vain hope. To theſe heads may all the principles of their peace be reduced, and what will theſe avail them in the day when the Lord ſhall deal with them?

(3.) I might ſay the ſame concerning their joy and hope: they are falſe and periſhing. Let them conſider this, who have ſatisfied themſelves with a perſuaſion of their intereſt in the good things of the goſpel, and yet have deſpiſed the Spirit of Chriſt. I know there are many that may pretend to him, and yet are ſtrangers from his grace: but if they periſh, who in profeſſion uſe him kindly, and honour him, if he dwell not in them by power, where ſhall they appear, who oppoſe and affront him? The ſcripture tells us, that unleſs the Spirit of Chriſt be in us, we are dead, we are reprobates, we are none of Chriſt's; without him, you can have none of theſe glorious effects of his towards believers before-mentioned; and you are ſo far from enquiring whether he be in you or no, as that you are ready to deride them in whom he is. Are there none who profeſs the goſpel, who have never once ſeriouſly enquired, whether they are made partakers of the Holy Ghoſt, or no? You that almoſt account it a ridiculous thing to be put upon any ſuch queſtion; who look on all men as vain pretenders, that talk of the Spirit; the Lord awake ſuch men to a ſight of their condition, before it be too late. If the Spirit dwell not in you, if he be not your Comforter, neither is God your Father, nor the Son your Advocate, nor have you any portion in the goſpel. O that God would awake ſome poor ſoul to the conſideration of this thing; before the neglect and contempt of the Holy Ghoſt come to that deſpiſing of him, from which there is no recovery. That the Lord would ſpread before them all the folly of their hearts, that they may be aſhamed, and confounded, and do no more preſumptuouſly.

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OF

THE

Nature, Power, Deceit, and Prevalency

Of the REMAINDERS of

INDWELLING SIN

IN

BELIEVERS.

Together with the

WAYS of its Working, and MEANS of Prevention.

Opened, Evinced and Applied, with a Reſolution of Sundry

Caſes of Conſcience

Thereunto Appertaining.

By JOHN OWEN, *D. D.*

O wretched man that I am, who ſhall deliver me from this Body of Death! I thank God through Jeſus Chriſt our Lord, Rom. vii. 24, 25.

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PREFACE.

THAT the doctrine of original ſin, is one of the fundamental truths of our chriſtian profeſſion, hath been always owned in the church of God. And an eſpecial part it is of that peculiar poſſeſſion of truth, which they enjoy, whoſe religion towards God is built upon, and reſolved into divine revelation. As the world by its wiſdom never knew God aright, ſo the wiſe men of it were always utterly ignorant of this inbred evil in themſelves and others. With us, the doctrine and conviction of it, lye in the very foundation of all wherein we have to do with God, in reference unto our pleaſing of him here, or the obtaining the enjoyment of him hereafter. It is alſo known what influence it hath into the great truths concerning the perſon of Chriſt, his mediation, the fruits and effects of it, with all the benefits that we are made partakers of thereby. Without a ſuppoſition of it, not any of them can be truly known, or ſavingly believed. For this cauſe hath it been largely treated of by many holy and learned men, both of old and of latter days. Some have laboured in the diſcovery of its nature, ſome of its guilt and demerit; by whom alſo the truth concerning it hath been vindicated from the oppoſition made unto it, in the paſt and preſent ages. By moſt theſe things have been conſidered in their full extent and latitude, with reſpect unto all men by nature, with the eſtate and condition of them who are wholly under the power and guilt of it. How thereby men are diſenabled and incapacitated in themſelves to anſwer the obedience required either in the law, or the Goſpel, ſo as to free themſelves from the curſe of the one, or to make themſelves partakers of the bleſſing of the other, hath been by many alſo fully evinced. Moreover, that there are remainders of it abiding in believers after their regeneration and converſion

verſion to God, as the ſcripture abundantly teſtifies, ſo it hath been fully taught and confirmed; as alſo how the guilt of it is pardoned unto them, and by what means the power of it is weakened in them. All theſe things I ſay have been largely treated on, to the great edification of the church. In what we have now in deſign, we therefore take them all for granted, and endeavour only farther to carry on the diſcovery of it in its actings and oppoſitions to the law and grace of God in believers. Neither do I intend the diſcuſſing of any thing that hath been controverted about it. What the ſcripture plainly revealeth and teacheth concerning it, what believers evidently find by experience in themſelves, what they may learn from the examples and acknowledgments of others, ſhall be repreſented in a way ſuited unto the capacity of the meaneſt and weakeſt, who is concerned therein. And many things ſeem to render the handling of it at this ſeaſon, not unneceſſary. The effects and fruits of it, which we ſee in the apoſtacies and backſlidings of many, the ſcandalous ſins and miſcarriages of ſome, and the courſe and lives of the moſt, ſeem to call for a due conſideration of it. Beſides of how great concernment a full and clear acquaintance with the power of this Indwelling Sin *(the matter deſigned to be opened) is unto believers, to ſtir them up to watchfulneſs and diligence, to faith and prayer, to call them to repentance, humility, and ſelf-abaſement, will appear in our progreſs. Theſe in general were the ends aimed at in the enſuing diſcourſe, which being at firſt compoſed and delivered for the uſe and benefit of a few, is now by the providence of God made publick. And if the* Reader *receive any advantage by theſe weak endeavours, let him know that it is his duty, as to give glory unto God, ſo to help them by his prayers, who in many temptations and afflictions are willing to labour in the vineyard of the Lord, unto which work they are called.*

THE

THE

Nature, Power, Deceit, and Prevalency

Of the REMAINDERS of

INDWELLING SIN, &c.

CHAP. I.

Indwelling Sin in Believers treated of by the Apoſtle, Rom. vii. 21. *The Place explained.*

IT is of *Indwelling Sin*, and that in the remainders of it in perſons after their converſion to God, with its power, efficacy and effects, that we intend to treat. This alſo is the great deſign of the apoſtle, to manifeſt and evince in *chap.* vii. of the epiſtle to the *Romans*. Many indeed are the conteſts about the principal ſcope of the apoſtle in that *chapter*, and in what ſtate the perſon is, under the law, or under grace, whoſe condition he expreſſeth therein. I ſhall not at preſent enter into that diſpute, but take that for granted, which may be undeniably proved and evinced; namely, That it is the condition of a regenerate perſon, with reſpect unto the remaining power of indwelling ſin, which is there propoſed, and exemplified by, and in the perſon of the apoſtle himſelf, In that diſcourſe therefore of his, ſhall the foundation be laid of what we have to offer upon this ſubject. Not that I ſhall proceed in an expoſition of his revelation of this truth, as it lyes in its own contexture, but only make uſe of what is delivered by him, as occaſion ſhall offer itſelf. And here,

Firſt, Occurreth, that which he affirms, *ver.* 21. *I find then a law, that when I would do good, evil is preſent with me.*

There are four things obſervable in theſe words.

1. the appellation he gives unto indwelling ſin, whereby he expreſſeth its power and efficacy, it is a *law.* For that which he terms a *law* in this *verſe*, he calls in the foregoing, *Sin that dwelleth in him.*

2. The way whereby he came to the diſcovery of this *law*, not abſolutely, and in its own nature, but in himſelf, he *found* it; *I find a law.*

3. The frame of his ſoul and inward man with this law of ſin, and under its diſcovery, he would do good.

4. The ſtate and activity of his *law*, when the ſoul is in that frame, when it would do good, *evil is preſent with him.* For what ends and purpoſes we ſhall ſhew afterwards.

1. The firſt thing obſervable is the compellation here uſed by the apoſtle, he calls indwelling ſin, a *law*; it is a law.

A *law* is taken either properly, for a directive rule; or improperly, for an operative, effective, principle, which ſeems to have the force of a law. In its firſt ſenſe, it is a moral rule which directs and commands, and ſundry ways moves and regulates the mind, and the will, as to the things which it requires, or forbids. This is evidently the general nature and work of a law. Some things it commands, ſome things it forbids, with rewards and penalties, which move and impel men to do the one, and avoid the other. Hence in a ſecondary ſenſe, an inward principle, that moves and enclines conſtantly unto any actions, is called a law. The principle that is in the nature of every thing, moving and carrying it towards its own end and reſt, is called the *law of nature.* In this reſpect every inward principle that inclineth and urgeth unto operations, or actings ſuitable to itſelf, is a law. So *Rom.* viii. 2. The powerful and effectual working of the ſpirit and grace of Chriſt, in the hearts of believers, is called the *law of the ſpirit of life.* And for this reaſon doth the apoſtle here call indwelling ſin a *law.* It is a powerful and effectual indwelling principle, inclining and preſſing unto actions agreeble and ſuitable unto its own nature. This and no other is the intention of the apoſtle in this expreſſion. For although that term, a *law*, may ſometimes intend a ſtate and condition, and if here ſo uſed, the meaning of the words ſhould be, I find that this is my condition, this is the ſtate of things with me, that when I would do good, evil is preſent with me, which makes no great alteration in the principal intendment of the place; yet properly it can denote nothing here, but the chief ſubject treated of. For although the name of a law, be variouſly uſed by the apoſtle in this *chapter*; yet when it relates unto ſin, it is no where applyed by him to the condition of the perſon, but only to expreſs either the nature, or the power of ſin itſelf: ſo *ver.* 23. *I ſee another law in my members, warring againſt the law of my mind, and bringing me into captivity unto the law of ſin, which is in my members.* That which he here calls the *law of his mind*, from the principal ſubject and ſeat of it, is in itſelf no other but the *law of the ſpirit of life, which* *is in Chriſt Jeſus*, chap. viii. 2. Or the effectual power of the ſpirit of grace, as was ſaid. But the law as applyed unto ſin, hath a double ſenſe; for as in the firſt place, *I ſee a law in my members*, denotes the being and nature of ſin; ſo in the latter, *Leading into captivity to the law of ſin which is in my members*, ſignifies its power and efficacy. And both theſe are compriſed in the ſame name ſingly uſed, *v.* 20. Now that which we obſerve from this name, or term of a *law*, attributed unto ſin. Is,

Obſerv. I. That there is an exceeding efficacy and power, in the remainders of indwelling ſin in believers, with a conſtant working towards evil.

Thus it is in believers, 'tis a law even in them, though not to them. Though its rule be broken, its ſtrength weakned and impaired, its root mortified, yet it is a law ſtill of great force and efficacy. There where 'tis leaſt felt, it is moſt powerful. Carnal men, in reference unto ſpiritual and moral duties, are nothing but this law, they do nothing but from it, and by it. It is in them a ruling and prevailing principle of all moral actions, with reference unto a ſupernatural and eternal end. I ſhall not conſider it in them, in whom it hath moſt power, but in them, in whom its power is chiefly diſcovered and diſcerned, that is, in believers; in the others only in order to the farther conviction and manifeſtation thereof.

2. The apoſtle propoſeth the way whereby he diſcovered this law in himſelf, ἑυρισκω ἄρα τὸν νόμον, *I find then*, or therefore, *a law*. He *found it*; it had been told him there was ſuch a law, it had been preached unto him. This convinced him, that there was a law of ſin. But it is one thing for a man to know in general, that there is a law of ſin: Another thing for a man to have an experience of the power of this law of ſin in himſelf. It is preached to all; all men that own the ſcripture acknowlege it, as being declared therein; but they are but few that know it in themſelves, we ſhould elſe have more complaints of it than we have, and more contendings againſt it, and leſs fruits of it in the world. But this is that which the apoſtle affirms; not that the doctrine of it had been preached unto him, but that he found it by experience in himſelf. *I find a law*; I have experience of his power and efficacy. For a man to find his ſickneſs and danger thereon from its effects, is another thing than to hear a diſcourſe about a diſeaſe from its cauſes. And this experience is the great preſervative of all divine truths in the ſoul. This it is to know a thing indeed, in reality, to know it for our ſelves, when as we are taught it from the word, ſo we find it in our ſelves. Hence we obſerve,

Obſerv. II. Believers have experience of the power and efficacy of indwelling ſin.

They find it in themſelves, they find it as a law. It hath a ſelfevidencing efficacy to them that are alive to diſcern it: they that find not its power, are under its dominion. Whoſoever contend againſt it, ſhall know and find, that it is preſent with them, that it is powerful in them, He ſhall find the ſtream to be ſtrong, who ſwims againſt it, though he who roulls along with it, be inſenſible of it.

3. The general frame of believers notwithſtanding the inhabitation of this law of ſin, is here alſo expreſſed. *They would do good.* This law is preſent, θέλοντι ἐμοὶ ποιεῖν τὸ καλόν. The habitual inclination of their will is unto good. This law in them is not a law unto them, as it is to unbelievers. They are not wholly obnoxious to its power, nor morally unto its commands: grace hath the ſovereignty in their ſouls; this gives them a will unto good; *they would do good*, that is always, and conſtantly,

1 *John* iii. 9. ποιεῖν ἁμαρτίαν, *to commit ſin*, is to make a trade of ſin, to make it a man's buſineſs to ſin; ſo it is ſaid, a believer doth not commit ſin. And ſo ποιεῖν τὸ καλὸν, *to do that which is good*; to will to do ſo, is to have habitual bent and inclination of the will ſet on that which is good, that is, morally and ſpiritually good, which is the proper ſubject treated of; whence is our third obſervatation.

Obſerv. III. There is, and there is through grace kept up in believers, a conſtant and ordinarily prevailing will of doing good, notwithſtaning the power and efficacy of indwelling ſin to the contrary.

This in their worſt condition, diſtinguiſheth them from unbelievers in their beſt. The Will in unbelievers is under the power of the law of ſin. The oppoſition they make to ſin, either in the root, or branches of it, is from their light, and their conſciences; the will of ſinning in them is never taken away. Take away all other conſiderations, and hindrances, whereof we ſhall treat afterwards, and they would ſin willingly always. Their faint endeavours to anſwer their convictions, are far from a will of doing that which is good. They will plead indeed, that they would leave their ſins if they could, and they would fain do better than they do. But it is the working of their light and convictions, not any ſpiritual inclination of their wills, which they intend by that expreſſion. For where there is a will of doing good, there is a choice of that which is good for its own excellency ſake, becauſe it is deſirable and ſuitable to the ſoul, and therefore to be preferred before that which is contrary. Now this is not in any unbelievers; they do not, they cannot ſo chuſe that which is ſpiritually good, nor is ſo excellent or ſuitable unto any principle that is in them: only they have ſome deſires to attain that end, whereunto that which is good doth lead, and to avoid that evil which the neglect of it tends unto. And theſe alſo are for the moſt part ſo weak and languid in many of them, that they put them not upon any conſiderable endeavours; witneſs that luxury, ſloth, worldlineſs and ſecurity, that the generality of men are even drowned in. But in believers there is a will of doing good, an habitual diſpoſition and inclination in their wills unto that which is ſpiritually good. And where this is, it is accompanied with anſwerable effects. The will is the principle of our moral actions, and therefore unto the prevailing diſpoſition thereof, will the general courſe of our actings be ſuited. Good things will proceed from the good treaſures of the heart. Nor can this diſpoſition be evidenced to be in any but by its fruits. A will of doing good, without doing good, is but pretended.

4. There is yet another thing remaining in theſe words of the apoſtle, ariſing from that reſpect that the preſence of ſin hath unto the time and ſeaſon of duty: *When I would do good*, ſaith he, *evil is preſent with me.*

There is two things to be conſidered in the will of doing good, that is in believers.

(1.) There is its habitual reſidence in them. They have always an habitual inclination of will unto that which is good. And this habitual preparation for good is always preſent with them, as the apoſtle expreſſes it, *v.* 18. of this *chapter*.

(2.) There are ſpecial times and ſeaſons for the exerciſe of that principle. There is a *When I would do good*, a ſeaſon wherein this or that good, this or that duty is to be performed and accompliſhed, ſuitably unto the habitual preparation and inclination of the will.

Unto theſe two, there are two things in indwelling ſin oppoſed.

[1.] To the gracious principle reſiding in the will, inclining unto that which is ſpiritually good, it is oppoſed as it is a law, that is, a contrary principle inclining unto evil, with an averſation from that which is good.

[2.] Unto the ſecond, or the actual willing of this or that good in particular, unto this, *when I would do good*, is oppoſed the preſence of this law, ***evil is preſent with me***, παράκειται μοι τὸ κακὸν; evil is at hand and ready to oppoſe the actual accompliſhment of the good aimed at. Whence,

Obſerv. IV. Indwelling ſin is effectually operative in rebelling and inclining to evil, when the will of doing good is in a particular manner active, and inclining unto obedience.

And this is the deſcription of him who is a believer, and a ſinner, as every one who is the former, he is the latter alſo. Theſe are the contrary principles and the contrary operations that are in him. The principles are a will of doing good on the one hand, from grace; and a law of ſin on the other. Their adverſe actings and operations are inſinuated in thoſe expreſſions, *when I would do good, evil is preſent with me.* And theſe both are more fully expreſſed by the apoſtle, *Gal*. v. 17. *For the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh, and theſe are contrary the one to the other*; *ſo that I cannot do the things that I would.*

And here lies the ſprings of the whole courſe of our obedience. An acquaintance with theſe ſeveral principles, and their actings, is the principal part of our wiſdom. They are, upon the matter, next to the free grace of God in our juſtification by the blood of Chriſt, the only things wherein the glory of God and our own ſouls are concerned. Theſe are the ſprings of our holineſs, and our ſins, of our joys and troubles, of our refreſhments and ſorrows. It is then all our concernments to be throughly acquainted with theſe things, who intend to walk with God, or to glorify him in this world.

And hence we may ſee what wiſdom is required, in the guiding and management of our hearts and ways before God. Where the ſubjects of a ruler are in fewds and oppoſitions one againſt another, unleſs great wiſdom be uſed in the government of the whole, all things will quickly be ruinous in that ſtate. There are theſe contrary principles in the hearts of believers, and if they labour not to be ſpiritually wiſe, how ſhall they be able to ſteer their courſe aright? Many men live in the dark to themſelves all their days; what ever elſe they know, they know not themſelves. They know their outward eſtates, how rich they are, and the condition of their bodies as to health and ſickneſs they are careful to examine; but as to their inward man, and their principles as to God and eternity, they know little or nothing of themſelves. Indeed few labour to grow wiſe in this matter, few ſtudy themſelves as they ought, are acquainted with the evil of their own hearts as they ought, on which yet the whole courſe of their obedience, and conſequently of their eternal condition, doth depend. This therefore is our wiſdom, and it is a needful wiſdom, if we have any deſign to pleaſe God, or to avoid that which is a provocation to the eyes of his glory.

We ſhall find alſo in our inquiry hereinto, what diligence and watchfulneſs is required unto a chriſtian converſation. There is a conſtant enemy unto it in every one's own heart: and what an enemy it is we ſhall afterwards ſhew, for this is our deſign to diſcover ſin to the uttermoſt. In the mean time we may well bewail the woful ſloth and negligence that is in the moſt, even of profeſſors. They live and walk as though they intended to go to heaven hood-winkt, and aſleep, as though they had no enemy to deal withal. Their miſtake therefore and folly will be fully laid open in our progreſs.

That which I ſhall principally fix upon, in reference unto our preſent deſign, from this place of the apoſtle, is that which was firſt laid down, namely, That there is an exceeding efficacy and power in the remainder of indwelling ſin in believers, with a conſtant inclination and working towards evil.

Awake therefore, all of you in whoſe hearts are any thing of the ways of God. Your enemy is not only upon you, as on *Sampſon* of old, but is in you alſo. He is at work by all ways of force and craft, as we ſhall ſee. Would you not diſhonour God and his Goſpel, would you not ſcandalize the ſaints and ways of God, would you not wound your conſciences, and endanger your ſouls, would you not grieve the good and holy ſpirit of God, the author of all your comforts; would you keep your garments undefiled, and eſcape the woful temptations and pollutions of the days wherein we live; would you be preſerved from the number of the apoſtates in theſe latter days? Awake to the conſideration of this curſed enemy, which is the ſpring of all theſe and innumerable other evils, as alſo of the ruin of all the ſouls that periſh in this world.

CHAP. II.

Indwelling ſin a Law. In what ſenſe it is ſo called What kind of Law it is. An inward effective principle called a Law. The power of ſin thence evinced.

THAT which we have propoſed unto conſideration is the power and efficacy of indwelling ſin. The ways whereby it may be evinced are many. I ſhall begin with the appellation of it. In the place before mentioned, it is a *law*; *I find a law,* ſaith the apoſtle. It is becauſe of its power and efficacy that it is ſo called; ſo is alſo the principle of grace in believers the *law of the ſpirit of life*, as we obſerved before, *Rom.* viii. 3. which is the *exceeding greatneſs of the power of God in them*, Epheſ. i. 19. Where there is a law, there is power.

We ſhall therefore ſhew both what belongs unto it, as it is a law in general, and alſo what is peculiar or proper in it, as being ſuch a law as we have deſcribed.

There are in general two things attending every law, as ſuch.

Firſt, Dominion, *Rom.* vii. 1. *The law hath dominion over a man whilſt he liveth*; κυριεύει τοῦ ἀνθρώπου, it *lordeth* it over a man. Where any law takes place, κυριεύει, it hath *dominion*. It is properly the act of a ſuperiour, and it belongs to its nature to exact obedience by way of dominion. Now there is a two-fold dominion, as there is a two-fold law. There is a moral authoritative dominion over a man, and there is a real effective dominion in a man. The Firſt is an affection of the law of God, the latter of the law of ſin. The law of ſin hath not in it ſelf a moral dominion, it hath not a rightful dominion or authority over any man, but it hath that which is equivalent unto it; whence it is ſaid βασιλεύειν, to *reign as a King*, Rom. vi. 12. and κυριεύειν to *Lord* it, or have *dominion*, *v.* 14. as a law in general is ſaid to have, *chap.* vii. 1. But becauſe it hath loſt its compleat dominion, in reference unto believers of whom alone we ſpeak, I ſhall not inſiſt upon it in this utmoſt extent of its power. But even in them it is a law ſtill, though not a law unto them; yet, as was ſaid, it is a law in them. And though it have not a compleat, and as it were a rightful dominion over them, yet it will have a dominion as to ſome things in them. It is ſtill a law, and that in them, ſo that all its actings are the actings of a law; that is, it acts with power, though it have loſt its compleat power of ruling in them. Though it be weakned, yet its nature is not changed. It is a law ſtill, and therefore powerful. And as its peculiar workings (which we ſhall afterwards conſider) are the ground of this appellation, ſo the term it ſelf teacheth us in general, what we are to expect from it, and what endeavours it will uſe for dominion, to which it hath been accuſtomed.

Secondly, A law, as a law, hath an efficacy to provoke thoſe that are obnoxious unto it, unto the things that it requireth. A law hath rewards and puniſhments accompanying of it. Theſe ſecretly prevail on them to whom they are propoſed, though the things commanded be not much deſirable. And generally all laws have their efficacy on the minds of men, from the rewards and puniſhments that are annexed unto them. Nor is this law without this ſpring of power: it hath its rewards and puniſhments. The pleaſures of ſin are the rewards of ſin; a reward that moſt men loſe their ſouls to obtain. By this the law of ſin contended in *Moſes* againſt the law of grace, *Heb.* xi. 25, 26. *He choſe rather to ſuffer afflictions with the people of God, than to enjoy the pleaſures of ſin for a ſeaſon; for he looked unto the recompence of reward.* The conteſt was in his mind between the law of ſin, and the law of grace. The motive on the part of the law of ſin, wherewith it ſought to draw him over, and wherewith it prevails on the moſt, was the reward that it propoſed unto him, namely that he ſhould have the preſent enjoyment of the pleaſures of ſin. By this it contended againſt the reward annexed unto the law of grace, called the *recompence of reward.*

By this ſorry reward doth this law keep the world in obedience to its commands. And experience ſhews us, of what power it is to influence the minds of men. It hath alſo puniſhments that it threatens men with, who labour to caſt of its yoke. What ever evil, trouble, or danger in the world attends Goſpel obedience; what ever hardſhip or violence is to be offered to the ſenſual part of our natures in a ſtrict courſe of mortification, ſin makes uſe of, as if they were puniſhments attending the neglect of its commands. By theſe it prevails on the fearful, who ſhall have no ſhare in life eternal, *Rev.* xxi. 8. And it is hard to ſay by whether of theſe, its pretended rewards, or pretended puniſhments, it doth moſt prevail, in whether of them its greateſt ſtrength doth lie. By its *rewards* it inticeth men to ſins of commiſſion, as they are called, in ways and actions tending to the ſatisfaction of its luſts. By its *puniſhments* it induceth men to the omitting of duties, a courſe tending to no leſs a pernicious event than the former. By which of theſe the law of ſin hath its greateſt ſucceſs in and upon the ſouls of men, is not evident, and that becauſe they are ſeldom or never ſepararcd, but equally take place on the ſame perſons. But this is certain, that by tenders and promiſes of the pleaſures of ſin on the one hand, by threats of the deprivation of all ſenſual contentments, and the infliction of temporal evils on the other, it hath an exceeding efficacy on the minds of men, oftentimes of believers themſelves. Unleſs a man be prepared to reject the reaſonings that will offer themſelves from the one and the other of theſe, there is no ſtanding before the power of this law. The world falls before them every day. With what deceit and violence they are urged and impoſed on the minds of men, we ſhall afterwards declare; as alſo what advantages they have to prevail upon them. Look on the generality of men, and you ſhall find them wholly by theſe means at ſin's diſpoſal. Do the profits and pleaſures of ſin lie before them, nothing can withhold them from reaching after them. Do difficulties and inconveniencies attend the duties of the Goſpel, they will have nothing to do with them, and ſo are wholly given up to the rule and dominion of this law.

And this light in general we have into the power and efficacy of indwelling ſin, from the general nature of a law, whereof it is partaker.

We may conſider nextly what kind of law in particular it is, which will farther evidence that power of it, which we are enquiring after. It is not an outward, written, commanding, directing law, but an inbred, working, impelling, urging law. A law propoſed unto us, is not to be compared for efficacy to a law inbred in us. *Adam* had a law of ſin propoſed to him in his temptation, but becauſe he had no law of ſin inbred and working in him, he might have withſtood it. An inbred law muſt needs be effectual. Let us take an example from that law, which is contrary to this law of ſin. The law of God, was at firſt inbred and natural unto man, it was concreated with his faculties, and was their rectitude both in being and operation, in reference to his end of living unto God, and glorifying of him. Hence it had an eſpecial power in the whole ſoul, to enable it unto all obedience, yea, and to make all obedience eaſy and pleaſant. Such is the power of an inbred law. And though this law as to the rule and dominion of it, be now by nature caſt out of the ſoul, yet the remaining ſparks of it, becauſe they are inbred, are very powerful and effectual, as the apoſtle declares, *Rom.* ii. 14, 15. Afterwards God renews this law, and writes it in tables of ſtone; but what is the efficacy of this law; will it now as it is external, and propoſed unto men, enable them to perform the things that it exacts and requires? Not at all. God knew it would not, unleſs it were turned to an internal law again; that is, until of a moral outward rule, it be turned into an inward real principle. Wherefore God makes his law internal again, and implants it on the heart as it was at firſt, when he intends to give it power to produce obedience in his people, *Jer.* xxxi. 31, 32, 33. *I will put my law in their inward parts, and write it in their hearts.* This is that which God fixeth on, as it were upon a diſcovery of the inſufficiency of an outward law leading men unto obedience. The written law, ſaith he, will not do it; mercies and deliverances from diſtreſs will not effect it; trials and afflictions will not accompliſh it; then ſaith the Lord, will I take another courſe; I will turn the written law, into an internal living principle, in their hearts, and that will have ſuch an efficacy, as ſhall aſſuredly make them my people, and keep them ſo. Now ſuch is this law of ſin, it is an *Indwelling law*, Rom. vii. 17. It is *ſin that dwelleth in me*, ver. 20. *Sin that dwelleth in me*, ver. 21. It is *preſent with me*, ver. 23. It is *in my members*; yea, it is ſo far in a man, as in ſome ſenſe it is ſaid to be the man himſelf, *ver.* 18. *I know that in me, that is, in my fleſh, there dwelleth no good thing.* The fleſh, which is the ſeat and throne of this law, yea, which indeed in this law, is in ſome ſenſe the man himſelf, as grace alſo is the new man.

Now from this conſideration of it, that it is an indwelling law, inclining and moving to ſin, as an inward habit or principle, it hath ſundry advantages increaſing its ſtrength and farthering its power. As,

(1.) It always abides in the ſoul, it is never abſent. The apoſtle twice uſeth that expreſſion, it dwelleth in me. There is its conſtant reſidence and habitation. If it came upon the ſoul only at certain ſeaſons, much obedience might be perfectly accompliſhed in its abſence. Yea, and as they deal with uſurping tyrants, whom they intend to thruſt out of a city, the gates might be ſometimes ſhut againſt it, that it might not return. The ſoul might fortify it ſelf againſt it. But the ſoul is its home, there it dwells, and is no wanderer. Where ever you are, whatever you are about, this law of ſin is always in you. In the beſt that you do, and in the worſt. Men little conſider what a dangerous companion is always at home with them. When they are in company, when alone, by night or by day, all is one, ſin is with them. There is a living coal continually in their houſes, which if it be not looked unto, will fire them, and it may be conſume them. O the woful ſecurity of poor ſouls! How little do the moſt of men think of this inbread enemy, that is never from home! How little for the moſt part doth the watchfulneſs of any profeſſors anſwer the danger of their ſtate and condition.

(2.) It is always ready to apply it ſelf to every end and purpoſe that it ſerves unto. It doth not only dwell in me, ſaith the apoſtle, but when I would do good, it is preſent with me: There is ſomewhat more in that expreſſion, then meer indwelling. An inmate may dwell in an houſe, and yet not be always medling with what the good man of the houſe hath to do, that ſo we may keep to the alluſion of indwelling, uſed by the apoſtle. But it is ſo with this law, it doth ſo dwell in us, as that it will be preſent with us in every thing we do; yea, oftentimes when with moſt earneſtneſs we deſire to be quit of it, with moſt violence it will put it ſelf upon us: *When I would do good, it is preſent with me.* Would you pray, would you hear, would you give alms, would you meditate, would you be in any duty acting faith on God, and love towards him, would you work righteouſneſs, would you reſiſt temptations, this troubleſome perplexing indweller will ſtill more or leſs put it ſelf upon you, and be preſent with you; ſo that you cannot perfectly and compleatly accompliſh the thing that is good, as our apoſtle ſpeaks, *ver.* 18. Sometimes men by hearkning to their temptations do ſtir up, excite and provoke their luſts; and no wonder if then they find them preſent and active. But it will be ſo, when with all our endeavours we labour to be free from them. This law of ſin dwells in us, that is, it adheres as a depraved principle unto our minds in darkneſs, and vanity, unto our affections in ſenſuality, unto our wills, in a loathing of, and averſation from that which is good, and by ſome, more, or of all theſe, is continually putting it ſelf upon us, in inclinations, motions, or ſuggeſtions to evil, when we would be moſt gladly quit of it.

(3.) It being an indwelling law, it applies it ſelf to its work with great facility and eaſineſs, like the ſin that doth ſo *eaſily beſet us*, Heb. xii. 1. It hath a great facilt and eaſineſs in the application of it ſelf unto its work; it needs no doors to be opened unto it, it needs no engines to work by. The ſoul cannot apply it ſelf to any duty of a man, but it muſt be by the exerciſe of thoſe faculties wherein this law hath its reſidence. Is the underſtanding or the mind to be applied unto any thing? there it is in ignorance, darkneſs, vanity, folly, madneſs. Is the will to be engaged? There it is alſo in ſpiritual deadneſs, ſtubborneſs, and the roots of obſtinacy. Is the heart and affections to be ſet on work, there it is in inclinations to the world, and preſent things, and ſenſuality, with proneneſs to all manner of defilements? Hence it is eaſy for it to inſinuate it ſelf into all that we do, and to hinder all that is good, and to further all ſin and wickedneſs. It hath an intimacy, an inwardneſs with the ſoul, and therefore in all that we do, doth eaſily beſet us. It poſſeſſeth thoſe very faculties of the ſoul, whereby we muſt do, what we do, whatever it be, good or evil. Now all theſe advantages it hath as it is a law, as an indwelling law which manifeſts its power and efficacy. It is always reſident in the ſoul, it puts it ſelf upon all its actings, and that with eaſineſs and facility.

This is that law which the apoſtle affirms, that he found in himſelf, this is the title that he gives unto the powerful and effectual remainders of indwelling ſin, even in believers, and theſe general evidences of its power from that appellation have we. Many there are in the world, who find not this law in them, who whatever they have been taught in the word, have not a ſpiritual ſenſe and experience of the power of indwelling ſin, and that becauſe they are wholly under the dominion of it. They find not that there is darkneſs and folly in their minds, becauſe they are darkneſs it ſelf, and darkneſs will diſcover nothing. They find not deadneſs and an indiſpoſition in their hearts and wills to God, becauſe they are dead wholly in treſpaſſes and ſins. They are at peace with their luſts by being in bondage unto them. And this is the ſtate of moſt men in the world, which makes them wofully deſpiſe all their eternal concernments. Whence is it that men follow and purſue the world with ſo much greedineſs, that they neglect heaven, and life, and immortality for it every day? Whence is it that ſome purſue their ſenſuality with delight, they will drink, and revel, and have their ſports, let others ſay what they pleaſe? Whence is it that ſo many live ſo unprofitably under the word, that they underſtand ſo little of what is ſpoken unto them, that they practice leſs of what they underſtand, and will by no means be ſtirred up to anſwer the mind of God in his calls unto them? It is all from this law of ſin, and the power of it that rules and bears ſway in men, that all theſe things do proced; but it is not ſuch perſons of whom at preſent we particularly treat.

From what hath been ſpoken, it will enſue, that if there be ſuch a law in believers, it is doubtleſs their duty to find it out, to find it ſo to be.

The more they find its power, the leſs they will feel its effects. It will not at all advantage a man to have an hectical diſtemper, and not to diſcover it; a fire lying ſecretly in his houſe, and not to know it. So much as men find of this law in them, ſo much they will abhor it, and themſelves, and no more. Proportionably alſo to their diſcovery of it, will be their earneſtneſs for grace; nor will it riſe higher. All watchfulneſs and diligence in obedience will be anſwerable alſo thereunto. Upon this one hinge, or finding out, and experiencing the power and the efficacy of this law of ſin, turns the whole courſe of our lives. Ignorance of it breeds ſenſleſneſs, careleſneſs, ſloth, ſecurity and pride, all which the Lord's ſoul abhors. Eruptions into great, open, conſcience waſting, ſcandalous ſins, are from want of a due ſpiritual conſideration of this law. Enquire then how it is with your ſouls: what do ye find of this law, what experience have you of its power and efficacy? Do you find it dwelling in you, always preſent with you, exciting itſelf, or putting forth its poiſon with facility and eaſineſs, at all times, in all your duties, when you would do good? What humiliation, what ſelf-abaſement, what intenſneſs in prayer, what diligence, what watchfulneſs doth this call for at your hands? What ſpiritual wiſdom do you ſtand in need of? What ſupplies of grace, what aſſiſtance of the holy ghoſt will be hence alſo diſcovered? I fear we have few of us a diligence proportionable to our danger.

CHAP. III.

The Seat or Subject of the Law of Sin. The Heart, What meant thereby. Properties of the Heart as poſſeſſed by Sin. Unſearchable. Deceitful. Whence that Deceit ariſeth. Improvements of theſe Conſiderations.

HAVING manifeſted indwelling ſin, whereof we treat in the remainders of it in believers, to be a law, and evinced in general, the power of it from thence, we ſhall now proceed to give particular inſtances of its efficacy and advantages, from ſome things that generally relate unto it as ſuch. And theſe are three.

Firſt, Its ſeat and ſubject.

Secondly, Its natural properties.

And *Thirdly*, Its operations and the manner thereof, which principally we aim at, and ſhall attend unto.

Firſt, For the ſeat and ſubject of this law of ſin, the ſcripture every where aſſigns it to be the heart. There indwelling ſin keeps its eſpecial reſidence. It hath invaded and poſſeſſed the throne of God himſelf, *Eccleſ.* ix. 3. *Madneſs is in the heart of men, whilſt they live.* This is their madneſs, or the root of all that madneſs which appears in their lives, *Matth.* xv. 19. *Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, falſe witneſs, blaſphemies, &c.* There are many outward temptations and provocations that befall men, which excite and ſtir them up unto theſe evils. But they do but as it were open the veſſel, and let out what is laid up and ſtored in it. The root, riſe, and ſpring of all theſe things is in the heart. Temptations and occaſions put nothing into a man, but only draw out what was in him before. Hence is that ſummary deſcription of the whole work and effect of this law of ſin, *Gen.* vi. 5. *Every imagination of the thoughts of man*'s *heart is only evil continually*; So alſo, *chap.* viii. 21. The whole work of the law of ſin, from its firſt riſe, its firſt coining of actual ſin, is here deſcribed; and its ſeat, its work-houſe, is ſaid to be the *heart.* And ſo it is called by our Saviour, *The evil treaſure of the heart*, Luke vi. 45. *An evil man, out of the evil treaſure of his heart, bringeth forth evil things.* This treaſure is the prevailing principle of moral actions that is in men. So in the beginning of the verſe, our Saviour calls grace the good treaſure of the heart of a good man, whence that which is good doth proceed. It is a principle conſtantly and abundantly inciting and ſtirring up unto, and conſequently bringing forth actions conformable, and like unto it, of the ſame kind and nature with its ſelf. And it is alſo called a treaſure for its abundance. It will never be exhauſted, it is not waſted by mens ſpending on it : yea, the more laviſh men are of this ſtock, the more they draw out of this treaſure, the more it grows and abounds: as men do not ſpend their grace, but increaſe it by its exerciſe, no more do they their indwelling ſin. The more men exerciſe their grace in duties of obedience, the more it is ſtrengthened and encreaſed. And the more men exert and put forth the fruits of their luſt, the more is that enraged and encreaſed in them. It feeds upon itſelf, ſwallows up its own poiſon, and grows thereby. The more men ſin, the more are they enclined unto ſin. It is from the deceitfulneſs of this law of ſin, whereof we ſhall ſpeak afterwards at large, that men perſuade themſelves, that by this or that particular ſin, they ſhall ſo ſatisfy their luſts, as that they ſhall need to ſin no more. Every ſin increaſeth the principle, and fortifieth the habit of ſinning. It is an evil treaſure that increaſeth by doing evil. And where doth this treaſure lye ? It is in the heart, there it is laid up, there it is kept in ſafety. All the men in the world, all the angels in heaven, cannot diſpoſſeſs a man of this treaſure, it is ſo ſafely ſtored in the heart.

The heart in the ſcripture is variouſly uſed. Sometimes for the *mind* and underſtanding ; ſometimes for the *will* ; ſometimes for the *affections* ; ſometimes for the *conſcience* ; ſometimes for the *whole ſoul*. Generally it denotes the whole ſoul of man, and all the faculties of it, not abſolutely, but as they are all one principle of moral operations, as they all concur in our doing good or evil. The *mind* as it enquireth, diſcerneth, and judgeth what is to be done, what refuſed ; the *will*, as it chuſeth or refuſeth, and avoids ; the *affections* as they like or diſlike, cleave to, or have an averſation from that which is propoſed to them. The *conſcience* as it warns, and determines, are altogether called the *heart*.

And, in this ſenſe it is that we ſay the ſeat and ſubject of this law of ſin is the heart of man. Only we may add, that the ſcripture ſpeaking of the heart, as the principle of mens good or evil actions, doth uſually inſinuate together with it two things belonging unto the manner of their performance,

1. A ſuitableneſs and pleaſingneſs unto the ſoul in the things that are done. When men take delight, and are pleaſed in and with what they do, they are ſaid to do it heartily, with their whole hearts. Thus when God himſelf bleſſeth his people in love and delight, he ſays, he doth it with *his whole heart, and his whole ſoul*, Jer. xxxii. 41.

2. Reſolution and conſtancy in ſuch actions. And this alſo is denoted in the metaphorical expreſſion before uſed of a treaſure, from whence men do conſtantly take out the things which either they ſtand in need of, or do intend to uſe.

This is the ſubject, the ſeat, the dwelling place of this law of ſin. The heart as it is the entire principle of moral operations, of doing good or evil, as out of it proceed good or evil. Here dwells our enemy : this is the fort, the citadel of this tyrant, where it maintains a rebellion againſt God all our days. Sometimes it hath more ſtrength, and conſequently more ſucceſs ; ſometimes leſs of the one, and of the other, but is always in rebellion whilſt we live.

That we may in our paſſage take a little view of the ſtrength and power of ſin from this ſeat and ſubject of it, we may conſider one or two properties of the heart that exceedingly contribute thereunto. It is like an enemy in war, whoſe ſtrength and power, lye not only in his numbers, and force of men or arms, but alſo in the unconquerable forts that he doth poſſeſs. And ſuch is the heart to this enemy of God and our ſouls, as will appear from the properties of it, whereof one or two ſhall be mentioned.

(1.) It is unſearchable. *Jer.* xvii. 9, 10. *Who can know the heart? I the Lord ſearch it.* The heart of man is pervious to God only; hence he takes the honour of ſearching the heart to be as peculiar to himſelf, and as fully declaring him to be God, as any other glorious attribute of his nature. We know not the hearts of one another, we know not our own hearts as we ought. Many there are that know not their hearts as to their general bent and diſpoſition, whether it be good or bad, ſincere and ſound, or corrupt and naught; but no one knoweth all the ſecret intrigues, the windings and turnings, the actings and averſations of his own heart. Hath any one the perfect meaſure of his own light and darkneſs? Can any one know what actings of chuſing or averſations his will will bring forth, upon the propoſal of that endleſs variety of objects that it is to be exerciſed with? Can any one traverſe the various mutability of his affections? Do the ſecret ſprings of acting and refuſing in ſoul, lye before the eyes of any man? Doth any one know what will be the motions of the mind or will, in ſuch and ſuch conjunctions of things? Such a ſuiting of objects, ſuch a pretenſion of reaſonings, ſuch an appearance of things deſirable? All in heaven and earth but the infinite allſeeing God, are utterly ignorant of theſe things. In this unſearchable heart, dwells the law of ſin, and much of its ſecurity, and conſequently of its ſtrength lies in this, that it is paſt our finding out. We fight with an enemy whoſe ſecret ſtrength we cannot diſcover, whom we cannot follow into its retirements. Hence oftentimes, when we are ready to think ſin quite ruined, after a while we find it was but out of ſight. It hath coverts and retreats in an unſearchable heart, whither we cannot purſue it. The ſoul may perſuade itſelf all is well, when ſin may be ſafe in the hidden darkneſs of the mind, which 'tis impoſſible that he ſhould look into; for what ever makes manifeſt is light. It may ſuppoſe the will of ſinning is utterly taken away, when yet there is an unſearchable reſerve for a more ſuitable object, a more vigorous temptation than at preſent it is tried withal. Hath a man had a conteſt with any luſt, and a bleſſed victory over it by the Holy Ghoſt, as to that preſent trial; when he thinks it is utterly expelled, he ere long finds that it was but retired out of ſight. It can lie ſo cloſe in the mind's darkneſs, in the wills indiſpoſion, in the diſorder and carnality of the affections, that no eye can diſcover it. The beſt of our wiſdom is but to watch its firſt appearances, to catch its firſt under earth heavings and workings, and to ſet our ſelves in oppoſition to them; for to follow it into the ſecret corners of the heart, that we cannot do. It is true, there is yet a relief in this caſe, namely that he to whom the work of deſtroying the law of ſin, and body of death in us is principally committed, namely the Holy Ghoſt, comes with his ax to the very root, neither is there any thing in an unſearchable heart that is not open and naked unto him, *Heb.* iv. 12. But we in a way of duty may hence ſee what an enemy we have to deal withal.

(2.) As it is unſearchable, ſo it is deceitful, as in the place above mentioned; it is *deceitful above all things*, incomparably ſo. There is great deceit in the dealings of men in the world, great in their counſels and contrivances in reference to their affairs private and publick; great deceit in their words and actings: the world is full of deceit and fraud. But all this is nothing to the decit that is in man's heart towards himſelf, for that is the meaning of the expreſſion in this place, and not towards others. Now incomparable deceitfulneſs added to unſearchableneſs, gives a great addition and encreaſe of ſtrength to the law of ſin, upon the account of its ſeat and ſubject. I ſpeak not yet of the deceitfulneſs of ſin itſelf, but the deceitfulneſs of the heart where it is ſeated. *Prov.* xxvi. 25. *There are ſeven abominations in the heart*; that is, not only many, but an abſolute complete number, as ſeven denotes: and they are ſuch abominations as conſiſt in deceitfulneſs; ſo the caution foregoing inſinuates, *truſt him not*; for it is only deceit that ſhould make us not to truſt in that degree and meaſure which the object is capable of.

Now this deceitfulneſs of the heart, whereby it is exceedingly advantaged in its harbouring of ſin, lies chiefly in theſe two things.

[1.] That it abounds in contradictions, ſo that it is not to be found and dealt withal according to any conſtant rule, and way of procedure. There are ſome men that have much of this from their natural conſtitution, or from other cauſes in their converſation. They ſeem to be made up of contradictions; ſometimes to be very wiſe in their affairs, ſometimes very fooliſh, very open, and very reſerved; very facile, and very obſtinate; very eaſy to be entreated, and very revengeful, all in a remarkable heighth. This is generally accounted a bad character, and is ſeldom found but when it proceeds from ſome notable predominant luſt. But in general, in reſpect of moral good or evil, duty or ſin, it is ſo with the heart of every man; flaming hot, and key cold; weak, and yet ſtubborn; obſtinate, and facile. The frame of the heart is ready to contradict itſelf every moment. Now you would think you had it all for ſuch a frame, ſuch a way; anon it is quite otherwiſe: ſo that none know what to expect from it. The riſe of this is the diſorder that is brought upon all its faculties by ſin. God created them all in a perfect harmony and union. The mind and reaſon were in perfect ſubjection and ſubordination to God, and his will; the will anſwered in its choice of good, the diſcovery made of it by the mind; the affections conſtantly and evenly follwed the underſtanding and will. The mind's ſubjection to God was the ſpring of the orderly and harmonious motion of the ſoul, and all the wheels in it. That being diſturbed by ſin, the reſt of the faculties move croſs and contrary one to another; the will chuſeth not the good which the mind diſcovers; the affections delight not in that which the will chuſeth, but all jar and interfere, croſs and rebel againſt each other. This we have got by our falling from God. Hence ſometimes the will leads, the judgment follows: yea, commonly the affections that ſhould attend upon all, get the ſovereignty, and draw the whole ſoul captive after them. And hence it is, as I ſaid, that the heart is made up of ſo many contradictions in its actings. Sometimes the mind retains its ſovereignty, and the affections are in ſubjection, and the will ready for its duty. This puts a good face upon things. Immediately the rebellion of the affections, or the obſtinacy of the will take place and prevail, and the whole ſcene is changed. This, I ſay, makes the heart deceitful above all things; it agrees not at all in itſelf, is not conſtant to itſelf, hath no order that it is conſtant unto, is under no certain conduct that is ſtable, but if I may ſo ſay, hath a rotation in itſelf, where oft-times the feet lead and guide the whole.

[2.] Its deceit lies in its full promiſings upon the firſt appearance of things. And this alſo proceeds from the ſame principle with the former. Sometimes the affections are touched and wrought upon, the whole heart appears in a fair frame, all promiſeth to be well. Within a while the whole frame is changed; the mind was not at all affected or turned; the affections a little acted their parts and are gone off, and all the fair promiſes of the heart are deprated with them. Now add this deceitfulneſs to the unſearchableneſs before mentioned, and we ſhall find, that at leaſt the difficultyof dealing effectually with ſin in its ſeat and throne, will be exceedingly encreaſed. A deceiving and a deceived heart, who can deal with it? eſpecially conſidering that the heart imploys all its deceits unto the ſervice of ſin, contributes them all to its fartherance. All the diſorder that is in the heart, all its falſe promiſes, and fair appearances, promote the intereſt and advantages of ſin. Hence God cautions the people to look to it, leſt *their own hearts ſhould entice and deceive them.*

Who can mention the treacheries and deceits that lie in the heart of man? It is not for nothing that the Holy Ghoſt ſo expreſſeth it, *It is deceitful above all things*; uncertain in what it doth, and falſe in what it promiſeth. And hence moreover it is, amongſt other cauſes, that in the purſuit of our war againſt ſin, we have not only the old work to go over and over, but new work ſtill while we live in this world; ſtill new ſtratagems and whiles to deal withal, as the manner will be where unſearchableneſs and deceitfulneſs are to be contended with.

There are many other properties of this ſeat and ſubject of the law of ſin, which might be inſiſted on to the ſame end and purpoſe, but that would too far divert us from our particular deſign; and therefore I ſhall paſs theſe over with ſome few conſiderations.

1.) Never let us reckon that our work in contending againſt ſin, in crucifying, mortifying and ſubduing of it, is at an end. The place of its habitation is unſearchable; and when we may think that we have throughly won the field, there is ſtill ſome reſerve remaining that we ſaw not, that we knew not of. Many conquerors have been ruined by their careleſeneſs after a victory; and many have been ſpiritually wounded after great ſucceſſes againſt this ennmy. *David* was ſo, his great ſurprizal into ſin was after a long profeſſion, manifold experiences of God, and watchful keeping himſelf from his iniquity. And hence in part hath it come to paſs, that the profeſſion of many hath declined in their old age, or riper time, which muſt more diſtinctly be ſpoken to afterwards. They have given over the work of mortifying of ſin, before their work was at an end. There is no way for us to purſue ſin in its unſearchable habitation, but by being endleſs in our purſuit. And that command of the apoſtle which we have, *Col.* iii. 5. on this account is as neceſſary for them to obſerve, who are towards the end of their race, as thoſe that are but at the beginning of it. *Mortify therefore your members that are on the earth*; be always doing it whilſt you live in this world. It is true, great ground is obtained, when the work is vigorouſly and conſtantly carried on; ſin is much weakened ſo that the ſoul preſſeth forwards towards perfection. But yet the work muſt be endleſs, I mean whilſt we are in this world. If we give over we ſhall quickly ſee this enemy exerting itſelf with new ſtrength and vigour. It may be, under ſome great affliction, it may be in ſome eminent enjoyment of God, in the ſenſe of the ſweetneſs of bleſſed communion with Chriſt, we have been ready to ſay, that there was an end of ſin, that it was dead and gone for ever. But have we not found the contrary by experience? hath it not manifeſted that it was only retired into ſome unſearchable receſſes of the heart, as to its in being and nature, though it may be greatly weakened in its power; Let us then reckon on it, that there is no way to have our work done, but by always doing of it; and he who dies fighting in this warfare, dies aſſuredly a conqueror.

2.) Hath it its reſidence in that which is various, inconſtant, deceitful above all things, this calls for perpetual wathchfulneſs againſt it. An open enemy that deals by violence only always gives ſome reſpite; you know where to have him, and what he is doing, ſo as that ſometimes you may ſleep quietly without fear: but againſt adverſaries that deal by deceit and treachery, which are long ſwords, and reach at the greateſt diſtance, nothing will give ſecurity but perpetual watchfulneſs. It is impoſſible we ſhould in this caſe be too jealous, doubtful, ſuſpicious, or watchful. The heart hath a thouſand wiles and deceits, and if me are in the leaſt off from our watch, we may be ſure to be ſurpriſed. Hence are thoſe reiterated commands and cautions given for watching, for being circumſpect, diligent, careful, and the like. There is no living for them who have to deal with an enemy deceitful above all things, unleſs they perſiſt in ſuch a frame. All cautions that are given in the caſe are neceſſary, eſpecially that, *Remember not to believe.* Doth the heart promiſe fair? Reſt not on it, but ſay to the Lord Chriſt, Lord, do thou undertake for me. Doth the ſun ſhine fair in the morning? Reckon not therefore on a fair day; the clouds may ariſe and fall: though the morning give a fair appearance of ſerenity and peace, turbulent affections may ariſe, and cloud the ſoul with ſin and darkneſs.

3.) Commit then the whole matter with all care and diligence unto him who can ſearch the heart to the uttermoſt, and knows how to prevent all its treacheries and deceits. In the things before mentioned lies our duty, but here lies our ſafety. There is no treacherous corner in our hearts, but he can ſearch it to the uttermoſt; there is no deceit in them but he can diſappoint it. This courſe *David* takes, *Pſal.* cxxxix. after he had ſet forth the omnipreſence of God, and his omniſcience, *ver.* 8, 9, 10. he makes improvement of it, *ver.* 23. *Search me, O Lord, and try me.* As if he had ſaid, It is but a little that I know of my deceitful heart, only I would be ſincere, I would not have reſerves for ſin retained therein; wherefore do thou, who are preſent with my heart, who knoweſt my thoughts long before, undertake this work, perform it throughly, for thou alone art able ſo to do.

There are yet other arguments for the evidencing of the power and ſtrength of indwelling ſin, from whence it is termed a law, which we muſt paſs through according to the order wherein before we laid them down.

* * *

CHAP. IV.

Indwelling Sin Enmity againſt God. Thence its Power Admits of no Peace nor Reſt. Is againſt God himſelf. Acts itſelf in averſation from God; and propenſity to Evil. Is Univerſal. To all of God. In all of the ſoul. Conſtant.

WE have ſeen the ſeat and ſubject of this law of ſin. In the next place we might take a view of its nature in general, which alſo will manifeſt its power and efficacy. But this I ſhall not enlarge upon; it being not my buſineſs to declare the nature of indwelling ſin, it hath alſo been done by others. I ſhall therefore only in reference unto our ſpecial deſign in hand, conſider one property of it, that belongs unto its nature: and this always where ever it is. And this is that which is expreſſed by the apoſtle, *Rom.* viii. 7. *The carnal mind is enmity againſt God*; that which is here called, φρόνημα τῆς σαρκὸς, *the wiſdom of the fleſh*, is the ſame with the *law of ſin*, which we inſiſt on. And what ſays he hereof? Why it is ἔχθρα πρὸς τὸν θεὸν, *enmity againſt God.*

1. It is not only an enemy, for ſo poſſibly ſome reconciliation of it unto God might be made, but it is enmity itſelf, and ſo not capable of accepting any terms of peace. Enemies may be reconciled, but enmity cannot. Yea, the only way to reconcile enemies, is to deſtroy the enmity. So the apoſtle in another caſe tells us, *Rom.* v. 10. *We who were enemies, are reconciled unto God*; that is a work compaſſed and brought about by the blood of Chriſt; the reconciling of the greateſt enemies. But when he comes to ſpeak of enmity, there is no way for it, but it muſt be aboliſhed and *Epheſ.* ii. 15. *Having aboliſhed in his fleſh the enmity:* there is no way to deal with any enmity whatever, but by its abolition or deſtruction.

And this alſo lies in it as it is enmity, that every part and parcel of it, if we may ſo ſpeak, the leaſt degree of it that can poſſibly remain in any one, whilſt and where there is any thing of its nature, is enmity ſtill. It may not be ſo effectual and powerful in operation, as where it hath more life and vigour, but it is enmity ſtill. As every drop of poyſon is poyſon, and will infect, and every ſpark of fire is fire, and will burn; ſo is very thing of the law of ſin, the laſt, the leaſt of it, it is enmity, it will poyſon, it will burn. That which is any thing in the abſtract, is ſtill ſo, whilſt it hath any being at all. Our apoſtle, who may well be ſuppoſed to have made as great a progreſs in the ſubduing of it, as any one on the earth, yet after all cries out for deliverance, as from an irreconcileable enemy, *Rom.* vii. 24. The meaneſt acting, the meaneſt and moſt imperceptible working of it, is the acting and working of enmity. Mortification abates of its force, but doth not change its nature. Grace changeth the nature of man, but nothing can change the nature of ſin. Whatever effect be wrought upon it, there is no effect wrote in it, but that it is enmity ſtill, ſin ſtill. This then by it is our ſtate and condition: *God is love*, 1 John iv. 8. He is ſo in himſelf, eternally excellent and deſirable above all. He is ſo to us, he is ſo in the blood of his Son, and in all the inexpreſſible fruits of it, by which we are what we are, and wherein all our future hopes and expectations are wrapped up. Againſt this God we carry about us an enmity all our days. An enmity that hath this from its nature, that it is incapable of cure or reconciliation. Deſtroyed it may be, it ſhall be, but cured it cannot be. If a man hath an enemy to deal withal, that is too mighty for him, as *David* had with *Saul*, he may take the courſe that he did; conſider what it is that provoked his enemy againſt him, and ſo addreſs himſelf to remove the cauſe and make up his peace, 1 *Sam.* xxvi. 19. *If the Lord have ſtirred thee up againſt me, let him accept an offering, but if they be the children of men, curſed be they of the Lord*; come it from God or man, there is yet hopes of peace. But when a man hath enmity itſelf to deal withal, nothing is to be expected but continual fighting to the deſtruction of the one party. If it be not overcome and deſtroyed, it will overcome and deſtroy the ſoul.

And herein lies no ſmall part of its power which we are enquiring after; it can admit of no terms of peace, of no compoſition. There may be a compoſition, where there is no reconciliation. There may be a truce, where there is no peace. But with this enemy we can obtain neither the one nor the other. It is never quiet, conquering, nor conquered, which was the only kind of enemy, that the famous warriour complained of, of old. It is in vain for a man to have any expectation of reſt from his luſt, but by its death, of abſolute freedom, but by his own. Some in the tumultuating of their corruptions ſeek for quietneſs by labouring to ſatisfy them, *making proviſion for the fleſh to fulfil the luſts thereof*; as the apoſtle ſpeaks, *Rom.* xiii. 14. This is to aſlacke fire by the wood and oyl. As all the fuel in the world, all the fabrick of the creation that is, combuſtible, being caſt into the fire, will not at all ſatisfy it, but increaſe it; ſo is it with ſatisfaction given to ſin by ſinning, it doth but inflame and increaſe. If a man will part with ſome of his goods unto an enemy, it may ſatisfy him; but enmity will have all, and is not one whit the more ſatisfied than if he had received nothing at all. Like the lean cattle that were never the leſs hungry, for having devoured the fat. You cannot bargain with the fire to take but ſo much of your houſes, ye have no way but to quench it. It is in this caſe, as it is in the conteſt between a wiſe man and a fool, *Prov.* xxix. 9. *Whether he rage or laught, there is no reſt.* Whatever frame or temper he be in, his importunate folly makes him troubleſome. It is ſo with this indwelling ſin, whether it rage or laugh, whether it violently tumultuate, as it will do on provocations and temptations, it will be outragious in the ſoul, or whether it ſeem to be pleaſed and contented to be ſatisfied, all is one, there is no peace, no reſt to be had with it, or by it. Had it then been of any other nature, ſome other way might have been fixed on, but being it conſiſts in enmity, all the relief the ſoul hath muſt lye in its ruin.

2. It is not only ſaid to be enmity, but it is ſaid to be enmity againſt God. It hath choſen a great enemy indeed. It is in ſundry places propoſed as our enemy, 1 *Pet.* ii. 11. *Abſtain from fleſhly luſt, which war againſt the ſoul.* They are enemies to the ſoul, that is, to ourſelves. Sometimes as an enemy to the ſpirit that is in us, *The fleſh luſteth or*

fighteth againſt the ſpirit, Gal. v. 17. It fights againſt the ſpirit, or the ſpiritual principle that is in us, to conquer it; it fights againſt our ſouls to deſtroy them. It hath ſpecial ends and deſigns againſt our ſouls, and againſt the principle of grace that is in us; but its proper formal object is God, it is enmity againſt God. It is its work to oppoſe grace, it is a conſequent of its work to oppoſe our ſouls, which follows upon what it doth, more than what it intends; but its nature and formal deſign is to oppoſe God; God as the law-giver, God as holy, God as the author of the Goſpel; a way of ſalvation by grace, and not by works, is the direct object of the law of ſin. Why doth it oppoſe duty, ſo that the good we would do, we do not, either as to matter or manner? Why doth it render the ſoul carnal, indiſpoſed, unbelieving, unſpiritual, weary, wandring? It is becauſe of its enmity to God, whom the ſoul aims to have communion withal in duty. It hath as it were that command from ſatan, which the *Aſſyrians* had from their king, *Fight neither with ſmall nor great, ſave only with the king of* Iſrael, 1 *Kings* xxii. 31. It is neither great nor ſmall, but God himſelf, the king of *Iſrael*, that ſin ſets itſelf againſt. There lies the ſecret formal reaſon of all its oppoſition to good, even becauſe it relates unto God. May a road, a trade, a way of duties be ſet up, where communion with God is not aimed at, but only the duty itſelf, as is the manner of men in moſt of their ſuperſtitious worſhip, the oppoſition that will lye againſt it from the law of ſin will be very weak, eaſy and gentle. Or as the *Aſſyrians*, becauſe of his ſhew of a king, aſſaulted *Jehoſaphat*, but when they found that it was not *Ahab*, they turned back from purſuing of him. Becauſe there is a ſhew and appearance of the worſhip of God, ſin may make head againſt it at firſt, but when the duty cries out in the heart, that indeed God is not there; ſin turns away to ſeek out its proper enemy, even God himſelf elſewhere. And hence do many poor creatures ſpend their dayes in diſmal tiring ſuperſtitions, without any great reluctancy from within, when others cannot be ſuffered freely to watch with Chriſt in a ſpiritual manner one hour. And it is no wonder that men fight with carnal weapons for their ſuperſtitious worſhip without, when they have no fighting againſt it within. For God is not in it; and the law of ſin makes not oppoſition to any duty, but to God in every duty. This is our ſtate and condition, all the oppoſition that ariſeth in us unto any thing that is ſpiritually good, whether it be from darkneſs in the mind, or averſation in the will, or ſloth in the affections, all the ſecret arguings and reaſonings that are in the ſoul in purſuit of them, the direct object of them is God himſelf. The enmity lies againſt him, which conſideration ſurely ſhould infleunce us to a perpetual conſtant watchfulneſs over ourſelves.

It is thus alſo in reſpect of all propenſity unto ſin, as well as averſation from God. It is God himſelf that is aimed at. It is true, the pleaſures, the wages of ſin do greatly influence the ſenſual carnal affections of men; but it is the holineſs and authority of God, that ſin itſelf riſes up againſt: it hates the yoke of the Lord; *Thou haſt been weary of me*, ſaith God to ſinners, and that during their performance of abundance of duties. Every act of ſin is a fruit of being weary of God. Thus *Job* tells us what lies at the bottom in the heart of ſinners; *They ſay to the Lord, Depart from us*; it is enmity againſt him and averſation from him. Here lies the formal nature of every ſin, it is an oppoſition to God, a caſting off his yoke, a breaking off the dependance which the creature ought to have on the Creator. And the apoſtle, *Rom.* viii. 7. gives the reaſon why he affirms the carnal mind to be enmity againſt God; namely, becauſe it is not ſubject to the will of God, nor indeed can be. It never is, nor will, nor can be ſubject to God, its whole nature conſiſting in an oppoſition to him. The ſoul wherein it is, may be ſubject to the law of God, but this law of ſin ſets up in contrariety unto it, and will not be in ſubjection.

To manifeſt a little farther the power of this law of ſin from this property of its nature, that it is enmity againſt God; one or two inſeparable adjuncts of it may be conſidered, which will farther evince it.

(1.) It is univerſal. Some contentions are bounded unto ſome particular concernments, this is about one thing, that about another. It is not ſo here; the enmity is abſolute and univerſal, as are all enmities that are grounded in the nature of the things themſelves. Such enmity is againſt the whole kind of that which is its object. Such is this enmity; For [1.] It is univerſal to all of God; And [2.] It is univerſal in all of the ſoul.

[1.] It is univerſal to all of God. If there were any thing of God, his nature, properties, his mind or will, his law or Goſpel, any duty of obedience to him, of communion with him, that ſin had not an enmity againſt, the ſoul might have a conſtant ſhelter and retreat within itſelf, by applying itſelf to that of God, to that of duty towards him, to that of communion with him, that ſin would make no oppoſition againſt. But the enmity lies againſt God, and all of God, and every thing wherein or whereby we have to do with him. It is not ſubject to the law, nor any part nor parcel, word or tittle of the law. Whatever is oppoſite to any thing as ſuch, is oppoſite unto all of it. Sin is enmity to God, as God, and therefore to all of God; not his goodneſs, not his holineſs, not his mercy, not his grace, not his promiſes: there is not any thing of him, which it doth not make head againſt; nor any duty, private, publick, in the heart, in external works, which it oppoſeth not. And the nearer, if I may ſo ſay, any thing is to God, the greater is its enmity unto it. The more of ſpirituality and holineſs is in any thing, the greater is its enmity. That which hath moſt of God, hath moſt of its oppoſition. Concerning them in whom this law is predominant, God ſays, *Ye have ſet at nought all my counſel, and you would have none of my reproof,* Prov. i. 25. Not this or that part of God's counſel, his mind or will is oppoſed, but all his counſel; whatever he calleth for, or guideth unto, in every particular of it, all is ſet at nought, and nothing of his reproof attended unto. A man would think it not very ſtrange that ſin ſhould maintain an enmity againſt God in his law, which comes to judge it, to condemn it; but it raiſeth a greater enmity againſt him in his Goſpel, wherein he tenders mercy and pardon, as a deliverance from it, and that meerly becauſe more of the glorious properties of God's nature, more of his excellencies and condeſcenſion, is manifeſted therein, than in the other.

[2.] It is univerſal in all of the ſoul. Would this law of ſin have contented itſelf to have ſubdued any one faculty of the ſoul, would it have left any one at liberty, any one affection free from its yoke and bondage, it might poſſibly have been with more eaſe oppoſed, or ſubdued. But when Chriſt comes with his ſpiritual power upon the ſoul to conquer it to himſelf, he hath no quiet landing place. He can ſet foot on no ground but what he muſt fight for and conquer. Not the mind, not an affection, not the will; but all is ſecured againſt him.

And when grace hath made its entrance; yet ſin will dwell in all its coaſts. Were any thing in the ſoul at perfect freedom and liberty, there a ſtand might be made to drive it from all the reſt of its holds: but it is univerſal, and wars in the whole ſoul. The mind hath its own darkneſs and vanity to wreſtle with; the will its own ſtubbornneſs, obſtinacy and perverſeneſs, every affection its own frowardneſs and averſation from God, and its ſenſuality to deal withal; ſo that one cannot yield relief unto one another, as they ought; they have as it were, their hands full at home. Hence it is that our knowledge is imperfect, our obdience weak, love not immixed, fear not pure, delight not free and noble. But I muſt not inſiſt on theſe particulars, or I could abundantly ſhew how diffuſed this principle of enmity againſt God is through the whole ſoul.

(2.) Hereunto might be added its conſtancy. It is conſtant unto itſelf, it wavers not, it hath no thoughts of yielding or giving over, notwithſtanding the powerful oppoſition that is made unto it both by the law and Goſpel, as afterwards ſhall be ſhewed.

This then is a third evidence of the power of ſin, taken from its nature and properties, wherein I have fixed but on one inſtance for its illuſtration; namely, that it is enmity againſt God, and that univerſal and conſtant. Should we enter upon a full deſcription of it, it would require more ſpace and time than we have allotted to this whole ſubject. What hath been delivered might give us a little ſenſe of it, if it be the will of God, and ſtir us up unto watchfulneſs. What can be of a more ſad conſideration than that we ſhould carry about us conſtantly that which is enmity againſt God, and that not in this or that particular, but in all that he is, and in all wherein he hath revealed himſelf. I cannot ſay it is well with them who find it not. It is well with them indeed in whom it is weakned, and the power of it abated. But yet for them who ſay it is not in them, *they do but deceive themſelves, and there is no truth in them.*

CHAP. V.

The Nature of Sin farther diſcovered as it is Enmity againſt God. Its Averſation from all good, opened. Means to prevent the effects of it preſcribed.

WE have conſidered ſomewhat of the nature of indwelling ſin, not abſolutely, but in reference unto the diſcovery of its power. But this more clearly evidenceth itſelf in its actings and operations. Power is an act of life, and operation is the only diſcoverer of life. We know not that any thing lives, but by the effects and works of life. And great and ſtrong operations, diſcover a powerful and vigorous life. Such are the operations of this law of ſin, which are all demonſtrations of its power.

That which we have declared concerning its nature, is that it conſiſts in enmity. Now there are two general heads of the working or operation of enmity, averſation, and oppoſition.

1. Averſation. Our ſaviour deſcribing the enmity that was between himſelf and the teachers of the *Jews*, by the effects of it, ſaith in the prophet, *My ſoul loathed them, and their ſoul alſo abhorred me*, Zech. vii. 8. Where there is mutual enmity, there is mutual averſation, loathing, and abomination. So it was between the *Jews* and the *Samaritans*, they were enemies, and abhorred one another; as *John* iv. 9.

2. Oppoſition, or contending againſt one another, is the next product of enmity, *Iſa.* lxiii. 10. *He was turned to be their enemy, and he fought againſt them*; ſpeaking of God towards the people. Where there is enmity, there will be fighting, it is the proper and natural product of it. Now both theſe effects are found in this law of ſin.

1. For averſation, there is an averſation in it unto God, and every thing of God, as we have in part diſcovered in handling the enmity itſelf, and ſo ſhall not need much to inſiſt upon it again. All indiſpoſition unto duty, wherein communion with God is to be obtained, all wearineſs of duty, all carnality or formality under duty, it all ſprings from this root. The wiſe man cautions us againſt this evil, *Eccleſ.* v. 1. *When thou goeſt to the houſe of God, keep thy foot.* Haſt thou any ſpiritual duty to perform, and doſt thou deſign the attaining of any commmunion with God? Look to thy ſelf, take care of thy affections, they will be gadding and wandring, and that from their averſation to what thou haſt in hand. There is not any good that we would do, wherein we may not find this averſation exerciſing itſelf. *When I would do good, evil is preſent with me*; at any time, at all times, when I would do any thing that is ſpiritually good, it is preſent; that is, to hinder me, to obſtruct me in my duty, becauſe it abhors and loaths the thing which I have in hand, it will keep me off from it if it be poſſible. In them in whom it prevails, it comes at length unto that frame which is expreſſed, *Ezech.* xxxiii. 31. It will allow an outward bodily preſence unto the worſhip of God, wherein it is not concerned, but it keeps the heart quite away.

It may be ſome will pretend, they find it not ſo in themſelves, but they have freedom and liberty in and unto all the duties of obedience that they attend unto. But I fear, this pretended liberty will be found upon examination to ariſe from one, or both of theſe cauſes.

1. Ignorance of the true ſtate and condition of their own ſouls, of their inward man and its actings towards God. They know not how it is with them, and therefore are not to be believed in what they report. They are in the dark, and neither know what they do, nor whether they are going. It is like the *Phariſee* knew little of this matter, which made him boaſt of his duties to God himſelf. Or,

2.) It may be what ever duties of worſhip or obedience ſuch perſons preform, they may through want of faith, and an intereſt in Chriſt, have no communion with God in them. And if ſo, ſin will make but little oppoſition unto them therein. We ſpeak of them whoſe hearts are exerciſed with theſe things, and if under their complaints of them, and groanings for deliverance from them, others cry out unto them, Stand off, we are holier than ye, they are willing to bear their condition, as knowing that there way may be ſafe, and though it may be troubleſome, and being willing to ſee their own dangers, that they may avoid the ruin which others fall into.

Let us then a little conſider this averſation in ſuch acts of obedience, as wherein there is no concernment but that of God and the ſoul. In publick duties there may be a mixture of other conſiderations; they may be ſo influenced by cuſtom and neceſſity, that a right judgment cannot from them be made of this matter. But let us take into conſideration the duties of retirement, as private prayer and meditation, and the like, or elſe extraordinary duties, or duties to be performed in an extraordinary manner.

(1.) In theſe will this averſation and loathing oftentimes diſcover it ſelf in the affection. A ſecret ſtriving will be in them about cloſe and cordial dealing with God. Unleſs the hand of God in his ſpirit be high and ſtrong upon the ſoul, even when convictions, ſenſe of duty, dear and real eſteem of God, and communion with him, have carried the ſoul into its cloſet, yet if there be not the vigour and power of a ſpiritual life conſtantly at work, there will be a ſecret lothneſs in them unto duty; yea, ſometimes there will be a violent inclination to the contrary; ſo that the ſoul had rather do any thing, embrace any diverſion, though it wound it ſelf thereby, than vigorouſly apply it ſelf unto that which in the inward man it breaths after. It is weary before it begins, and ſays, When will the work be over? Here God and the ſoul are immediately concerned, and it is a great conqueſt to do what we would, though we come exceedingly ſhort of what we ſhould do.

(2.) It diſcovers it ſelf in the mind alſo. When we addreſs our ſelves to God in Chriſt we are, as *Job* ſpeaks, *to fill our mouths with arguments, chap.* xxiii. 4. that we may be able to plead with him, as he calls upon us to do, *Iſa.* xliii. 26. *Put me in remembrance, let us plead together.* Whence the church is called upon to take unto it ſelf words or arguments in going to God, *Hoſ.* xiv. 2. The ſum is, that the mind ſhould be furniſhed with conſiderations that are prevailing with God, and be in readineſs to plead them, and to manage them in the moſt ſpiritual manner to the beſt advantage. Now is there no difficulty to get the mind into ſuch a frame, as to lay out it ſelf to the utmoſt in this work? to be clear, ſteddy, and conſtant in its duty? to draw out, and make uſe of its ſtores and furniture of promiſes and experiences? It ſtarts, wanders, flags all from this ſecret averſation unto communion with God, which proceeds from the law of indwelling ſin. Some complain that they can make no work of meditation, they cannot bend their minds unto it. I confeſs there may be a great cauſe of this, in their want of a right underſtanding of the duty it ſelf, and of the ways of managing the ſoul in it, which therefore I ſhall a little ſpeak to afterwards. But yet this ſecret enmity hath its hand in the loſs they are at alſo, and that both in their minds and in their affections. Others are forced to live in family and publick duties, they find ſuch little benefit and ſucceſs in private. And here hath been the beginning of the apoſtaſy of many profeſſors, and the ſource of many fooliſh ſenſual opinions. Finding this averſation in their minds and affections from cloſeneſs and conſtancy in private ſpiritual duties, not knowing how to conquer and prevail againſt theſe difficulties through him who enables us, they have at firſt been ſubdued to a neglect of them, firſt partial, then total, until having loſt all conſcience of them, they have had a door opened unto all ſin and licentiouſneſs, and ſo to a full and utter apoſtaſy. I am perſuaded there are very few that apoſtatiſe from a profeſſion of any continuance, ſuch as our days abound withal, but their door of entrance into the folly of backſliding, was either ſome great and notorious ſin that bloodied their conſciences, tainted their affections, and intercepted all delight of having any thing more to do with God;

or elſe it was a courſe of neglect in private duties, ariſing from a wearineſs of contending againſt that powerful averſation which they found in themſelves unto them. And this alſo through the craft of Satan hath been improved into many fooliſh and ſenſual opinions, of living unto God without, and above any duties of communion. And we find, that after men have for awile choaked and blinded their conſciences with this pretence, curſed wickedneſs or ſenſuality hath been the end of their folly. And the reaſon of all this is, that the giving way to the law of ſin in the leaſt, is the giving ſtrength unto it: To let it a lone is to let it grow, not to conquer it, is to be conquered by it.

As it is in reſpect of private, ſo it is alſo in repect of publick duties, that have any thing extraodinary in them. What ſtriving, ſtruglings, and pleadings are there in the heart about them, eſpecially againſt the ſpirituality of them! Yea, in and under them, will not the mind and affections ſometimes be entangled with things uncouth, new and ſtrange unto them, ſuch as at the time of the leaſt ſerious buſineſs, a man would not deign to take into his thoughts? But if the leaſt looſe, liberty, or advantage be given unto indwelling ſin, if it be not perpetually watched over, it will work to a ſtrange and an unexpected iſſue. In brief, let the ſoul uncloath any duty what ever, private or publick, any thing that is called good, let a man diveſt it of all outward reſpects which ſecretly inſinuate themſelves into the mind, and give it ſome complacency in what it is about, but do not render it acceptable unto God, and he ſhall aſſuredly find ſomewhat of the power, and ſome of the effects of this averſation. It begins in loathneſs and indiſpoſition, goes on with intangling the mind and affections with other things, and will end, if not prevented, in wearineſs of God, which he complains of in his people, *Iſa.* xliii. 22. They ceaſed from duty becauſe they were weary of God.

But this inſtance being of great importance unto profeſſors in their walking with God, we muſt not paſs it over without ſome intimations of directions for them in their contending againſt it, and oppoſition to it. Only this muſt be premiſed, that I am not giving directions for the mortifying of indwelling ſin in general, which is to be done alone by the ſpirit of Chriſt, by virtue of our union with him, *Rom.* viii. 13. but only of our particular duty, with reference unto this eſpecial evil or effect of indwelling ſin that we have a little inſiſted on, or what in this ſingle caſe the wiſdom of faith ſeems to direct unto, and call for; which will be our way and courſe in our proceſs upon the conſideration of the other effects of it.

[1.] The great means to prevent the fruits and effects of this averſation, is the conſtant keeping of the ſoul in an univerſally holy frame. As this weakens the whole law of ſin, ſo anſwerably all its properties? and particularly this averſation. It is this frame only that will enable us to ſay with the Pſalmiſt, *Pſal.* lvii 7. *My heart is fixed*, O God, *my heart is fixed.* It is utterly impoſſible to keep the heart in a prevailing holy frame in any one duty, unleſs it be ſo in and unto all and every one. If ſin entanglements get hold in any one thing, they will put themſelves upon the ſoul every thing. A conſtant even frame and temper in all duties, in all ways, is the only preſervative for any one way. Let not him who is neglective in publick perſuade himſelf, that all will be clear and eaſy in private, or on the contrary. There is an harmony in obedience, break but one part and you interrupt the whole. Our wounds in particular ariſe generally from negligence as to the whole courſe. So *David* informs us, *Pſal.* cxix. 6. *Then ſhall I not be aſhamed, when I have a reſpect unto all thy commandment.* An univerſal reſpect to all God's commandments, is the only preſervative from ſhame. And nothing have we more reaſon to be aſhamed of, than the ſhameful miſcarriages of our hearts in point of duty, which are from the principle before mentioned.

[2.] Labour to prevent the very beginnings of the workings of this averſation; let grace be beforehand with it in every duty. We are directed, 1 *Pet.* iv. 7. *to watch unto prayer*; and as it is unto prayer, ſo unto every duty; that is, to conſider and take care that we be not hindred from within, nor from without, as to a due performance of it. Watch againſt temptations to oppoſe them, watch againſt the averſation that is in ſin to prevent it. As we are not to *give place to Satan*, no more are we to ſin. If it be not prevented in its firſt attempts, it will prevail. My meaning is, whatever *good*, as the apoſtle ſpeaks, we have to do, and *find evil preſent with us*, as we ſhall find it preſent prevent its parlying with the ſoul, its inſinuating of poiſon into the mind and affections, by a vigorous, holy, violent ſtirring up of the grace, or graces that are to be acted and ſet at work peculiarly in that duty. Let *Jacob* come firſt into the world or if prevented by the violence of *Eſau*, let him lay hold on his heel to overthrow him, and to obtain the birth right. Upon the very firſt motion of *Peter* to our Saviour, crying, *maſter ſpare thy ſelf*, he immediately replyes, *Get thee behind me*, *ſatan*. So ought we to ſay, Get thee gone thou law of ſin, thou preſent evil, and it may be of the ſame uſe unto us. Get grace then up betimes unto duty, and be early in the rebukes of ſin.

[3.] Though it do its worſt, yet be ſure it never prevail to a conqueſt. Be ſure you be not wearied out by its pertinacy, nor driven from your hold by its importunity; do not faint by its oppoſition. Take the apoſtle's advice, *Heb*. vi. 11. *We deſire that every one of you, do ſhew the ſame diligence to the full aſſurance of hope unto the end, that ye be not ſlothful.* Still hold out in the ſame diligence. There are many ways whereby men are driven from a conſtant holy performance of duties, all of them dangerous, if not pernicious to the ſoul. Some are diverted by buſineſs, ſome by company, ſome by the power of temptations, ſome diſcouraged by their own darkneſs; but none ſo dangerous as this, when the ſoul gives over in part, or in whole, as wearied by the averſation of ſin unto it, or to communion with God in it. This argues the ſoul's giving up of it ſelf unto the power of ſin, which unleſs the Lord break, the ſnare of ſatan therein, will aſſuredly prove ruinous. Our Saviour's inſtruction is, that we ought *always to pray and not to faint*, Luke xviii. 1. Oppoſition will ariſe, none ſo bitter and keen as that from our own hearts; if we faint we periſh. *Take head leaſt you be wearied*, ſaith the apoſtle, *and faint in your minds*, Heb. xii 3. Such a fainting as is attended with a wearineſs and that with a giving place to the averſation working in our hearts, is to be avoided, if we would not periſh. The caution is the ſame with that of the ſame apoſtle, *Rom.* xii. 12. *Rejoycing in hope, patient in tribulatiom, continuing inſtant in prayer.* And in general with that of *chap.* vi. 12. *Let not ſin therefore reign in your mortal body, that ye ſhould obey it in the luſt thereof.* To ceaſe from duty, in part, or in whole, upon the averſation of ſin unto its ſpirituality, is to give ſin the rule, and to obey it in the luſt thereof. Yield not then unto it, but hold out the conflict; wait on God and ye ſhall prevail, *Iſa.* xl. 31. *They that wait upon the Lord ſhall renew their ſtrength, they ſhall mount up with wings as eagles, they ſhall run and not be weary, and they ſhall walk and not faint.* But that which is now ſo difficult, will increaſe in difficulty if we give way unto it. But if we abide in our ſtation, we ſhall prevail, the mouth of the Lord hath ſpoken it.

[4.] Carry

[4.] Carry about a conſtant humbling ſenſe of this cloſe averſation unto ſpiritualneſs that yet lies in our nature. If men find the efficacy of it, what ſhould, what conſideration can, be more powerful to bring them unto humble walking with God? That after all the diſcoveries that God hath made of himſelf unto them, all the kindneſs they have received from him; his doing of them good and not evil in all things, there ſhould yet be ſuch an heart of unkindneſs and unbelief, ſtill abiding, as to have an averſation lying in it to communion with him: how ought the thoughts of it to caſt us into the duſt, to fill us with ſhame and ſelf abhorancy all our days? What have we found in God in any of our approaches, or addreſſes unto him, that it ſhould be thus with us? What iniquity have we found in him? *Hath he been a wilderneſs unto us, or a land of darkneſs?* Did we ever loſe any thing by drawing nigh unto him? Nay hath not therein lien all the reſt and peace which we have obtained? Is not he the fountain and ſpring of all our mercies of all our deſirable things? Hath he not bid us welcome at our coming? Have we not received from him more than heart can conceive, or tongue expreſs? What ails then our fooliſh and wretched hearts, to harbour ſuch a curſed ſecret diſlike of him and his ways? Let us be aſhamed and aſtoniſhed at the conſideration of it, and walk in an humbling ſenſe of it all our days. Let us carry it about with us in the moſt ſecret of our thoughts. And as this is a duty in its ſelf acceptable unto God, who delights to dwell with them that are of an humble and contrite ſpirit; ſo it is of exceeding efficacy to the weakening of the evil we treat of.

[5.] Labour to poſſeſs the mind with the beauty and excellency of ſpiritual things, that ſo they may be preſented lovely and deſirable to the ſoul, and this curſed averſation of ſin will be weakned thereby. It is an innate acknowleged principle, that the ſoul of man will not keep up chearfully unto the worſhip of God, unleſs it have a diſcovery of a beauty and comelineſs in it. Hence when men had loſt all ſpiritual ſenſe and ſavour of the things of God, to ſupply the want that was in their own ſouls, they invented outwardly pompous and gorgeous ways of worſhip, in images, paintings, pictures, and I know not what carnal ornaments which they have called the beauties of holineſs. Thus much however was diſcovered therein, that the mind of man muſt ſee a beauty, a deſirableneſs in the things of God's worſhip, or it will not delight in it, averſation will prevail. Let then the ſoul labour to acquaint itſelf with the ſpiritual beauty of obedience, of communion with God, of all duties of immediate approach to him, that it may be filled with delight in them. It is not my preſent work to diſcover the heads and ſprings of that beauty and deſirableneſs, which is in ſpiritual duties, in their relation to God, the eternal ſpring of all beauty, to Chriſt, the love, deſire, and hope of all nations, to the ſpirit the great beautifier of ſouls, rendering them by his grace all glorious within, in their ſuitableneſs to the ſouls of men, as to their actings towards their laſt end, in the rectitude and holineſs of the rule in attendance whereunto they are to be performed; but I only ſay at preſent in general, that to acquaint the ſoul throughly with theſe things is an eminent way of weakning the averſation ſpoken of.

* * *

CHAP.

CHAP. VI.

The Work of this Enmity againſt God, by way of Oppoſition. Firſt, It luſteth. Wherein the luſting of Sin conſiſteth. It ſurprizing of the Soul. Readineſs to cloſe with Temptations. Its fighting and warring. (1.) *In rebellion againſt the law of Grace.* (2.) *In aſſaulting the Soul.*

HOW this enmity worketh by way of averſation hath been declared, as alſo the means that the ſoul is to uſe for the preventing of its effects and prevalency.

2. The ſecond way whereby it exerts its ſelf is oppoſition. Enmity will oppoſe and contend with that werewith it is at enmity. It is ſo in things natural and moral. As light and darkneſs, heat and cold, ſo virtue and vice oppoſe each other. So is it with ſin and grace, ſaith the apoſtle, theſe are contrary one to the other, *Gal.* v. 17. ἀντίκειται ἀλλήλοις, they are *placed, and ſet in mutual oppoſition*, and that continually and conſtantly, as we ſhall ſee.

Now there are two ways whereby enemies manage an oppoſition.

(1.) By force. And (2.) By fraud and deceit.

So when the *Egyptians* becauſe enemies to the children of *Iſrael*, and managed an enmity againſt them, *Exod.* i. 10. *Pharaoh* ſaith, *Let us deal wiſely*, or rather *cunningly* and ſubtilly with this people; for ſo *Stephen* reſpect to this word, expreſſeth it, *Acts* vii. 19. by κατασοφισάμενος; he uſed *all manner of fraudulent ſophiſtry*. And unto this deceit they added force in their grievous oppreſſions. This is the way and manner of things where there is a prevailing enmity. And both theſe are made uſe of by the law of ſin in its enmity againſt God, and our ſouls.

(1.) I ſhall begin with the firſt; or its actings as it were in a way of force, in an open downright oppoſition to God and his law, or the good that a believing ſoul would do in obedience unto God and his law. And in this whole matter, we muſt be careful to ſtear our courſe aright, taking the ſcripture for our guide, with ſpiritual reaſon and experience for our companions. For there are many ſhelves in our courſe, which muſt diligently be avoided, that none who conſider theſe things be troubled without cauſe, or comforted without a juſt foundation.

In this firſt way, whereby this ſin exerts its enmity in oppoſition, namely, as it were by force or ſtrength, there are four things expreſſing ſo many diſtinct degrees in its progreſs and procedure in the purſuit of its enmity.

[1.] Its general inclination, *It luſteth*, Gal. v. 17.

[2.] Its particular way of contending, *It fights or wars* Rom. vii. 23. *James* iv. 1. 1 *Pet.* ii. 11.

[3.] Its ſucceſs in this conteſt, *It brings the ſoul into captivity to the law of ſin*, Rom. vii. 23.

[4.] Its growth and rage upon ſucceſs, it comes up to madneſs, as an enraged enemy will do *Eccleſ.* ix. 3. All which we muſt ſpeak to in order.

[1.] In general it is ſaid to luſt, *The fleſh luſteth againſt the ſpirit*, Gal. v. 17. This word expreſſeth the general nature of that oppoſition which the law of ſin maketh againſt God, and the rule of his ſpirit or grace in them that believe. And therefore the leaſt degree of that oppoſition is expreſſed hereby. When it doth any thing, it luſteth. As becauſe burning is the general acting of fire, whatever it doth elſe, it doth alſo burn. When fire doth any thing, it burns; and when the law of ſin doth any thing, it luſts. Hence all the actings of this law of ſin are called the *luſts of the fleſh*, Gal. v. 16. *Ye ſhall not fulfil the luſts of the fleſh*, Rom. xiii. 14. *Make no proviſion for the fleſh, to fulfil the luſts thereof*; Nor are theſe luſts of the fleſh thoſe only whereby men act their ſenſuality, in riot, drunkenneſs, uncleaneſs, and the like, but they comprehend all the actings of the law of ſin whatever, in all the faculties and affections of the ſoul. Thus *Epheſ.* ii. 3. We have mention of the deſires, or wills, or luſts of the mind, as well as of the fleſh. The mind the moſt ſpiritual part of the ſoul hath its luſts, no leſs than the ſenſual appetite, which ſeems ſometimes more properly to be called *the fleſh*. And in the products of theſe luſts, there are defilements of the ſpirit, as well as of the *fleſh*, 2 Cor. vii. 1. that is, of the mind and underſtanding, as well as of the appetite and affections, and the body that attends their ſervice. And in the blameleſneſs of all theſe conſiſts our holineſs, 2 *Theſſ.* v. 23. *The God of peace, ſanctify you wholly, and I pray God your whole ſpirit and ſoul, and body be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt.* Yea, by the fleſh in this matter the whole old man, or the law of ſin is intended, *John* iii. 6. *That which is born of the fleſh, is fleſh*; that is, it is all ſo, and nothing elſe. And whatever remains of the old nature in the new man is fleſh ſtill. And this fleſh luſteth; this law of ſin doth ſo, which is the general bottom and foundation of all its oppoſition unto God. And this it doth two ways.

1.) In an hidden cloſe propenſity unto all evil. This lies in it habitually. Whilſt a man is in the ſtate of nature, fully under the power and dominion of this law of ſin, it is ſaid, that *every figment of his heart is evil, and that continnally*, Gen. vi. 5. It can frame, faſhion, produce, or act nothing but what is evil; becauſe this habitual propenſity unto evil, that is in the law of ſin, is abſolutely predominant in ſuch a one. It is in the heart like poiſon, that hath nothing to allay its venemous qualities and ſo infects whatever it touches. And where the power and dominion of it is broken, yet in its own nature it hath ſtill an habitual propenſity unto that which is evil, wherein its luſting doth conſiſt.

But here we muſt diſtinguiſh between the habitual frame of the heart, and the natural propenſity or habitual inclination of the law of ſin in the heart. The habitual inclination of the heart is denomnated from the principle that bears cheif or ſovereign rule in it; and therefore in believers it is unto good, unto God, unto holineſs, unto obedience. The heart is not habitually inclined unto evil by the remainders of indwelling ſin, but this ſin in the heart hath a conſtant habitual propenſity unto evil in its ſelf, or its own nature. This the apoſtle intends by its being preſent with us; it *is preſent with me*, that is, always, and for its own end which is to luſt unto ſin.

It is with indwelling ſin as with a river; whilſt the ſprings and fountains of it are open, and waters are continually ſupplyed unto its ſtreams, ſet a damm before it, and it cauſeth it to riſe and dwell, until it bear down all, or overflow the banks about it. Let theſe waters be abated, dryed up in ſome good meaſure, in the ſprings of them, and the remainder may be coerced and reſtrained. But ſtill as long as there is any running water it will conſtantly preſs upon what ſtands before it, according to its weight and ſtrength, becauſe it is its nature ſo to do. And if by any means it make a paſſage, it it will proceed. So is it with indwelling ſin; whilſt the ſprings and fountains of it are open, in vain is it for men to ſet a damm before it by their convictions, reſolutions, vows and promiſes. They may check it for a while, but it will increaſe, riſe high, and rage at one time or another, until it bears down all thoſe convictions and reſolutions, or make itſelf an underground paſſage by ſome ſecret luſt that ſhall give a full vent unto it. But now ſuppoſe that the ſprings of it are much dried up by regenerating grace, the ſtreams or actings of it abated by holineſs, yet whilſt any thing remains of it, it will be preſſing conſtantly to have vent, to preſs forward into actual ſin. And this is its luſting.

And this habitual propenſity in it is diſcovered two ways.

(1. In its unexpected ſurprizals of the ſoul into fooliſh ſinful figments and imaginations, which it looked not for, nor was any occaſion adminiſtred unto them. It is with indwelling ſin, as it is with the contrary principle of ſanctifying grace. This gives the ſoul, if I may ſo ſay, many a bleſſed ſurprizal. It oftentimes ingenerates and brings forth an holy ſpiritual frame in the heart and mind, when we have had no previous rational conſiderations to work them thereunto. And this manifeſts it to be an habitual principle prevailing in the mind, So *Cant.* 6. 12. *Or ever I was aware my ſoul made me as the chariots of* Aminadab; that is, free, willing and ready for communion with Chriſt. לא ידעתי, *I knew not*; it was done by the power of the ſpirit of grace, ſo that I took no notice of it, as it were, until it was done. The frequent actings of grace in this manner, exciting acts of faith, love and complacency in God, are evidences of much ſtrength and prevalency of it in the ſoul. And thus alſo is it with indwelling ſin; e're the ſoul is aware, without any provocation or temptation, when it knows not, it is caſt into a vain and fooliſh frame. Sin produceth its figments ſecretly in the heart, and prevents the mind's conſideration of what it is about. I mean hereby thoſe *Actus primo primi*, firſt acts of the ſoul, which are thus far involuntary, as that they have not the actual conſent of the will unto them; but are voluntary, as far as ſin hath its reſidence in the will. And theſe ſurprizals, if the ſoul be not awake to take ſpeedy care for the prevention of their tendency, do oftentimes ſet all as it were on fire, and engage the mind and affections into actual ſin. For as by grace we are oftentimes e're we are aware made as the chariots of a willing people, and are far engaged in heavenly mindedneſs and communion with Chriſt, making ſpeed in it as in a chariot; ſo by ſin are we oftentimes, e're we are aware, carried into diſtempered affections, fooliſh imaginations, and pleaſing delightfulneſs in things that are not good nor profitable. Hence is that caution of the apoſtle, *Gal.* vi. 1. ἐὰν προληφθῇ, If a man be *ſurprized* at unawares with a fault or in a tranſgreſſion. I doubt not but the ſubtilty of ſatan, and the power of temptation, are there taken into conſideration by the apoſtle, which cauſeth him to expreſs a man's falling into ſin, by ἐὰν προληφθῇ, if *he be ſurprized*; ſo this working of indwelling ſin

alſo hath its conſideration in it, and that in the chiefeſt place without which nothing elſe could ſurprize us. For with the help thereof, whatever comes from without, from ſatan, or the world, muſt admit of ſome parley in the mind, before it be received, but it is from within, from ourſelves that we are ſurprized. Hereby are we diſappointed and wrought over to do that which we would not, and hindered from the doing of that which we would. Hence it is, that when the ſoul is oftentimes doing as it were quite another thing, engaged quite upon another deſign, ſin ſtarts that in the heart or imaginations of it, that carries it away into that which is evil and ſinful. Yea, to manifeſt its power, ſometimes when the ſoul is ſeriouſly engaged in the mortification of any ſin, it will by one means or other lead it away into a dalliance with that very ſin, whoſe ruin it is ſeeking, and whoſe mortification it is engaged in. But as there is in this operation of the law of ſin, a ſpecial enticing or entangling, we ſhall ſpeak unto it fully afterwards. Now theſe ſurprizals can be from nothing but an habitual propenſity unto evil in the principle from whence they proceed. Not an habitual inclination unto actual ſin in the mind or heart, but an habitual propenſity unto evil in the ſin that is in the mind or heart. This prevents the ſoul with its figments. How much communion with God is hereby prevented, how many meditations are diſturbed, how much the minds and conſciences of men have been defiled by this acting of ſin, ſome may have obſerved. I know no greater burthen in the life of a believer, than theſe involuntary ſurprizals of ſoul; involuntary I ſay, as to the actual conſent of the will, but not ſo in reſpect of that corruption which is in the will, and is the principle of them. And it is in reſpect unto theſe, that the apoſtle makes his complaint, *Rom.* vii. 24.

(2. This habitual inclination manifeſts itſelf in its readineſs and promptneſs, without diſpute or altercation, to joyn and cloſe with every temptation, whereby it may poſſibly be excited. As we know it is in the nature of fire to burn, becauſe it immediately lays hold on what ever is combuſtible. Let any temptation what ever be propoſed unto a man, the ſuitableneſs of whoſe matter unto his corruptions, or manner of its propoſal, makes it a temptation; immediately he hath not only to do with the temptation as outwardly propoſed, but alſo with his own heart about it. Without farther conſideration or debate, the temptation hath got a friend in him. Not a moment's ſpace is given between the propoſal, and the neceſſity there is incumbent on the ſoul to look to its enemy within. And this alſo argues a conſtant habitual propenſity unto evil. Our Saviour ſaid of the aſſaults and temptations of ſatan, *The prince of this world cometh, and he hath no part in me*, John xiv. 30. He had more temptations intenſively, and extenſively in number, quality and fierceneſs, from ſatan and the world, than ever had any of the ſons of men: but yet in all of them, he had to deal only with that which came from without. His holy heart had nothing to like them, ſuited to them, or ready to give them entertainment: the prince of this world had nothing in him. So it was with *Adam*; when a temptation befel him, he had only the outward propoſal of it to look unto, all was well within, until the outward temptation took place and prevailed. With us it is not ſo.

In a city that is at unity in itſelf, compact and entire, without diviſions and parties, if an enemy approach about it, the rulers and inhabitants have no thoughts at all but only how they may oppoſe the enemy without, and reſiſt him in his approaches: but if the city be divided in itſelf, if there be factions and traitors within, the very firſt thing they do, is to look to the enemies at home, the traytors within; to cut off the head of *Sheba*, if they will be ſafe. All was well with *Adam* within doors, when ſatan came, ſo that he had nothing to do but to look to his aſſaults and approaches. But now on the acceſs of any temptation, the ſoul is inſtantly to look in, where it ſhall find this traytor at work, cloſing with the baits of ſatan, and ſtealing away the heart. And this it doth always, which evinceth an habitual inclination. *Pſal.* xxxviii. 17. ſaith *David*, I am ready *to halt*, or *for halting*; כי אני לצלע נכון, *I am prepared* and diſpoſed unto *hallucination*, to the ſlipping of my foot into ſin, *ver.* 16. as he expounds the meaning of that phraſe, *Pſal.* lxxiii. 2, 3. There was from indwelling ſin a continual diſpoſition in him to be ſlipping, ſtumbling, halting on every occaſion or temptation. There is nothing ſo vain, fooliſh, ridiculous, fond, nothing ſo vile and abominable, nothing ſo atheiſtical or execrable, but if it be propoſed unto the ſoul in a way of temptation, there is that in this law of ſin which is ready to anſwer it, before it be decried by grace. And this is the firſt thing in this luſting of the law of ſin, it conſiſts in its habitual propenſity unto evil, manifeſting itſelf by the involuntary ſurpriſals of the ſoul unto ſin, and its readineſs without diſpute or conſideration to joyn with all temptations whatſoever.

2.) Its luſting conſiſts in its actual preſſing after that which is evil, and actual oppoſition unto that which is good. The former inſtances ſhewed its conſtant readineſs to this work, this now treats of the work itſelf. It is not only ready, but for the moſt part always engaged. It luſteth, ſaith the Holy Ghoſt, it doth ſo continually. It ſtirreth in the ſoul by one act or other conſtantly, almoſt as the ſpirits in the blood, or the blood in the veins. This the apoſtle calls its tempting, *Jam.* i. 14. *Every man is tempted of his own luſt.* Now what is it to be tempted? It is to have that propoſed to a man's conſideration, which if he cloſe withal, it is evil, it is ſin unto him. This is ſin's trade; ἐπιθυμεῖ, *it luſteth.* It is raiſing up in the heart, and propoſing unto the mind and affections, that which evil, trying, as it were, whether the ſoul will cloſe with its ſuggeſtions, or how far it can carry them on, though it do not wholly prevail. Now when ſuch a temptation comes from without, it is unto the ſoul an indifferent thing, neither good nor evil unleſs it be conſented unto. But the very propoſal from within, it being the ſoul's own act, is its ſin. And this is the work of the law of ſin; it is reſtleſly and continually raiſing up, and propoſing innumerable various forms and appearances of evil, in this or that kind, indeed in every kind, that the nature of man is capable to exerciſe corruption in. Something or other, in matter, or manner, or circumſtance, inordinate, unſpiritual, unanſwerable unto the rule, it hatcheth and propoſeth unto the ſoul. And this power of ſin to beget figments and ideas of actual evil in the heart the apoſtle may have reſpect unto, 1 *Theſſ.* v. 22. ἀπὸ παντὸς εἴδους πονηροῦ ἀπέχεσθε, *Keep your ſelves from every evil figment or idea of ſin in the heart*; for the word there uſed doth not any where ſignify an outward form or appearance; neither is it the appearance of evil, but an evil idea or figment that is intended. And this luſting of ſin is that which the prophet expreſſeth in wicked men, in whom the law of it is predominant, *Iſa.* lvii. 20. *The wicked are like the troubled ſea, when it cannot reſt, whoſe waters caſt up mire and dirt.* A similitude moſt lively expreſſing the luſtings of the law of ſin, reſtleſly and continually bubling up in the heart, with wicked fooliſh and filthy imaginations and deſires. This then is the firſt thing in the oppoſition that this enmity makes to God, namely in its general inclination, it luſteth.

[2.] There is its particular way of contending, it fights or wars; that is, it acts with ſtrength and violence, as men do in war.

1.) It luſts ſtirring and moving inordinate figments in the mind, deſires in the appetite and the affections, propoſing to the will. But

2.) It reſts not there, it cannot reſt; it urgeth, preſſeth and purſueth its propoſals with earneſtneſs, ſtrength, and vigour, fighting, and contending, and warring to obtain its end and purpoſe. Would it meerly ſtir up and propoſe things the ſoul, and immediately acquieſce in the ſentence and judgment of the mind that the thing is evil againſt God, and his will, and not farther to be inſiſted on, much ſin might be prevented that is now produced. But it reſts not here, it proceeds to carry on its deſign, and that with earneſtneſs and contention. By this means, wicked men *inflame themſelves*, Iſa. lvii. 5. They are *ſelf inflamers*, as the word ſignifies, unto ſin, every ſpark of ſin is cheriſhed in them until it grows into a flame, and ſo it will do in others where it is ſo cheriſhed.

Now this fighting or warring of ſin conſiſts in two things.

(1. In its rebellion againſt grace, or the law of the mind.

(2. In its aſſaulting the ſoul, contending for rule and ſovereignty over it.

(1. The firſt is expreſſed by the apoſtle, *Rom.* vii. 23. *I find*, ſaith he, *another law*, ἀντιϛρατευόμενον τῷ νομῷ τȣ͂ νοός μȣ, *rebelling againſt the law of my mind.* There are, it ſeems, two laws in us, the law of the fleſh, or of ſin; and the law of the mind, or of grace. But contrary laws cannot both obtain ſovereign power over the ſame perſon, at the ſame time. The ſovereign power in believers is in the hand of the law of grace; ſo ſo the apoſtle declares, *ver.* 22. *I delight in the law of God in the inward man.* Obedience unto this law is performed with delight and complacency in the inward man, becauſe its authority is lawful and good. So more expreſly. *chap.* vi. 14. *For ſin ſhall not have dominion over you, for ye are not under the law but under grace.* Now to war againſt the law that hath a juſt ſovereignty, is to rebel; and ſo ἀντιϛρατεύεσθαι ſignifies; it is to *rebel* and ought to have been ſo tranſlated, *rebelling againſt the law of my mind.* And this rebellion conſiſts in a ſtubborn obſtinate oppoſition unto the commands and directions of the law of grace. Doth the law of the mind command any thing as duty? doth it ſeverely riſe up againſt any thing that is evil? When the luſting of the law of ſin riſes up to this degree, it contends againſt obedience with all its might, the effect whereof, as the apoſtle tells us, is the doing of that which we would not, and the not doing of that which we would, *ver.* 15, 16. And we may gather a notable inſtance of the power of ſin in this, its rebelion from this place. The law of grace prevails upon the will, ſo that it would do that which is good. *To will is preſent with me*, ver. 18. *When I would do good*, ver. 19. And again, *ver.* 21. *And I would not do evil*, ver. 19, 20. And it prevails upon the underſtanding, ſo that it approves or diſapproves according to the dictates of the law of grace. *ver.* 16. *I conſent unto the law, that it is good*; and *ver.* 15. The judgment always lies on the ſide of grace. It prevails alſo on the affections, *ver.* 22. *I delight in the law of God in the inward man.* Now if this this be ſo, that grace hath the ſovereign power in the underſtanding, will, and affections, whence is it that it doth not always prevail, that we do not always do that which we would, and abſtain from that which we would not? Is it not ſtrange that a man ſhould not do that which he chuſeth, willeth, liketh, delighteth in? Is there any thing more required to ennable us unto that which is good? The law of grace doth all as much

as can be expected from it, that which in itſelf is abundantly ſufficient for the perfecting of all holineſs in the fear of the Lord. But here lies the difficulty, in the intangling oppoſition that is made by the rebellion of this law of ſin. Neither is it expreſſible with what vigour and variety ſin acts itſelf in this matter. Sometimes it propoſeth diverſions, ſometimes it cauſeth wearineſs, ſometimesſ it finds out difficulties, ſometimes it ſtirs up contrary affections, ſometimes it begets prejudices, and one way or other intangles the ſoul, ſo that it never ſuffers grace to have an abſolute and compleat ſucceſs in any duty. *ver.* 18. τὸ κατεργάζεσθαι τὸ καλὸν οὐκ εὑρίσκω, I find not the way *perfectly to work* out, or accompliſh that which is good; ſo the word ſignifies; and that from this oppoſition and reſiſtance that is made by the law of ſin. Now this rebellion appears in in two things.

1.] In the oppoſition that it makes unto the general purpoſe and courſe of the ſoul.

2.] In the oppoſition it makes unto particular duties.

1.] In the oppoſition it makes to the general purpoſe and courſe of the ſoul. There is none in whom is the ſpirit of Chriſt, that is his, but it is his general deſign and purpoſe to walk in an univerſal conformity unto him in all things. Even from the inward frame of the heart, to the whole compaſs of his outward actions, ſo it is with him. This God requires in his covenant, *Gen.* xvii. 1. *Walk before me and be thou perfect.* Accordingly his deſign is to walk before God, and his frame is ſincerity and uprightneſs therein. This is called, *cleaving unto the Lord with purpoſe of heart*, Acts xi. 23. that is, in all things, and that not with a ſloathful, dead, ineffectual purpoſe, but ſuch as is operative and ſets the whole ſoul at work in purſuit of it. This the apoſtle ſets forth, *Phil.* iii. 12, 13, 14. *Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which alſo I am apprehended of Chriſt Jeſus. Brethren, I count not my ſelf to have apprehended, but this one thing I do, forgetting thoſe things which are behind, and reaching forth unto thoſe things which are before, I preſs toward the mark for the prize of the high calling of* God *in Chriſt Jeſus.* He uſeth three words excellently expreſſing the ſoul's univerſal purſuit of this purpoſe of heart in cleaving unto God. Firſt, ſaith he, διώκω; *ver.* 12. I follow after, proſecute; the word ſignifies properly to perſecute, which with what earneſtneſs and diligence it is uſually done, we know. Secondly, ἐπεκτείνομαι; I reach forward, reaching with great intention of ſpirit and affections. It is a great and conſtant endeavour that is expreſſed in that word. Thirdly, κατὰ σκοπὸν διώκω; ſay we, I preſs towards the mark, that is, even as men that are runging for a prize. All ſet forth the vigour, earneſtneſs, diligence and conſtancy that is uſed in the purſuit of this purpoſe. And this the nature of the principle of grace requireth in them in whom it is. But yet we ſee with what failings, yea fallings, their purſuit of this courſe is attended. The frame of the heart is changed, the heart is ſtollen away, the affections intangled, eruptions of unbelief and diſtempered paſſions diſcovered, carnal wiſdom with all his attendances are ſet on work, all contrary to the general principle and purpoſe of the ſoul. And all this is from the rebellion of this law of ſin, ſtirring up and provoking the heart unto diſobedience. The prophet gives this character of hypocrites, *Hoſ.* x. 2. *Their heart is divided, therefore ſhall they be found faulty.* Now though this be wholly ſo in reſpect of the mind and judgment in hypocrites only, yet it is partially ſo in the beſt, in the ſenſe deſcribed. They have a diviſion, not of the heart, but in the heart;

and thence it is that they are ſo often found faulty. So ſaith the apoſtle, *ſo that we cannot do the thing that we would*, *Gal.* v. 17. We cannot accompliſh the deſign of cloſe walking according to the law of grace, becauſe of the contrariety and rebellion of this law of ſin.

2.] It rebels alſo in reſpect unto particular duties. It raiſeth a combuſtion in the ſoul againſt the particular commands and deſignings of the law of grace; you cannot do the things that you would; that is, the duties which you judge incumbent on you which you approve and delight in, in the inward man, you cannot do them as you would. Take an inſtance in prayer. A man addreſſeth himſelf unto that duty, he would not only perform it, but he would perform it in that manner that the nature of the duty, and his own condition do require. He would pray in the ſpirit, fervently, with ſighs and groans that cannot be uttered; in faith with love and delight, pouring forth his ſoul unto the Lord; this he aims at. Now oftentimes he ſhall find a rebellion, a fighting of the law of ſin in this matter. He ſhall find difficulty to get any thing done, who thought to do all things. I do not ſay, that it is thus always, but it is ſo when ſin wars and rebels, which expreſſeth an eſpecial acting of its power. Woful intanglements do poor creatures oftentimes meet withal upon this account. Inſtead of that free inlarged communion with God that they aim at, the beſt that their ſouls arrive unto, is but to go away mourning for their folly, deadneſs and indiſpoſition. In a word, there is no command of the law of grace that is known, liked of, and approved by the ſoul, but when it comes to be obſerved, this law of ſin one way or other makes head and rebels againſt it. And this is the firſt way of its fighting.

(2. It doth not only rebel and reſiſt, but it aſſaults the ſoul; it ſets upon the law of the mind and grace, which is the ſecond parts of its warring, 1 *Pet.* ii. 11. στρατεύονται κατὰ τῆς ψυχῆς *they fight*, or *war againſt the ſoul. Jam.* iv. 1. στρατεύονται ἐν τοῖς μέλεσιν ὑμῶν, *they fight*, or *war in your members. Peter* ſhews what they oppoſe and fight againſt, namely the ſoul, and the law of grace therein: *James*, what they fight with, or by, namely the members, or the corruption that is in our mortal bodies. Ἀντιστρατεύεσθαι is *to rebel againſt a ſuperiour* στρατεύεσθαι is *to aſſault or war for ſuperiority*. It takes the part of an aſſailant as well as of a reſiſter. It makes attempts for rule and ſovereignty, as well as oppoſeth the rule of grace. Now all war and fighting hath ſome what of violence in it, and there is therefore ſome violence in that acting of ſin, which the ſcripture calls fighting and warring. And this aſſailing efficay of ſin, as diſtinguiſhed from it rebelling before treated of, conſiſts in theſe things that enſue.

1.] All its poſitive actings in ſtirring up unto ſin belong to this head. Oftentimes by the vanity of the mind, or the ſenſuality of the affections, the folly of the imaginations, it ſets upon the ſoul then, when the law of grace is not actually putting it on duty, ſo that therein it doth not rebel but aſſault. Hence the apoſtle cries out, *Rom.* vii. 24. *Who ſhall deliver me from it?* who ſhall reſcue me out of its hand? as the word ſignifies. When we purſue an enemy, and he reſiſts us, we do not cry out, who ſhall deliver us? For we are the aſſailants; but who ſhall reſcue me? is the cry of one who is ſet upon by an enemy. So it is here, a man is aſſaulted by his own luſts, as *James* ſpeaks. By the way ſide, in his employment, under a duty, ſin ſets upon the ſoul with vain imaginations, fooliſh deſires, and would willingly employ the ſoul to make proviſion for its ſatisfaction; which the apoſtle cautions us againſt, *Rom.* xiii. 14 τῆς σαρκὸς πρόνοιαν μὴ ποιεῖσθε εἰς ἐπιθυμίας, *do not accompliſh the providence or projection of the fleſh, for its own ſatisfaction.*

2.] Its importunity and urgency ſeems to be noted in this expreſſion of its warring. Enemies in war are reſtleſs, preſſing and importunate. So is the law of ſin. Doth it ſet upon the ſoul? Caſt off its motions, it returns again; rebuke them by the power of grace, they withdraw for a while, and return again. Set before them the croſs of Chriſt, they do as thoſe that came to take him, at ſight of him they went backwards, and fell unto the ground, but they aroſe again and laid hands on him. Sin gives place for a ſeaſon, but returns and preſſeth on the ſoul again. Mind it of the love of God in Chriſt, though it be ſtricken, yet it gives not over. Preſent hell fire unto it, it ruſheth into the midſt of thoſe flames: reproach it with its folly and madneſs, it knows no ſhame, but preſſeth on ſtill. Let the thoughts of the mind ſtrive to flie from it, it follows as on the wings of the wind. And by this importunity it wearies and wears out the ſoul, and if the great remedy, *Rom.* viii. 13. come not timely, it prevails to a conqueſt. There is nothing more marvellous nor dreadful in the working of ſin, than this of its importunity. The ſoul knows not what to make of it; it diſlikes, abhors, abominates the evil it tends unto, it deſpiſeth the thoughts of it, hates them as hell, and yet is by itſelf impoſed on with them, as if it were another perſon, an expreſs enemy got within him. All this the apoſtle diſcovers, *Rom.* vii. 15, 17. *The things that I do, I hate*; it is not of outward actions, but the inward riſings of the mind that he treats. *I hate them*, ſaith he, I abominate them. But why then will he have any thing more to do with them? If he hate them, and abhor himſelf for them, let them alone, have no more to do with them, and ſo end the matter. Alaſs, ſaith he, *ver.* 17. *It is no more I that do it, but ſin that dwelleth in me.* I have one within me that is my enemy, that with endleſs, reſtleſs, importunity puts theſe things upon me, even the things that I hate and abominate; I cannot be rid of them, I am weary of myſelf, I cannot flie from them; *O wretched man that I am, who ſhall deliver me?* I do not ſay that this is the the ordinary condition of believers, but thus it is often, when this law of ſin riſeth up to war and fighting. It is not thus with them in reſpect of particular ſins, this or that ſin, outward ſins, ſins of life or converſation; but yet in reſpect of vanity of mind, inward and ſpiritual diſtempers, it is often ſo. Some I know pretend to great perfection, but I am reſolved to believe the apoſtle before them all and every one.

3.] It carries on its war, by entangling of the affections, and drawing them into a combination againſt the mind. Let grace be enthroned in the mind and judgement, yet if the law of ſin lays hold upon, and entangles the affections, or any of them, it hath gotten a foot from whence it continually aſſaults the ſoul. Hence the great duty of mortification is chiefly directed to take place upon the affections, *Col.* iii. 5. *Mortify therefore your members which are upon the earth, fornication, uncleanneſs, inordinate affection, concupiſcence and covetouſneſs which is idolatry.* The members that are upon the earth, are our affections. For in the outward part of the body, ſin is not ſeated: in particular, not covetouſneſs which is there enumerated to be mortified amongſt our members, that are on the earth. Yea, after grace hath taken poſſeſſion of the ſoul, the affections do become the principal ſeat of the remainders of ſin. And therefore *Paul* ſaith, that this law is in our members, *Rom.* vii. 23. and *James*, that it wars in our members, *chap.* iv. 1. that is, our affections. And there is no eſtimate to be taken of the work of mortification, aright, but by the affections. We may every day ſee perſons of very eminent light, that yet viſibly have unmortified hearts and converſations. Their affections have not been crucified with Chriſt. Now then when this law of ſin can poſſeſs any affection whatever it be, love, delight, fear, it will make from it, and by it, fearful aſſaults upon the ſoul. For inſtance, hath it got the love of any one entangled with the world, or the things of it, the luſt of the fleſh, the luſts of the eyes, or the pride of life? How will it take advantage on every occaſion, to break in upon the ſoul. It ſhall do nothing, attempt nothing, be in no place, or company, perform no duty, private or publick, but ſin will have one blow or other at it; it will be one way or other ſoliciting for itſelf.

Uſe. This is the ſumm of what we ſhall offer unto this acting of the law of ſin in a way of fighting and warring againſt our ſouls, which is ſo often mention'd in the ſcripture. And a due conſideration of it is of no ſmall advantage unto us, eſpecially to bring us unto ſelf abaſement, to teach us to walk humbly and mournfully before God. There are two things that are ſuited to humble the ſouls of men. And they are firſt, A due conſideration of God, and then of themſelves. Of God in his greatneſs, glory, holineſs, power, majeſty and authority; of ourſelves in our mean, abject, and ſinful condition. Now of all things in our condition, there is nothing ſo ſuited unto this end and purpoſe, as that which lyes before us; namely, the vile remainders of enmity againſt God which are yet in our hearts and natures. And it is no ſmall evidence of a gracious ſoul, when it is willing to ſearch itſelf in this matter, and to be helped therein from a word of truth. When it is willing that the word ſhould dive into the ſecret parts of the heart, and rip open whatever of evil and corruption lies therein. The prophet ſays of *Ephram*, Hoſ. x. 11. *He loved to tread out the corn*; he loved to work when he might eat, to have always the corn before him; but God ſays he, *would cauſe him to plough*; a labour no leſs needful, though at preſent not ſo delightful. Moſt men love to hear of the doctrine of grace, of the pardon of ſin, of free love, and ſuppoſe they find food therein; however it is evident that they grow and thrive in the life and notion of them. But to be breaking up the fallow ground of their hearts, to be enquiring after the weeds, and briars that grow in them, they delight not ſo much. Though this be no leſs neceſſary than the other. This path is not ſo beaten as that of grace, nor ſo trod in, though it be the only way to come to a true knowledge of grace itſelf. It may be ſome who are wiſe and grown in other truths, may yet be ſo little ſkilled in ſearching their own hearts, that they may be ſlow in the perception and underſtanding of theſe things. But this ſloath and neglect is to be ſhaken off, if we have any regard unto our own ſouls. It is more than probable, that many a falſe hypocrite who have deceived themſelves as well as others, becauſe they thought the doctrine of the goſpel pleaſed them, and therefore ſuppoſed they believed it, might be delivered from their ſoul ruining deceits, if they would diligently apply themſelves unto this ſearch of their own hearts. Or would other profeſſors walk with ſo much boldneſs and ſecurity as ſome do, if they conſider aright what a deadly watchful enemy they continually carry about with them and in them? would they ſo much indulge as they do to carnal joys and pleaſures, or purſue their periſhing affairs with ſo much delight and greedineſs as they do? It were to be wiſhed, that we would all apply our hearts more to this work, even to come to a true underſtanding of the nature, power and ſubtilty of this our adverſary, that our ſouls may be humbled; and that,

1. In walking with God. His delight is with the humble and contrite ones, thoſe that tremble at his word, the mourners in *Sion*, and ſuch are we only, when we have a due ſenſe of our own vile condition. This will beget reverence of God, ſenſe of our diſtance from him, admiration

of his grace and condeſcenſion, a due valuation of mercy; far above thoſe light verbal aiery attainments that ſome have boaſted of.

2. In walking with others, it lays in proviſion to prevent thoſe great evils of judging, ſpiritual unmercifulneſs, harſh cenſuring, which I have obſerved to have been pretended by many, who at the ſame time, as afterwards hath appeared, have been guilty of greater or worſer crimes, than thoſe which they have raved againſt in others. This, I ſay, will lead us to meekneſs, compaſſion, readineſs to forgive, to paſs by offences, even when we ſhall conſider what is our ſtate, as the apoſtle plainly declares, *Gal.* vi. 1. The man that underſtands the evil of his own heart, how vile it is, is the only uſeful, fruitful and ſolidly believing and obedient perſon. Others are fit only to delude themſelves, to diſquiet families, churches, and all relations whatever. Let us then conſider our hearts wiſely, and then go and ſee if we can be proud of our gifts, our graces, our valuation and eſteem amongſt profeſſors, our enjoyments. Let us go then and judge, condemn, reproach others that have been tempted; we ſhall find a great inconſiſtency in theſe things. And many things of the like nature might be here added upon the conſideration of this woful effect of indwelling ſin. The way of oppoſing and defeating its deſign herein ſhall be afterwards conſidered.

CHAP. VII.

The Captivating Power of Indwelling Sin, wherein it conſiſteth. The Prevalency of Sin, when from itſelf, when from Temptation. The Rage and Madneſs that is in Sin.

THE third thing aſſigned unto this law of ſin in its oppoſition unto God, and the law of his grace, is, that it leads the ſoul captive, *Rom.* vii. 23. *I find a law leading me captive*, captivating me, *unto the law of ſin.* And this is the utmoſt height which the apoſtle in that place carries the oppoſition and warring of the remainders of indwelling ſin unto; cloſing the conſideration of it with a complaint of the ſtate and condition of believers thereby; and an earneſt prayer for deliverance from it, *ver.* 24. *O wretched man that I am, who ſhall deliver me from this body of death?* What is contained in this expreſſion, and intended by it, ſhall be declared in the enſuing obſervations.

1. It is not directly the power and actings of the law of ſin that are here expreſſed, but its ſucceſs in and upon its actings. But ſucceſs is the greateſt evidence of power, and leading captive in war is the heighth of ſucceſs. None can aim at greater ſucceſs, than to lead their enemies captive. And is a peculiar expreſſion in the ſcripture of great ſucceſs. So the Lord Chriſt on his victory over ſatan, is ſaid to *lead captivity captive*, Epheſ. iv. 8. that is, to conquer him, who had conquered and

prevailed upon others. And this he did when by death he *deſtroyed him that had the power of death, that is, the devil,* Heb. ii. 14. Here then a great prevalency and power of ſin in its warring againſt the ſoul is diſcovered. It ſo wars, as to lead captive; which had it not great power, it could not do, eſpecially againſt that reſiſtance of the ſoul which is included in this expreſſion.

2. It is ſaid, that it leads the ſoul captive *unto the law of ſin.* Not to this or that ſin, particular ſin, actual ſin, but to the *law of ſin.* God for the moſt part ordereth things ſo, and gives out ſuch ſupplies of grace unto believers, as that they ſhall not be made a prey unto this or that particular ſin, that it ſhould prevail in them, and compel them to ſerve it in the luſts thereof, that it ſhould have dominion over them, that they ſhould be captives and ſlaves unto it. This is that which *David* prays ſo earneſtly againſt, *Pſalm* xix. 12, 13. *Cleanſe thou me from ſecret faults, keep back thy ſervant alſo from preſumptuous ſins, let them not have dominion over me, then ſhall I be upright.* He ſuppoſeth the continuance of the law of ſin in him, *ver.* 12. which will bring forth errors of life, and ſecret ſins againſt which he findeth relief in pardoning and cleanſing mercy which he prays for. This ſaith he will be my condition. But for ſins of pride and boldneſs, ſuch as all ſins are, that get dominion in a man, that make a captive of a man, the Lord reſtrain thy ſervant from them. For what ſin ſoever gets ſuch power in a man, be it in its own nature ſmall or great, it becomes in him in whom it is a ſin of boldneſs, pride, and preſumption. For theſe things are not reckoned from the nature or kind of the ſin, but from its prevalency and cuſtomarineſs, wherein its pride, boldneſs, and contempt of God doth conſiſt. To the ſame purpoſe, if I miſtake not, prays *Jabez,* 1 Chron. iv. 10. *O that thou wouldſt bleſs me indeed and enlarge my coaſt, and that thine hand may be with me, and that thou wouldſt keep me from evil, that it may not grieve me.* The holy man took occaſion from his own name to pray againſt ſin, that that might not be a grief and ſorrow to him by its power and prevalency. I confeſs ſometimes it may come to this with a believer, that for a ſeaſon he may be lead captive by ſome particular ſin. It may have ſo much prevalency in him, as to have power over him. So it ſeems to have been with *David* when he lay ſo long in his ſin without repentance. And was plainly ſo with thoſe in *Iſa.* lvii. 17, 18. *For the iniquity of his covetouſneſs was I wroth, and ſmote him, I hid me, and was wroth, and he went on frowardly in the way of his heart; I have ſeen his ways and will heal him.* They continued under the power of their covetouſneſs: ſo that no dealings of God with them, for ſo long a time could reclaim them. But for the moſt part, when any luſt or ſin doth ſo prevail, it is from the advantage and fartherance that it hath got by ſome powerful temptation of ſatan. He hath poiſoned it, enflamed it, and entangled the ſoul. So the apoſtle ſpeaking of ſuch as through ſin were fallen off from their holineſs, ſays, *They were in the ſnare of the devil, being taken captive by him at his will,* 2 Tim. ii. 26. Though it were their own luſts, that they ſerved, yet they were brought into bondage thereunto, by being entangled in ſome ſnare of ſatan. And thence they are ſaid to be taken alive, as a poor beaſt in a toyle.

And here, by the way we may a little enquire whether the prevailing power of a particular ſin in any, be from itſelf, or from the influence of temptation upon it, concerning which at preſent take only theſe two obſervations.

(1.) Much of the prevalency of ſin upon the ſoul, is certainly from ſatan when the perplexing and captivating ſin hath no peculiar footing, nor advantage in the nature, conſtitution, or condition of the ſinner. When any luſt grows high and prevailing more than others upon its own account, it is from the peculiar advantage that it hath in the natural conſtitution, or the ſtation or condition of the perſon in the world, For otherwiſe the law of ſin gives an equal propenſity unto all evil, an equal vigour unto every luſt. When therefore it cannot be diſcerned, that the captivating ſin is peculiarly fixed in the nature of the ſinner, or is advantaged from his education or employment in the world, the prevalency of it is peculiarly from ſatan. He hath got to the root of it, and hath given it poyſon and ſtrength. Yea, perhaps ſometimes that which may ſeem to the ſoul to be the corrupt luſting of the heart, is nothing but ſatan's impoſing his ſuggeſtions on the imagination. If then a man find an importunate rage from any corruption, that is not evidently ſeated in his nature; let him as the papiſts ſay, croſs himſelf, or fly by faith to the croſs of Chriſt, for the devil is nigh at hand.

(2.) When a luſt is prevalent unto captivity where it brings in no advantage to the fleſh, it is from ſatan. All that the law of ſin doth of itſelf, is to ſerve the providence of the fleſh, *Rom.* xiii. 14. And it muſt bring in unto it ſomewhat of the profits and pleaſures that are its object. Now if the prevailing ſin do not ſo act it ſelf, if it be more ſpiritual and inward, it is much from ſatan by the imagination, more than the corruption of the heart itſelf. But this by the way.

I ſay then, that the apoſtle treats not here, of our being captivated unto this or that ſin, but unto the law of ſin; that is, we are compelled to bear its preſence and burden whether we will or no. Sometimes the ſoul thinks or hopes that it may through grace be utterly freed from this troubleſome inmate. Upon ſome ſweet enjoyment of God, ſome full ſupply of grace, ſome return from wandering, ſome deep affliction, ſome through humiliation, the poor ſoul begins to hope that it ſhall now be freed from the law of ſin. But after a while it perceives that it is quite otherwiſe. ſin acts again, makes good its old ſtation, and the ſoul finds that whether it will or no, it muſt bear its yoke. This makes it ſigh and cry out for deliverance.

(3.) This leading captive argues a prevalency againſt the renitency or contrary actings of the will. This is intimated plainly in this expreſſion; namely, that the will oppoſeth, and makes head as it were againſt the working of ſin. This the apoſtle declares in thoſe expreſſions which he uſes, *verſe* 15,——19, 20. And herein conſiſts the luſting of the ſpirit againſt the fleſh, *Gal.* v. 17. that is, the contending of grace to expel and ſubdue it. The ſpiritual habits of grace that are in the will, do ſo reſiſt and act againſt it. And the excitation of thoſe habits by the ſpirit are directed to the ſame purpoſe. This leading captive, is contrary I ſay, to the inclinations and actings of the renewed will. No man is made a captive but againſt his will. Captivity is miſery and trouble, and no man willingly puts himſelf into trouble. Men chuſe it in its cauſes, and in the ways and means leading unto it, but not in it ſelf. So the prophet informs us *Hoſ.* v. 11. Ephraim *was not willingly oppreſſed and broken in judgment*; that was his miſery and trouble; but he willingly walked after the commandment of the idolatrous Kings, which brought him thereunto, Whatever conſent then the ſoul may give unto ſin, which is the means of this captivity it gives none to the captivity it ſelf; that is againſt the will wholly. Hence theſe things enſue.

1.) That the power of ſin is great, which is that which we are in the demonſtration of; and this appears in its prevalency unto captivity, againſt the actings and contendings of the will for liberty from it. Had it no oppoſition made unto it, or were its adverſary, weak, negligent, ſloathful, it were no great evidence of its power, that it made captives. But its prevailing againſt dilingence, activity, watchfulneſs, the conſtant renitency of the will, this evinceth its efficacy.

2.) This leading captive intimates manifold particular ſucceſſes. Had it not ſucceſs in particular it could not be ſaid at all to lead captive. Rebel it might, aſſail it might, but it cannot be ſaid to lead captive without ſome ſucceſſes. And there are ſeveral degrees of the ſucceſs of the law of ſin in the ſoul. Sometimes it carries the perſon unto outward actual ſin which is its utmoſt aim. Sometimes it obtaineth the conſent of the will, but is caſt out by grace, and proceeds no farther. Sometimes it wearies and entangles the ſoul, that it turns aſide as it were, and leaves contending which is a ſucceſs alſo. One or more, or all of theſe muſt be, where captivity takes place. Such a kind of courſe doth the apoſtle aſcribe unto covetouſneſs, 1 *Tim.* vi. 9.

3.) This leading captive manifeſts this condition to be miſerable and wretched. To be thus yoaked and dealt withal againſt the judgment of the mind, the choice and conſent of the will, its utmoſt ſtrivings and contendings, how ſad is it? When the neck is ſore and tender with former preſſures, to be compell'd to bear the yoak again, this pierces, this grieves, this even breaks the heart. When the ſoul is principled by grace unto a loathing of ſin, of every evil way, to an hatred of the leaſt diſcrepancy between it ſelf and the holy will of God, then to be impoſed on by this law of ſin, with all that enmity and folly, that deadneſs and filth, wherewith it is attended; what more dreadful condition? All captivity is dreadful in its own nature; the greateſt aggravation of it is from the condition of the tyrant unto whom any one is captivated. Now what can be worſe than this law of ſin? Hence the apoſtle having once mentioned this captivity, crys out as one quite weary and ready to faint, *ver.* 24.

4.) This condition is peculiar to believers. Unregenerate men are not ſaid to be led captive to the law of ſin. They may indeed be led captive unto this or that particular ſin or corruption, that is, they may be forced to ſerve againſt the power of their convictions. They are convinced of the evil of it, an adulterer of his uncleaneſs, a drunkard of his abomination, and make ſome reſolutions, it may be againſt it. But their luſt is too hard for them, they cannot ceaſe to ſin, and ſo are made captives or ſlaves to this or that particular ſin. But they cannot be ſaid to be led captive to the law of ſin, and that becauſe they are willingly ſubject thereunto. It hath, as it were, a rightful dominion over them, and they ſuppoſe it not, but only when it hath irruptions to the diſturbance of their conſciences. And then the oppoſition they make unto it is not from their wills, but is the meer acting of an affrighted conſcience, and a convinced mind. They regard not the nature of ſin, but its guilt and conſequences. But to be brought into captivity, is that which befalls a man againſt his will. Which is all that ſhall be ſpoken unto this degree of the actings of the power of ſin, manifeſting it ſelf in its ſucceſs. The

Fourth, and laſt degree of the oppoſition made by the law of ſin to God, and the law of his will and grace, is in its rage and madneſs. There is madneſs in its nature, *Eccleſ.* ix. 3. *The heart of the ſons of men is full of evil, and madneſs is in their heart.* The evil that the heart of man is full of by nature, is that indwelling ſin whereof we ſpeak. And this is ſo in their heart, that it riſeth up unto madneſs. The Holy Ghoſt expreſſeth this rage of ſin by a fit ſimilitude which he uſeth in ſundry places, as *Jer.* ii. 24. *Hoſ.* viii. 9. It maketh men as a wild aſs; ſhe traverſeth her ways, and ſnuffeth up the wind, and runeth whether her mind or luſt leads her. And he ſaith of idolaters enraged with their luſts, that they *are mad upon their idols*, Jer. v. 38. We may a little conſider what lies in this madneſs and rage of ſin, and how it riſeth up thereunto.

1. For the nature of it, it ſeems to conſiſt in a violent, heady, pertinacious preſſing unto evil or ſin. Violence, importunity and pertinacy are in it. It is the treating and torturing of the ſoul by any ſin to force its conſent, and to obtain ſatisfaction. It riſeth up in the heart, is denied by the law of grace, and rebuked; it returns and exerts it poiſon again; the ſoul is ſtartled, caſts it off; it returns again with new violence and importunity, the ſoul cries out for help and deliverance, looks round about to all ſprings of Goſpel grace and relief, trembles at the furious aſſaults of ſin, and caſts itſelf into the arms of Chriſt for deliverance. And if it be not able to take that courſe, it is foiled and hurried up and down through the mire and filth of fooliſh imaginations, corrupt and noiſome luſts: which rend and tear it, as if they would devour its whole ſpiritual life and power. See 1 *Tim.* vi. 9, 10. 2 *Pet.* ii. 14. It was not much otherwiſe with them whom we inſtanced in before, *Iſa.* lvii. 17. They had an inflamed, inraged, luſt working in them; even covetouſneſs, or the love of this world, by which, as the apoſtle ſpeaks, men pierce themſelves through with many ſorrows. God is angry with them, and diſcovereth his wrath by all the ways and means that it was poſſible for them to be made ſenſible thereof. He was wroth and ſmote them; but though it may be this ſtaggered them a little, yet they went on. *He is angry, and hides himſelf from them*, deſerts them as to his gracious, aſſiſting, comforting preſence. Doth this work the effect? No they go on frowadly ſtill, as men mad on their covetouſneſs. Nothing can put a ſtop to their raging luſts. This is plain madneſs and fury. We need not ſeek far for inſtances, we ſee men mad on their luſts every day; and which is the worſt kind of madneſs, their luſts do not rage ſo much in them, as they rage in the purſuit of them. Are thoſe greedy purſuits of things in the world, which we ſee ſome men engaged in, though they have other pretences, indeed any thing elſe but plain madneſs in the purſuit of their luſts? God who ſearcheth the hearts of men, knows that the moſt of things that are done with other pretences in the world, are nothing but the actings of men, mad and furious in the purſuit of their luſts.

2. That ſin riſeth not unto this heighth ordinarily, but when it hath got a double advantage.

(1) That is be provoked, enraged and heightned by ſome great temptation. Though it be a poiſon in itſelf, yet being inbred in nature, it grows not violently outragious, without the contribution of ſome new poiſon of ſatan unto it in a ſuitable temptation. It was the advantage that ſatan got againſt *David*, by a ſuitable temptation that raiſed his luſts to that rage and madneſs, which it went forth unto in the buſineſs of *Bathſheba* and *Uriah*. Though ſin be always a fire in the bones, yet it flames not, unleſs ſatan come with his bellows to blow it up. And let any one in whom the law of ſin ariſeth to this height of rage, ſeriouſly conſider, and he may find out where the devil ſtands and puts in, in the buſineſs.

(2) It muſt be advantaged by ſome former entertainment and prevalency. Sin grows not to this height at its firſt aſſault. Had it not been ſuffered to make its entrance, had there not been ſome yielding in the

ſoul,

ſoul, this had not come about. The great wiſdom and ſecurity of the ſoul in dealing with indwelling ſin, is to put a violent ſtop unto its beginnings, its firſt motions and actings. Venture all on the firſt attempt. Die rather than yield one ſtep unto it. If through the deceit of ſin, or the negligence of the ſoul, or its carnal confidence, to give bounds to luſts actings at other ſeaſons, it makes any entrance into the ſoul, and finds any entertainment, it gets ſtrength and power, and inſenſibly ariſeth to the frame under conſideration. Thou hadſt never had the experience of the fury of ſin, if thou hadſt not been content with ſome of its dalliances. Hadſt thou not brought up this ſervant, this ſlave delicately, it would not have now preſumed beyond a ſon. Now when the law of ſin in any particular hath got this double advantage, the furtherance of a vigorous temptation, and ſome prevalency formerly obtained, whereby it is let into the ſtrengths of the ſoul, it often riſeth up to this frame whereof we ſpeak.

3. We may ſee what accompanies this rage and madneſs, what are the properties of it, and what effects it produceth.

(1.) There is in it the caſting off, for a time at leaſt, of the yoke, rule and government of the ſpirit and law of grace. Where grace hath the dominion, it will never utterly be expell'd from its throne, it will ſtill keep its right and ſovereignty. But its influences may for a ſeaſon be intercepted, and its government be ſuſpended by the power of ſin. Can we think that the law of grace had any actual influence of rule on the heart of *David*, when upon the provocation received from *Nabal*, he was ſo hurried with the deſire of ſelf revenge, that he cryed, *Gird on your ſwords* to his companions, and reſolved not to leave alive one man of his whole houſhould, 1 *Sam.* xxv. 34. Or that *Aſa* was in any better frame, when he ſmote the prophet, and put him in priſon, that ſpake unto him in the name of the Lord. Sin in this caſe is like an untamed horſe, which having firſt caſt off his rider, runs away with firceneſs and rage, It firſt caſts off a preſent ſenſe of the yoke of Chriſt, and the law of his grace, and then hurries the ſoul at its pleaſure. Let us a little conſider how this is done.

The ſeat and reſidence of grace is in the whole ſoul; it is the inner man, it is in the mind, the will, and the affections; for the whole ſoul is renewed by it unto the image of God, *Epheſ.* iv. 23, 24. And the whole man is a new creature, 2 *Cor.* v. 17. And in all theſe doth it exert its power and efficacy; Its rule or dominion is the purſuit of its effectual working in all the faculties of the ſoul, as they are one united principle of moral and and ſpiritual operations. So then, the interrupting of its exerciſe, of its rule and power by the law of ſin, muſt conſiſt in its contrary acting in and upon the faculties and affections of the ſoul, whereon, and by which, grace ſhould exert it power and efficacy. And this it doth. It darkens the mind, partly through innumerable vain prejudices, and falſe reaſonings, as we ſhall ſee when we come to conſider its deceitfulneſs; and partly through the ſteaming of the affections, heated with the noiſome luſts that have laid hold on them. Hence that ſaving light that is in the mind is clouded and ſtifled, that it cannot put forth its transforming power to change the ſoul into the likeneſs of Chriſt, diſcovered unto it, which is its proper work, *Rom.* xii. 2. The habitual inclination of the will to obedience, which is the next way of the working of the law of grace, is firſt weakned, then caſt aſide, and rendered uſeleſs by the continual ſolicitations of ſin and temptation; ſo that the will firſt lets go its hold, and diſputes whether it ſhall yield or no; and at laſt gives up itſelf to its adverſary; and for the affections, commonly the beginning of this evil is in them. They croſs one another, and torture the ſoul with their impetuous violence. By this way is the rule of the law of grace intercepted by the law of ſin, even by impoſing upon it in the whole ſeat of its government. When this is done, it is ſad work that ſin will make in the ſoul. The apoſtle warns believers to take heed hereof *Rom.* vi. 12. *Let not ſin therefore reign in your mortal bodies that you ſhould obey it in the luſts thereof.* Look to it that it get not the dominion, that it uſurp not rule, no not for a moment. It will labour to intrude itſelf into the throne, watch againſt it, or a woful ſtate and condition lies at the door. This then accompanies this rage and madneſs of the law of ſin. It caſts off during its prevalency the rule of the law of grace wholly. It ſpeaks in the ſoul, but is not heard; it commands the contrary, but is not obeyed. It cries out, Do not this abominable thing which the Lord hateth, but is not regarded; that is, not ſo far as to be able to put a preſent ſtop to the rage of ſin, and to recover its own rule, which God in his own time reſtores to it by the power of his ſpirit dwelling in us.

(2.) Madneſs or rage are accompanied with fearleſneſs and contempt of danger. It takes away the power of conſideration, and all that influence that it ought to have upon the ſoul. Hence ſinners that are wholly under the power of this rage, are ſaid, *to run upon God and the thick boſſes of his buckler*, Job xvi. 21. That wherein he is armed for their utter ruin. They deſpiſe the utmoſt that he can do to them, being ſecretly reſolved to accompliſh their luſts though it coſt them their ſouls. Some few conſiderations will farther clear this unto us.

1. Oft-times when the ſoul is broken looſe from the power of renewing grace, God deals with it to keep it within bounds by preventing grace. So the Lord declares that he will deal with *Iſrael*, Hoſ. ii. 6. ſeeing thou haſt rejected me, I will take another courſe with thee. I will lay obſtacles before thee, that thou ſhalt not be able to paſs on whether the fury of thy luſts would drive thee. He will propoſe that to them from without, that ſhall obſtruct them in their progreſs.

2.) Theſe hinderances that God lays in the way of ſinners, as ſhall be afterwards at large declared; are of two ſorts.

(1. Rational conſiderations taken from the conſequence of the ſin and evil that the ſoul is ſolicited unto, and perplexed withal. Such are the fear of death, judgment, and hell, falling into the hands of the living God, who is a conſuming fire. Whilſt a man is under the power of the law of the ſpirit of life, *The love of Chriſt conſtraineth him*, 2 Cor. v. 14. The principle of his doing good and abſtaining from evil, is faith working by love, accompanied with a following of Chriſt becauſe of the ſweet ſavour of his name. But now when this bleſſed eaſy yoke is for a ſeaſon caſt off, ſo as was manifeſted before, God ſets an hedge of terrour before the ſoul, minds it of death and judgment to come, flaſhes the flames of hell fire in the face, fills the ſoul with conſideration of all the evil conſequence of ſin to deter it from its purpoſe. To this end doth he make uſe of all threatnings recorded in the law and Goſpel. To this head alſo may be referred all the conſiderations, that may be taken from things temporal, as ſhame, reproach, ſcandal, puniſhments, and the like. By the conſideration of theſe things, I ſay doth God ſet an hedge before them.

2. Providential diſpenſations are uſed by the Lord to the ſame purpoſe, and theſe are of two ſorts.

1.] Such as are ſuited to work upon the ſoul, and to cauſe it to deſiſt and give over in its luſtings and purſuit of ſin. Such are afflictions and mercies, *Iſa.* lvii. 17. *I was wroth and I ſmote them,* I teſtified my diſlike of their ways by afflictions; So *Hoſ.* ii. 9, 11, 12. *God chaſtens men with pains on their bodies,* ſaith he, in Job, *to turn them from their purpoſe, and to hide ſin from them,* Job xxxiii. 17,---19. And other ways he hath to come to them and touch them, as in their names, relation, ſtates, and deſirable things. Or elſe he heaps mercies on them that they may conſider whom they are rebelling againſt. It may be ſignal diſtinguiſhing mercies are made their portion for many days.

2.] Such as actually hinder the ſoul from purſuing ſin, though it be reſolved ſo to do. The various ways whereby God doth this, we muſt afterwards conſider.

Theſe are the ways I ſay, whereby the ſoul is dealt withal, after the law of indwelling ſin hath caſt off for a ſeaſon the influencing power of the law of grace. But now when luſt riſes up to rage or madneſs, it will alſo contemn all theſe, even the rod and him that hath appointed it. It will ruſh on ſhame, reproaches, wrath, and whatever may befal it. That is, though they be preſented unto it, it will venture upon them all. Rage and madneſs is fearleſs. And this it doth two ways,

[1. It poſſeſſeth the mind, that it ſuffers not the conſideration of theſe things to dwell upon it, but renders the thoughts of them ſlight and evannid. Or if the mind do force itſelf to a contemplation of them, yet it interpoſeth between it and the affections, that they ſhall not be influenced by it in any proportion to what is required. The ſoul in ſuch a condition will be able to take ſuch things into contemplation, and not at all to be moved by them. And where they do prevail for a ſeaſon, yet they are inſenſibly wrought off from the heart again.

[2. By ſecret ſtubborn reſolves to venture all upon the way wherein it is.

And this is the ſecond branch of this evidence of the power of ſin, taken from the oppoſition that it makes to the law of grace, as it were by the way of force, ſtrength and violence, the conſideration of its deceit doth now follow.

CHAP. VIII.

Indwelling Sin proved powerful from its Deceit. Proved to be Decitful. The General Nature of Deceit. James i. 14. *opened. How the Mind is drawn off from its Duty by the Deceitfulneſs of Sin. The principal Duties of the Mind in our Obedience. The Ways and Means whereby it is turned from it.*

THE ſecond part of the evidence of the power of ſin from its manner of operation, is taken from its deceitfulneſs. It adds in its working, deceit unto power. The efficacy of that muſt needs be great, and is carefully to be watched againſt, by all ſuch as value their ſouls, where power and deceit are combined, eſpecially advantaged and aſſiſted by all the ways and means before inſiſted on.

Before we come to ſhew wherein the nature of this deceitfulneſs of ſin doth conſiſt, and how it prevaileth thereby, ſome teſtimonies ſhall be briefly given in unto the thing itſelf, and ſome light into the general nature of it.

That ſin, indwelling ſin, is deceitful, we have the expreſs teſtimony of the Holy Ghoſt, as *Heb.* iii. 13. *Take heed that ye be not hardened by the deceitfulneſs of ſin.* Deceitful it is, take heed of it, watch againſt it, or it will produce its utmoſt effect in hardening of the heart againſt God. It is on the account of ſin that the heart is ſaid to be *deceitful above all things*, Jer. xvii. 9. Take a man in other things, and as *Job* ſpeaks, though he *would be wiſe and crafty, he is like the wild aſſes colt*, Job xi. 12. a poor, vain, empty, nothing. But conſider his heart on the account of this law of ſin, it is crafty and deceitful above all things, *They are wiſe to do evil*, ſaith the prophet, *but to do good they know not*, Jer. iv. 22. To the ſame purpoſe ſpeaks the apoſtle, *Epheſ.* iv. 2. *The old man is corrupt according to deceitful luſts.* Every luſt, which is a branch of this law of ſin, is deceitful; and where there is poyſon in every ſtream, the fountain muſt needs be corrupt. No particular luſt, hath any deceit in it, but what is communicated unto it from this fountain of all actual luſt, this law of ſin. And 2 *Theſſ.* ii. 10. the coming of the man of ſin, is ſaid to be in and with the *deceivableneſs of unrighteouſneſs.* Unrighteouſneſs is a thing generally decryed and evil ſpoken of amongſt men, ſo that it is not eaſy to conceive how any man ſhould prevail with himſelf of gaining a reputation thereby. But there is a deceivableneſs in it, whereby the minds of men are turned aſide from a due conſideration of it; as we ſhall manifeſt afterwards. And thus the account which the apoſtle gives concerning thoſe who are under the power of ſin is, that they are deceived, *Titus* iii. 3. And the life of evil men, is nothing but deceiving and being deceived, 2 *Tim.* iii. 13. So that we have ſufficient teſtimony given unto this qualification of the enemy with whom we have to deal; he is deceitful, which conſideration of all things puts the mind of man to a loſs in dealing with an adverſary. He knows he can have no ſecurity againſt one that is deceitful, but in ſtanding upon his own guard and defence all his days.

Farther to manifeſt the ſtrength and advantage that ſin hath by its deceit, we may obſerve that the Scripture places it for the moſt part as the head and ſpring of every ſin, even as though there were no ſin followed after, but where deceit went before: ſo 1 *Tim.* ii. 13, 14. The reaſon the apoſtle gives why *Adam* though he was firſt formed, was not firſt in the tranſgreſſion, is becauſe he was not firſt deceived. The woman though made laſt, yet being firſt deceived, was firſt in the ſin. Even that firſt ſin began in deceit, and until the mind was deceived, the ſoul was ſafe. *Eve* therefore did truly expreſs the matter, *Gen.* iii. 13. though ſhe did it not to a good end; *The ſerpent beguiled me*, ſaith ſhe, *and I did eat.* She thought to extenuate her own crime, by charging the ſerpent. And this was a new fruit of the ſin ſhe had caſt her ſelf into. But the matter of fact was true, ſhe was beguiled before ſhe eat; deceit went before the tranſgreſſion. And the apoſtle ſhews that ſin and ſatan ſtill take the ſame courſe, 2 *Cor.* xi. 3. There is, ſaith he, the ſame way of working towards actual ſin, as was of old; beguiling, deceving goes before, and ſin that is the actual accompliſhment of it followeth after. Hence all the great works that the devil doth in the world, to ſtir men up to an oppoſition unto the Lord Jeſus Chriſt and his kingdom, he doth them by deceit, *Rev.* xii. 9. The devil who deceiveth the whole world. It were utterly impoſſible men ſhould be prevailed on to abide in his ſervice, acting his deſigns to their eternal, and ſometimes their temporal ruin, were they not exceedingly deceived. See alſo *chap.* xx. 10.

Hence are thoſe manifold cautions that are given us to take heed, that we be not deceived, if we would take heed that we do not ſin. See *Eph.* v. 6. 1 *Cor.* vi. 9. 1 *Cor.* xv. 33. *Gal.* vi. 7. *Luke* xxi. 8. From all which teſtimonies we may learn the influence that deceit hath into ſin, and conſequently the advantage that the law of ſin hath to put forth its power by its deceitfulneſs. Where it prevails to deceive, it fails not to bring forth its fruit.

The ground of this efficacy of ſin by deceit is taken from the faculty of the ſoul affected with it. Deceit properly affects the mind; it is the mind that is deceived. When ſin attempts any other way of entrance into the ſoul, as by the affections, the mind retaining its right and ſovereignty, is able to give check and controul unto it. But where the mind is tainted, the prevalency muſt be great. For the mind or underſtanding is the leading faculty of the ſoul, and what that fixes on, the will and affections ruſh after, being capable of no conſideration but what that preſents unto them. Hence it is, that though the entanglement of the affections unto ſin be oft times moſt troubleſome, yet the deceit of the mind is always moſt dangerous; and that becauſe of the place that it poſſeſſeth in the ſoul, as unto all its operations. Its office is to guide, direct, chooſe and lead; and if the light that is in us be darkneſs, how great is that darkneſs.

And this will farther appear, if we conſider the nature of deceit in general. It conſiſts in preſenting unto the ſoul, or mind, things otherwiſe than they are, either in their nature, cauſes, effects, or preſent reſpect unto the ſoul. This is the general nature of deceit, and it prevails many ways. It hides what ought to be ſeen and conſidered, conceals circumſtances and conſequences, preſents what is not, or things as they are not, as we ſhall afterwards manifeſt in particular. It was ſhewed before, that ſatan beguiled and deceived our firſt parents; that term the Holy Ghoſt gives unto his temptation and ſeduction. And how he did deceive them the ſcripture relates, *Gen.* iii. 4, 5. He did it by repreſenting things otherwiſe than they were. The fruit was deſirable, that was apparent unto the eye. Hence ſatan takes advantage ſecretly to inſinuate, that it was meerly an abridgment of their happineſs, that God aimed at in forbidding them to eat of it. That it was for a trial of their obedience, that certain, though not immediate, ruin would enſue upon the eating of it, he hides from them; only he propoſeth the preſent advantage of knowlege, and ſo preſents the whole caſe quite otherwiſe unto them, than indeed it was. This is the nature of deceit; it is a repreſentation of a matter under diſguiſes, hiding that which is undeſirable, propoſing that which indeed is not in it, that the mind may make a falſe judgment of it. So *Jacob* deceived *Iſaac* by his brother's raiment, and the ſkins on his hands and neck.

Again, deceit hath advantage by the way of management which is inſeparable from it. It is always carried on by degrees, by little and little, that the whole of the deſign and aim in hand be not at once diſcovered. So dealt ſatan in that great deceit before mentioned; he proceeds in it by ſteps and degrees. Firſt, he takes off an objection, and tells them they ſhall not die; then propoſeth the good of knowledge to them, and their being like to God thereby. To hide and conceal ends, to proceed by ſteps and degrees, to make uſe of what is obtained, and thence to preſs on to farther effects, is the true nature of deceit. *Stephen* tells us, that the *King of Egypt* dealt ſubtilly or deceitfully with their kindred, *Acts* vii. 19. How he did it we may ſee, *Exod.* i. he did not at firſt fall to killing and ſlaying of them, but ſays *verſe* 10. *Come let us deal wiſely*; beginning to to oppreſs them. This brings forth their bondage, *verſe* 11. Having got this ground to make them ſlaves, he proceeds to deſtroy their children, *verſe* 16. He fell not on them all at once, but by degrees. And this may ſuffice to ſhew in general, that ſin is deceitful and the advantages that it hath thereby.

For the way, and manner, and progreſs of ſin in working by deceit, we have it fully expreſſed, *James* i. 14, 15. *Every man is tempted when he is draw away of his own luſt and enticed, then when luſt hath conceived it bringeth forth ſin, and ſin when it is finiſhed bringeth forth death.* This place declaring the whole of what we aim at in this matter, muſt be particularly inſiſted on.

In the foregoing *verſe*, the apoſtle manifeſts that men are willing to drive the old trade, which our firſt parents at the entrance of ſin ſet up withal, namely, of excuſing themſelves in their ſins, and caſting the occaſion and blame of them on others. It is not, ſay they, from themſelves, their own nature and inclinations, their own deſignings, that they have committed ſuch and ſuch evils, but meerly from their temptations. And if they know not where to fix the evil of thoſe temptations, they will lay them on God himſelf, rather than go without an excuſe or extenuation of their guilt. This evil in the hearts of men, the apoſtle rebuketh, *verſe* 13. *Let no man ſay when he is tempted, I am tempted of God, for God cannot be tempted of evil, neither tempteth he any man.* And to ſhew the juſtneſs of this reproof in the words mentioned, he diſcovers the true cauſes of the riſe and whole progreſs of ſin, manifeſting that the whole guilt of it lies upon the ſinner, and that the whole puniſhment of it, if not graciouſly prevented, will be his lot alſo.

We have therefore, as we ſaid, in theſe words the whole progreſs of luſt, or indwelling ſin, by the way of ſubtilty, fraud and deceit, expreſſed and limited by the Holy Ghoſt. And from hence we ſhall manifeſt the particular ways and means whereby it puts forth its power and efficacy in the hearts of men by deceitfulneſs and ſubtilty; and we may obſerve in the words.

1. The utmoſt end aimed at in all the actings of ſin, or the tendency of it in its own nature, and that is death; *ſin when it is finiſhed bringeth forth death*; the everlaſting death of the ſinner; pretend what it will, this is the ends it aims at and tends unto. Hiding of ends and deſigns, is the principal property of deceit. This ſin doth to the utmoſt; other things innumerable it pleads, but not once declares that it aims at the death, the everlaſting death of the ſoul. And a fixed apprehenſion of this end of every ſin, is a bleſſed means to prevent its prevalency in its way of deceit or beguiling.

2. The general way of its acting towards that end, is by temptation; *every man is tempted of his own luſt*. I purpoſe not to ſpeak in general of the nature of *temptations*, it belongs not unto our preſent purpoſe, and beſides I have done it elſe where. It may ſuffice at preſent to obſerve, that the life of temptation lies in deceit. So that in the buſineſs of ſin, to be effectually *tempted*, and to be *beguiled* or *deceived*, are the ſame. Thus it was in the firſt temptation, it is every where called the ſerpent's beguiling or deceiving, as was manifeſted before: *the ſerpent beguiled Eve*, that is, prevailed by his temptations upon her. So that every man is *tempted*, that is every man is *beguiled* or deceived by his own luſt, or *indwelling ſin*, which we have often declared to be the ſame.

The degrees whereby ſin proceedeth in this work of *tempting* or *deceiving*, are *five*. For we ſhewed before, that this belongs unto the nature of deceit that it works by *degrees*, making its advantage by one ſtep to gain another.

(1.) The firſt of theſe conſiſts in drawing off, or drawing away; *every man is tempted when he is drawn away of his own luſt*.

(2.) The ſecond is in enticing; *and is enticed*.

(3.) The third, in the conception of ſin; *when luſt hath conceived*, when the heart is enticed, then luſt conceives in it.

(4.) The fourth is the bringing forth of ſin in its actual accompliſhment, *when luſt hath conceived it brings forth ſin*. In all which there is a ſecret alluſion to an adulterous deviation from conjugal duties, and conceiving or bringing forth children of whoredom and fornication.

(5.) The fifth is, the finiſhing of ſin, the compleating of it, the filling up of the meaſure of it, whereby the end originally deſigned by luſt is brought about; *ſin when it is finiſhed, bringing forth death*. As luſt conceiving, naturally and neceſſarily bringing forth ſin, ſo ſin finiſhed, infallibly procureth eternal death.

The firſt of theſe relates to the mind; that is drawn off, or drawn away be the deceit of ſin. The ſecond unto the affections, they are enticed or intangled. The third to the will, wherein ſin is conceived; the conſent of the will being the formal conception of actual ſin. The fourth to the converſation wherein ſin is brought forth; it exerts itſelf in the lives and courſes of men. The fifth reſpects an obdurate courſe in ſinning, that finiſheth, conſummates, and ſhuts up the whole work of ſin, whereon enſues death or eternal ruin.

I ſhall principally conſider the three firſt, wherein the main ſtrength of the deceit of ſin doth lie, and that becauſe in believers, whoſe ſtate and condition is principally propoſed to conſideration, God is pleaſed, for the moſt part, graciouſly to prevent the foruth inſtance, or the bringing forth of actual ſins in their converſations; And the laſt always and wholly, or their being obdurate in a courſe of ſin to the finiſhing of it. What ways God in his grace and faithfulneſs makes uſe of to ſtifle the conceptions of ſin in the womb, and to hinder its actual production in the lives of men, muſt afterwards be ſpoken unto. The firſt three inſtances then we ſhall inſiſt upon fully, as thoſe wherein the principal concernment of believers in this matter doth lie.

(1.) The firſt thing which ſin is ſaid to do, working in a way of deceit, is to draw away, or to draw off. Whence a man is ſaid to be *drawn off*, or *drawn away*, and diverted, namely from attending unto that courſe of obedience and holineſs, which, in oppoſition unto ſin and the law thereof, he is bound with diligence to attend unto.

Now it is the mind that this effect of the deceit of ſin is wrought upon. The mind or underſtanding, as we have ſhewed, is the guiding conducting faculty of the ſoul; it goes before in diſcerning, judging, and determining to make the way of moral actions fair and ſmooth to the will and affections. It is to the ſoul, what *Moſes* told his Father in-law that he might be to the people in the wilderneſs, as *eyes to guide them*, and keep them from wandring in that deſolate place. It is the eye of the ſoul, without whoſe guidance the will and affections would perpetually wander in the wilderneſs of this world, according as any object, with an appearing preſent good, did offer or preſent it ſelf unto them.

The firſt thing therefore that ſin aims at in its deceitful working, is to draw off and divert the mind from the diſcharge of its duty.

There are two things which belong unto the duty of the mind, in that ſpecial office which it hath in and about the obedience which God requireth.

[1.] To keep it ſelf and the whole ſoul in ſuch a frame and poſture, as may render it ready unto all duties of obedience, and watchful againſt all inticements unto the conception of ſin.

[2.] In particular carefully to attend unto all particular actions, that they be performed as God requireth, for matter, manner, time and ſeaſon, agreeable unto his will, as alſo for the obviating all particular tenders of ſin in things forbidden. In theſe two things conſiſts the whole duty of the mind of a believer. And from both of them doth indwelling ſin endeavour to divert it, and draw it off.

[1.] The firſt of theſe is, the duty of the mind, in reference unto the general frame and courſe of the whole ſoul; and hereof two things may may be conſidered. 1.) That it is founded in a due conſtant conſideration; of our ſelves, of ſin and its vileneſs: of God, of his grace and goodneſs. And both theſe doth ſin labour to draw it off from. 2.) In attending to thoſe duties which are ſuited to obviate the working of the law of ſin, in an eſpecial manner.

1.) It endeavours to draw it off from a due conſideration, apprehenſion and ſenſibleneſs of its own vilenſs, and the danger wherewith it is attended. This in the firſt place we ſhall inſtance in. A due conſtant conſideration of ſin in its nature, in all its aggravating circumſtances, in its end and tendency, eſpecially as repreſented in the blood and croſs of Chriſt, ought always to abide with us, *Jer.* ii. 19. *Know therefore and ſee, that it is an evil thing and a bitter, that thou haſt forkaken the Lord thy God.* Every ſin is a *forſaking* of the Lord our God. If the heart know not, if it conſider not, that it is an evil thing and a bitter, evil in itſelf, bitter in its effects, fruit and event, it will never be ſecured againſt it. Beſides, that frame of heart which is moſt accepted with God in any ſinner, is the humble, contrite, ſelf abaſing frame, *Iſa.* lvii. 15. *Thus ſaith the high and lofty one that inhabiteth eternity, whoſe name is holy, I dwell in the high and holy place, with him alſo that is of a contrite and humble ſpirit*; *to revive the ſpirit of the humble, to revive the ſpirit of the contrite ones.* See alſo, *Luke* xviii. 13, 14. This becomes a ſinner, no garment ſits ſo decently about him. *Be cloathed with humility*, ſaith the apoſtle, 1 *Pet.* v. 5. It is that which becoms us, and it is the only ſafe frame. He that walketh humbly walketh ſafely. This is the deſign of *Peter*'s advice, 1 *Epiſt.* i. 17. *Paſs the time of your ſojourning here in fear.* After that he himſelf had miſcarried by another frame of mind, he gives this advice to all believers; it is not a bondage, ſervile fear, diſquieting and perplexing the ſoul, but ſuch a fear as may keep men conſtantly calling upon the Father, with reference unto the final judgment, that they may be preſerved from ſin whereof they were in ſo great danger, which he adviſes them unto. *If ye call on the Father, who without reſpect of perſons judgeth according to every man*'s *work, paſs the time of your ſojourning here in fear.* This is the humble frame of ſoul, and how is this obtained? how is this preſerved? No otherwiſe but by a conſtant deep apprehenſion of the evil, vileneſs, and danger, of ſin. So was it wrought, ſo was it kept up in the approved *Publican*, *God be merciful*, ſaith he, *to me a ſinner.* Senſe of ſin kept him humble, and humility made way for his acceſs unto a teſtimony of the pardon of ſin.

And this is the great preſervative through grace from ſin, as we have an example in the inſtance of *Joſeph*, Gen. xxxix. 9. Upon the urgency of his great temptation, he recoils immediately into this frame of ſpirit; How, ſaith he, *can I do this thing, and ſin againſt God?* A conſtant ſteddy ſenſe of the evil of ſin, gives him ſuch preſervation, that he ventures liberty and life in oppoſition to it. To fear ſin, is to fear the Lord; ſo the holy man tells us that they are the ſame, *Job* xxviii. 28. *The fear of the Lord that is wiſdom, and to depart from iniquity that is underſtanding.*

This therefore in the firſt place, in general, doth the law of ſin put forth its deceit about, namely to draw the mind from this frame, which is the ſtrongeſt ſort of the ſoul's defence and ſecurity. It labours to divert the mind from a due apprehenſion of the vileneſs, abomination, and danger of ſin. It ſecretly and in ſenſibly inſinuates leſſening, excuſing, extenuating thoughts of it; or it draws it off from pondring upon it, from being converſant about it in its thoughts ſo much as it ought, and formerly hath been. And if after the heart of a man hath through the word, ſpirit and grace of Chriſt been made tender, ſoft, deeply ſenſible of ſin, it becomes on any account, or by any means whatever, to have leſs, fewer, or ſlighter, or leſs affecting thoughts of it, or about it, the mind of that man is drawn away by the deceitfulneſs of ſin.

There are two ways amongſt others, whereby the law of ſin endeavours deceitfully to draw off the mind from this duty, and frame enſuing thereon.

(1. It doth it by an horrible abuſe of Goſpel grace. There is in the Goſpel a remedy provided againſt the whole evil of ſin, the filth, the guilt of it, with all its dangerous conſequents. It is the doctrine of the deliverance of the ſouls of men from ſin and death. A diſcovery of the gracious will of God towards ſinners by Jeſus Chriſt. What now is the genuine tendency of this doctrine, of this diſcovery of grace, and what ought we to uſe it and improve it unto? This the apoſtle declares, *Titus* ii. 11, 12. *The grace of God that bringeth ſalvation, hath appeared to all men, teaching us, that denying ungodlineſs and worldly luſts, we ſhould*

ſhould live ſoberly, righteouſly, and godly in this preſent world. This it teacheth, this we ought to learn of it, and by it. Hence univerſal holineſs is called a *converſation that becometh the Goſpel*, Phil. i. 27. It becomes it as that which is anſwerable unto its end, aim, and deſign, as that which it requires, and which it ought to be improved unto. And accordingly it doth produce this effect where the word of it is received and preſerved in a ſaving light, *Rom.* xii. 2. *Epheſ.* iv. 20, 21, 22, 23 24. But herein doth the deceit of ſin interpoſe itſelf. It ſeparates between the doctrine of grace, and the uſe and end of it. It ſtays upon its notions, and intercepts its influences in its proper application. From the doctrine of the aſſured pardon of ſin, it inſinuates a regardleſneſs of ſin. God in Chriſt makes the propoſition, and ſatan and ſin make the concluſion. For that the deceitfulneſs of ſin is apt to plead unto a regardleſneſs of it, from the grace of God whereby it is pardoned, the apoſtle declares in his reproof and deteſtation of ſuch an inſinuation, *Rom.* vi. 1. *What ſhall we ſay then? Shall we continue in ſin, that grace may abound? God forbid.* Mens deceitful hearts, ſaith he, are apt to make that concluſion; but far be it from us, that we ſhould give any entertainment unto it. But yet that ſome have evidently improved that deceit unto their own eternal ruin, *Jude* declares, *ver.* 4. *Ungodly men, turning the grace of God into laſciviouſneſs.* And we have had dreadful inſtances of it in the days of temptation wherein we have lived.

Indeed in oppoſition unto this deceit lies much of the wiſdom of faith, and power of Goſpel grace. When the mind is fully poſſeſſed with, and caſt habitually and firmly into the mould of the notion and doctrine of Goſpel truth about the full and free forgiveneſs of all ſins in the blood of Chriſt, then to be able to keep the heart always in a deep humbling ſenſe of ſin, abhorrency of it, and ſelf abaſement for it, is a great effect of Goſpel wiſdom and grace. This is the trial and touchſtone of Goſpel light. If it keep the heart ſenſible of ſin, humble, lowly, and broken on that account; if it teach us to water a free pardon with tears, to deteſt forgiven ſin, to watch diligently for the ruin of that, which we are yet aſſured, ſhall never ruin us, it is divine, from above, of the ſpirit of grace. If it ſecretly and inſenſibly make men looſe and ſlight in their thoughts about ſin, it is adulterate, ſelfiſh, falſe. If it will be all, anſwer all ends, it is nothing.

Hence it comes to paſs, that ſometimes we ſee men walking in a bondage frame of ſpirit all their days, low in their light, mean in their apprehenſions of grace, ſo that it is hard to diſcern whether covenant in their principles they belong unto; whether they are under the law, or under grace, yet walk with a more conſcientious tenderneſs of ſinning, than many who are advanced into higher degrees of light and knowledge than they. Not that the ſaving light of the Goſpel, is not the only principle of ſaving holineſs and obedience; but that through the deceitfulneſs of ſin it is variouſly abuſed to countenance the ſoul in manifold neglect of duties, and to draw off the mind from a due conſideration of the nature, deſert and danger of ſin. And this is done ſeveral ways.

1.] The ſoul having frequent need of relief by Goſpel grace againſt a ſenſe of the guilt of ſin, and accuſation of the law, comes at length to make it a common and ordinary thing, and ſuch as may be ſlightly performed. Having found a good medicine for its wounds, and ſuch as it hath had experience of its efficacy, it comes to apply it ſlightly, and rather ſkinneth over, than cureth its ſores. A little leſs earneſtneſs, a little leſs diligence ſerves every time, until the ſoul it may be begins to ſecure itſelf

ſelf of pardon in courſe. And this tends directly to draw off the mind from its conſtant and univerſal watchfulneſs againſt ſin. He whoſe light hath made his way of acceſs plain for the obtaining of pardon, if he be not very watchful, he is far more apt to become overly, formal, and careleſs in his work, than he who by reaſon of miſts and darkneſs, beats about to find his way aright to the throne of grace. As a man that hath often travelled a road paſſeth on without regard or enquiry; but he who is a ſtranger unto it, obſerving all turnings, and enquiring of all paſſengers, ſecures his journey beyond the other.

2.] The deceitfulneſs of ſin takes advantage from the doctrine of grace, by many ways and means to extend the bounds of the ſoul's liberty beyond what God hath aſſigned unto it. Some have never thought themſelves free from a legal bondage frame, until they have been brought into the confines of ſenſuality, and ſome into the depths of it. How often will ſin plead, this ſtrictneſs, this exactneſs, this ſolicitude is no ways needful; relief is provided in the Goſpel againſt ſuch things. Would you live as though there were no need of the Goſpel? As though pardon of ſin were to no purpoſe? But concerning theſe pleas of ſin from Goſpel grace, we ſhall have occaſion to ſpeak more hereafter in particular.

3.] In times of temptation this deceitfulneſs of ſin, will argue expreſly for ſin from Goſpel grace; at leaſt it will plead for theſe two things.

1.) That there is not need of ſuch a tenacious, ſevere contending againſt it, as the principle of the new creature is fixed on. If it cannot divert the ſoul or mind wholly from attending unto temptations to oppoſe them, yet it will endeavour to draw them off, as to the manner of their attendance. They need not uſe that diligence which at firſt the ſoul apprehends to be neceſſary.

2.) It will be tendering relief as to the event of ſin, that it ſhall not turn to the ruin or deſtruction of the ſoul, becauſe it is, it will, or may be pardoned by the grace of the Goſpel. And this is true, this is the great and only relief of the ſoul againſt ſin, the guilt whereof it hath contracted already; the bleſſed and only remedy for a guilty ſoul. But when it is pleaded and remembred by the deceitfulneſs of ſin in complyance with temptation unto ſin, then it is poyſon; poyſon is mixed in every drop of this balſom, to the danger, if not death of the ſoul. And this is the firſt way whereby the deceitfulneſs of ſin draws off the mind from a due attendance unto that ſenſe of its vileneſs, which alone is able to keep it in that humble, ſelf abaſed frame that is acceptable with God. It makes the mind careleſs, as though its work were needleſs, becauſe of the abounding of grace; which is as a ſouldier's neglect of his ſtation, truſting to a reſerve, provided indeed only caſe of keeping his own proper place.

[2.] Sin takes advantage to work by its deceit in this mtter of drawing off the mind from a due ſenſe of it, from the ſtate and condition of men in the world. I ſhall give only one inſtance of its procedure in this kind. Men in their younger days have naturally their affections more quick, vigorous and active, more ſenſibly working in them, than afterwards. They do as to their ſenſible working and operation naturally decay, and many things befal men in their lives, that take off the edge and keeneſs of them. But as men loſe in their affections, if they are not beſotted in ſenſuality, or by the corruptions that are in the world through luſt, they grow and improve in their underſtandings, reſolutions, and judgments. Hence it is, that if what had place formerly in their affections, do not take place in their minds and judgments, they utterly loſe them, they have no more place in their ſouls. Thus men have no regard for, yea, they utterly deſpiſe thoſe things which their affections were ſet upon with delight and greedineſs in their childhood. But if they are things that by any means come to be fixed in their minds and judgments, they continue a high eſteem for them, and do cleave as cloſe unto them, as they did when their affections were more vigorous. Only as it were they have changed their ſeat in the ſoul. It is thus in things ſpiritual; the firſt and chiefeſt ſeat of the ſenſibleneſs of ſin, is in the affections; as theſe in natural youth, are great and large, ſo are they ſpiritually in ſpiritual youth, *Jer.* ii. 2. *I remember the kindneſs of thy youth, the love of thine eſpouſals.* Beſides ſuch perſons are newly come off from their convictions, wherein they have been cut to the heart, and ſo made tender. Whatever touches upon a wound is throughly felt. So doth the guilt of ſin before the wound given by conviction be throughly cured. But now when affections begin to decay naturally, they begin to decay alſo as to their ſenſible actings and motions in things ſpiritual. Although they improve in grace, yet they may decay in ſenſe. At leaſt ſpiritual ſenſe is not radically in them, but only by way of communication. Now in theſe decays, if the ſoul take not care to fix a deep ſenſe of ſin on the mind and judgment, thereby perpetually to affect the heart and affections, it will decay. And here the deceit of the law of ſin interpoſeth itſelf. It ſuffers a ſenſe of ſin to decay in the affections, and diverts the mind from entertaining a due, conſtant, fixed conſideration of it. We may conſider this a little in perſons that never make a progreſs in the ways of God beyond conviction. How ſenſible of ſin will they be for a ſeaſon? How will they then mourn and weep under a ſenſe of the guilt of it? How will they cordially and heartily reſolve againſt it? Affections are vigorous, and as it were bear rule in their ſouls. But they are like an herb that will flouriſh for a day or two with watering, although it have no root. For, a while after we ſee, that theſe men the more experience they have had of ſin, the leſs they are afraid of it, as the wiſe man intimates, *Eccleſ.* viii. 11. And at length they come to be the greateſt contemners of ſin in the world. No ſinner like him that hath ſinned away his convictions of ſin. What is the reaſon of this? Senſe of ſin was in their convictions fixed on their affections; as it decayed in them they took no care to have it deeply and graciouſly fixed on their minds. This the deceitfulneſs of ſin deprived them of, and ſo ruined their ſouls. In ſome meaſure it is ſo with believers. If as the ſenſibleneſs of the affections decay, if as they grow heavy and obtuſe, great wiſdom and grace be not uſed to fix a due ſenſe of ſin upon the mind and judgment, which may provoke, excite, enliven and ſtir up the affections every day, great decays will inſue. At firſt, ſorrow, trouble, grief, fear, affected the mind, and would give it no reſt. If afterwards the mind do not effect the heart with ſorrow and grief, the whole will be caſt out, and the ſoul be in danger of being hardened. And theſe are ſome of the ways whereby the deceit of ſin diverts the mind from the firſt part of its ſafe preſerving frame, or draws it off from its conſtant watchfulneſs againſt ſin and all the effects of it.

The ſecond part of this general duty of the mind, is to keep the ſoul unto a conſtant, holy conſideration of God and his grace. This evidently lies at the ſpring head of Goſpel obedience. The way whereby ſin draws off the mind from this part of its duty is open and known ſufficiently, though not ſufficiently watched againſt. Now this the ſcripture every where declares to be the filling of the minds of men with earthly things. This it placeth in direct oppoſition unto that heavenly frame of the mind, which is the ſpring of Goſpel obedience, *Col.* iii. 2. *Set your affections on things above, not on things on the earth,* or ſet your minds: as if he had ſaid, On both together you cannot be ſet or fixed, ſo as principally and chiefly to mind them both. And the affections to the one and the other, proceeding from theſe different principles of minding the one and the other, are oppoſed as directly inconſiſtent, 1 *John* ii. 15. *Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.* And actings in a courſe ſuitable unto theſe affections are propoſed alſo as contrary; *You cannot ſerve God and mammon.* Theſe are two maſters whom no man can ſerve at the ſame time, to the ſatisfaction of both. Every inordinate minding, then, of earthly things, is oppoſed unto that frame wherein our minds ought to be fixed on God and his grace in a courſe of goſpel obedience.

Several ways there are whereby the deceitfulneſs of ſin draws off the mind in this particular, but the chief of them is by preſſing theſe things on the mind under the notion of things lawful, and it may be neceſſary. So all thoſe who excuſe themſelves in the parable, from coming into the marriage feaſt of the Goſpel, did it on the account of their being engaged in their lawful callings. One about his farm, another his oxen, the means whereby he ploughed in this world. By this plea were the minds of men drawn off from that frame of heavenlineſs which is required to our walking with God, and the rules of not loving the world, or uſing it as if we uſed it not, are hereby neglected. What wiſdom, what watchfulneſs, what ſerious frequent trial and examination of ourſelves is required, to keep our hearts and minds in an heavenly frame, in the uſe and purſuit of earthly things, is not my preſent buſineſs to declare. This is evident, that the engin whereby the deceit of ſin draws off and turns aſide the mind in this matter, is the pretence of the lawfulneſs of things about which it would have it exerciſe itſelf, againſt which very few are armed with ſufficient diligence, wiſdom and ſkill. And this is the firſt and moſt general attempt that indwelling ſin, makes upon the ſoul by deceit: it draws away the mind from a diligent attention unto its courſe, in a due ſenſe of the evil of ſin, and a due and conſtant conſideration of God and his grace.

CHAP. IX.

The Deceit of Sin in drawing off the Mind from a due Attendance unto the eſpecial Duties of Obedience, inſtanced in Meditation and Prayer.

HOW ſin by its deceit endeavours to draw off the mind from attending unto that holy frame in walking with God, wherein the ſoul ought to be preſerved, hath been declared. Proceed we now to ſhew how it doth the ſame work in reference unto thoſe eſpecial duties, by which the deſigns, workings and prevalency of it may in an eſpecial manner be obviated and prevented. Sin indeed maintains an enmity againſt all duties of obedience, or rather with God in them. *When I would do good,* ſaith the apoſtle, *evil is preſent with me.* Whenever I would do good, or what good ſoever I would do, that is ſpiritually good in reference unto God, it is preſent with me, to hinder me from it, to oppoſe me in it. And on the other ſide, all duties of obedience do lie directly againſt the actings of the law of ſin. For as the fleſh in all its actings luſteth againſt the ſpirit, ſo the ſpirit in all its actings luſteth againſt the fleſh. And therefore every duty performed in the ſtrength and grace of the ſpirit, is contrary to the law of ſin. *Rom.* viii. 13. *If ye by the ſpirit do mortify the deeds of the fleſh.* Actings of the ſpirit of grace in duties doth this work. Theſe two are contrary. But yet there are ſome duties, which in their own nature, and by God's appointment, have a peculiar influence into the weakening and ſubduing of the whole law of ſin, in its very principles, and cheifeſt ſtrengths. And theſe the mind of a believer ought principally in his whole courſe to attend unto. And theſe doth ſin in its deceit endeavour principally to draw off the mind from. As in diſeaſes of the body, ſome remedies, they ſay, have a ſpecifick quality againſt diſtempers; ſo in this diſeaſe of the ſoul, there are ſome duties that have an eſpecial virtue againſt this ſinful diſtemper. I ſhall not inſiſt on many of them, but inſtance only in two, which ſeem to me to be of this nature; namely that by God's deſignation they have a ſpecial tendency towards the ruin of the law of ſin. And then we ſhall ſhew the ways, methods and means which the law of ſin uſeth to divert the mind from a due attendance unto them. Now theſe duties are, firſt, prayer, eſpecially private prayer; and ſecondly, meditation. I put them together, becauſe they much agree in their general nature, and end, differing only in the manner of their performance. For by meditation I intend meditating upon what reſpect and ſuitableneſs there is between the word and our own hearts, to this end, that they may be brought to a more exact conformity. It is our pondering on the truth as it is in Jeſus, to find out the image and repreſentation of it in our own hearts; and ſo it hath the ſame intent with prayer, which is to bring our ſouls into a frame in all things anſwering the mind and will of God. They are as the blood and ſpirits in the veins, that have the ſame life, motion and uſe. But yet becauſe perſons are generally at a great loſs in this duty of meditation, having declared it to be of ſo great efficacy, for the controlling of the actings of the law of ſin, I ſhall in our paſſage give briefly two or three rules for the directing of believers to a right performance of this great duty, and they are theſe.

1. Meditate of God with God; that is, when we would undertake thoughts and meditations of God, his excellencies, his properties, his glory, his majeſty, his love, his goodneſs, let it be done in a way of ſpeaking unto God, in a deep humiliation and abaſement of our ſouls before him. This will fix the mind, and draw it forth from one thing to another, to give glory unto God in a due manner, and affect the ſoul until it be brought into that holy admiration of God and delight in him, which is acceptable unto him. My meaning is, that it be done in a way of prayer and praiſe, ſpeaking unto God.

2. Meditate on the word in the word; that is, in the reading of it, conſider the ſenſe in the particular paſſages we inſiſt upon, looking to God for help, guidance and direction in the diſcovery of his mind and will therein, and then labour to have our hearts affected with it.

3. what we come ſhort of in evenneſs and conſtancy in our thoughts in theſe things, let it be made up in frequency. Some are diſcouraged becauſe their minds do not regularly ſupply them with thoughts to carry on their meditations, through the weakneſs or imperfection of their inventions. Let this be ſupplied by frequent returns of the mind unto the ſubject propoſed to be meditated upon, whereby new ſenſes will ſtill be ſupplied unto it. But this by the way.

Theſe duties, I ſay, amongſt others (for we have only choſen them for an inſtance, not excluding ſome others from the ſame place, office and uſefulneſs with them) do make an eſpecial oppoſition to the very being and life of indwelling ſin, or rather faith in them doth ſo. They are perpetually deſigning its utter ruin. I ſhall therefore upon this inſtance in the purſuit of our preſent purpoſe do theſe two things.

(1.) Shew the ſuitableneſs and uſefulneſs of this duty, or theſe duties, (as I ſhall handle them jointly) unto the ruining of ſin.

(2.) Shew the means whereby the deceitfulneſs of ſin endeavours to draw off the mind from a due attendance unto them.

(1.) For the firſt obſerve,

1.) That it is the proper work of the ſoul in this duty, to conſider all the ſecret workings and actings of ſin, what advantages it hath got, what temptations it is in conjunction withal, what harm it hath already done, and what it is yet farther ready to do. Hence *David* gives that title unto one of his prayers, *Pſal.* cii. *A prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the Lord.* I ſpeak of that prayer which is attended with a due conſideration of all the wants, ſtraits and emergencies of the ſoul. Without this, prayer is not prayer; that is, whatever ſhew or appearance of that duty it hath, it is no way uſeful, either to the glory of God, or the good of the ſouls of men. A cloud it is without water, driven by the wind of the breath of men. Nor was there ever any more preſent and effectual poiſon for ſouls found out, than the binding of them unto a conſtant form and uſage of I know not what words in their prayers and ſupplications, which themſelves do not underſtand. Bind men ſo in their trades, or in their buſineſſes in this world, and they will quickly find the effect of it. By this means are they diſenabled from any due conſideration of what at preſent is good for them, or evil unto them, without which, to what uſe can prayer ſerve, but to mock God, and delude mens own ſouls. But in this kind of prayer which we inſiſt on, the ſpirit of God falls in to give us his aſſiſtance, and that in this very matter of finding out and diſcovering the moſt ſecret actings and workings of the law of ſin. *Rom.* viii. 26, *We know not what to pray for as we ought, but he helps our infirmities*; he diſcovers our wants unto us, and wherein cheifly we ſtand in need of help and relief. And we find it by daily experience, that in prayer, believers are led into ſuch diſcoveries, and convictions of the ſecret deceitful work of ſin in their hearts, as no conſiderations could ever have led them into. So *David*, *Pſal.* li. deſigning the confeſſion of his actual ſin, having his wound in his prayer ſearched by the ſkilful hand of the ſpirit of God, he had a diſcovery made unto him of the root of all his miſcarriages in his original corruption, *ver.* v. The ſpirit in this duty is as the candle of the Lord unto the ſoul, enabling it to ſearch all the inward parts of the belly. It gives a holy ſpiritual light into the mind, enabling it to ſearch the deep and dark receſſes of the heart, to find out the ſubtil and deceitful machinations, figments and imaginations of the law of ſin therein. What ever notion there be of it, what ever power and prevalency in it, it is laid hand on, apprehended, brought into the preſence of God, judged, condemned, bewailed. And what can poſſible be more effectual for its ruin and deſtruction? For together with its diſcovery, application is made unto all that relief which in Jeſus Chriſt is provided againſt it, all ways and means whereby it may be ruined. Hence it is the duty of the mind, *to watch unto prayer* 1 *Pet.* iv. 7. To attend diligently unto the eſtate of our ſouls, and to deal fervently and effectually with God about it. The like alſo may be ſaid of meditation, wiſely managed unto its proper end.

2.) In this duty there is wrought upon the heart a deep, full ſenſe of the vileneſs of ſin, with a conſtant renewed deteſtation of it, which, if any thing, undoubtedly tends to its ruin. This is one deſign of prayer, one end of the ſoul in it, namely to draw forth ſin, to ſet it in order, to preſent it unto itſelf in its vileneſs, abomination and aggravating circumſtances, that it may be loathed, abhorred, and caſt away as a filthy thing; as *Iſa.* xxx. 22. He that pleads with God for ſin's remiſſion, pleads alſo with his own heart for its deteſtation, *Hoſ.* xiv. 3. Herein alſo ſin is judged in the name of God; for the ſoul in its confeſſion ſubſcribes unto God's deteſtation of it, and the ſentence of his law againſt it. There is indeed a courſe of theſe duties, which convinced perſons do give up themſelves unto, as a mere covert to their luſts; they cannot ſin quietly, unleſs they perform duty conſtantly. But that prayer we ſpeak of is a thing of another nature, a thing that will allow no compoſition with ſin, much leſs will ſerve the ends of the deceit of it, as the other formal prayer doth. It will not be bribed into a ſecret compliance with any of the enemies of God, or the ſoul, no not for a moment. And hence it is that oftentimes in this duty, the heart is raiſed to the moſt ſincere effectual ſenſe of ſin, and deteſtation of it, that the ſoul ever obtains in its whole courſe of obedience. And this evidently tends alſo to the weakning and ruin of the law of ſin.

3.) This is the way appointed and bleſſed of God to obtain ſtrength and power againſt ſin, *Jam.* i. 5. Doth any man lack, let him aſk of God. Prayer is the way of obtaining from God, by Chriſt a ſupply of all our wants, aſſiſtance againſt all oppoſition, eſpecially that which is made againſt us by ſin. This, I ſuppoſe, need not be inſiſted on; it is in the notion and practice clear to every believer. It is that wherein we call, and upon which the Lord Jeſus comes in, to our ſuccour, with ſuitable help in a time of need, *Heb.* ii. 17.

4.) Faith in prayer countermines all the workings of the deceit of ſin; and that becauſe the ſoul doth therein conſtantly engage itſelf unto God to oppoſe all ſin whatſoever. *Pſal.* cxix. cvi. *I have ſworn, and I will perform it, that I will keep thy righteous judgments.* This is the language of every gracious ſoul in its addreſſes unto God: the inmoſt parts thereof engage themſelves to God to cleave to him in all things, and to oppoſe ſin in all things. He that cannot do this, cannot pray. To pray with any other frame, is to flatter God with our lips, which he abhorreth.

And this exceedingly helps a believer in purſuing ſin unto its ruin. For,

[1.] If there be any ſecret luſt that lies lurking in the heart, he will find it either riſing up againſt this engagement, or uſing its artifices to ſecure itſelf from it. And hereby it is diſcovered; and the conviction of the heart concerning its evil furthered and ſtrengthened. Sin makes the moſt certain diſcovery of itſelf, and never more evidently than when it is moſt ſeverely purſued. Luſts in men are compared to hurtful and noiſome beaſts, or men themſelves are ſo becauſe of their luſts *Iſa.* xi. 4, 5. Now ſuch beaſts uſe themſelves to their dens and coverts, and never diſcover themſelves, at leaſt ſo much in their proper nature and rage, as when they are moſt earneſtly purſued. And ſo it is with ſin and corruption in the heart.

[2.] If any ſin be prevalent in the ſoul, it will weaken it, and take it off from the univerſality of this engagement unto God, it will breed a tergiverſation unto it, a ſlightneſs in it. Now when this is obſerved, it will exceedingly awaken a gracious ſoul, and ſtir it up to look about it. As a ſpontaneous laſſitude, or a cauſeleſs wearineſs and indiſpoſition of the body, is looked on as the ſign of an approaching feaver, or ſome dangerous diſtemper, which ſtirs up men to uſe a timely and vigorous prevention, that they be not ſeiſed upon by it; ſo is it in this caſe. When the ſoul of a believer finds in itſelf an indiſpoſition to make fervent, ſincere engagements of univerſal holineſs unto God, it knows that there is ſome prevalent diſtemper in it, finds the place of it, and ſets itſelf againſt it.

[3.] Whilſt the ſoul can thus conſtantly engage itſelf unto God, it is certain that ſin can riſe unto no ruinous prevalency. Yea, it is a conqueſt over ſin, a moſt conſiderable conqueſt, when the ſoul doth fully and clearly, without any ſecret reſerve, come off with alacrity and reſolution in ſuch an engagement; as *Pſal.* xviii. 23. And it may, upon ſuch a ſucceſs triumph in the grace of God, and have good hope through faith, that it ſhall have a final conqueſt, and what it ſo reſolves, ſhall be done; that it hath decreed a thing, and it ſhall be eſtabliſhed. And this tends to the diſappointment, yea, to the ruin of the law of ſin.

[4.] If the heart be not deceived by curſed hypocriſy this engagement unto God will greatly influence it unto a peculiar diligence and watchfulneſs againſt all ſin. There is no greater evidence of hypocriſy, than to have the heart like the whoriſh woman, *Prov.* vii. 14. to ſay, *I have paid my vows, now I may take my ſelf unto my ſin.* Or to be negligent about ſin, as being ſatisfied that it hath prayed againſt it. It is otherwiſe in a gracious ſoul. Senſe and conſcience of engagements againſt ſin made to God, do make it univerſally watchful againſt all its motions and operations. On theſe and ſundry other accounts, doth faith in this duty exert itſelf peculiarly, to the weakning of the power, and ſtopping of the progreſs of the law of ſin.

If then the mind be diligent in its watch and charge, to preſerve the ſoul from the efficacy of ſin, it will carefully attend unto this duty, and the due performance of it, which is of ſuch ſingular advantage unto its end and purpoſe. Here therefore.

(2.) Sin puts forth its deceit in its own defence; it labours to divert and draw off the mind from attending unto this and the like duties. And there are, among others, three engines, three ways and means, whereby it attempts the accompliſhment of its deſign.

1.) It makes advantage of its wearineſs unto the fleſh. There is an averſation, as hath been declared in the law of ſin unto all immediate communion with God. Now this duty is ſuch. There is nothing accompanieth it whereby the carnal part of the ſoul may be gratified, or ſatisfied, as there may be ſomewhat of that nature in moſt publick duties, in moſt that a man can do, beyond pure acts of faith and love. No relief or advantage then coming in by it, but what is purely ſpiritual, it becomes wearíſome, burdenſome to fleſh and blood. It is like travelling alone without companion or diverſion, which makes the way ſeem long, but brings the paſſenger with moſt ſpeed to his journye's end. So our Saviour declares, when expecting his diſciples according to their duty and preſent diſtreſs ſhould have been engaged in this work, he found them faſt aſleep, *Matt.* xxvi. 41. *The ſpirit*, ſaith he, *indeed is willing, but the fleſh is weak*; and out of that weakneſs grew their indiſpoſition unto, and wearineſs of their duty. So God complains of his people, *Iſa.* xliii. 22. *Thou haſt been weary of me.* And it may come at length unto that heighth which is mentioned, *Mal.* i. 13. *Ye have ſaid, Behold what a wearineſs is it, and ye have ſnuffed at it, ſaith the Lord of Hoſts.* The *Jews* ſuppoſe that it was the language of men when they brought their offerings or ſacrifices on their ſhoulders which they pretended wearied them, and they panted and blowed as men ready to faint under them, when they brought only the torn, and the lame, and the ſick. But ſo is this duty oftentimes to the fleſh. And this the deceitfulneſs of ſin makes uſe of, to draw the heart by inſenſible degrees from a conſtant attendance unto it. It puts in for the relief of the weak and weary fleſh. There is a compliance between ſpiritual fleſh, and natural fleſh in this matter; they help one another, and an averſation unto this duty is the effect of their compliance. So it was in the ſpouſe, *Cant.* v. 2, 3. She was aſleep drowſing in her ſpiritual condition, and pleads her natural unfitneſs to rouſe her ſelf from that ſtate. If the mind be not diligently watchful to prevent inſinuations from hence, if it dwell not conſtantly on thoſe conſiderations which evidence an attendance unto this duty, to be indiſpenſible, if it ſtir not up the principle of grace in the heart to retain its rule and ſovereignty, and not to be dallied withal by fooliſh pretences, it will be drawn off, which is the effect aimed at.

2.) The deceitfulneſs of ſin makes uſe of corrupt reaſonings taken from the preſſing and urging occaſions of life. Should we, ſays it in the heart, attend ſtrictly unto all duties in this kind, we ſhould neglect our principal occaſions, and be uſeleſs unto our ſelves and others in the world. And on this general account, particular buſineſſes diſpoſſeſs particular duties from their due place and time. Men have not leiſure to glorify God and ſave their own ſouls. It is certain, that God gives us time enough for all that he requires of us in any kind in this world. No duties need to juſtle one another, I mean conſtantly. Eſpecial occaſions muſt be determined according unto eſpecial circumſtances. But, if, any thing in we take more upon us than we have time well to perform it in, without robbing God of that which is due to him, and our own ſouls, this God calls not unto, this he bleſſeth us not in. It is more tolerable that our duties of holineſs and regard to God, ſhould intrench upon the duties of our callings and employments in this world, than on the contrary; and yet neither doth God require this at our hands in an ordinary manner or courſe. How little then will he bear with that which evidently is ſo much worſe upon all accounts whatever. But yet through the deceitfulneſs of ſin, thus are the ſouls of men beguiled. By ſeveral degrees they are at length driven from their duty.

3.) It deals with the mind to draw it off from its attendance unto this duty by a tender of a compenſation to be made in and by other duties. As *Saul* thought to compenſate his diſobedience by ſacrifice. *May not the ſame duty performed in publick, or in the family ſuffice?* And if the ſoul be ſo fooliſh as not to anſwer, *Thoſe things ought to be done, and this not to be left undone,* it may be enſnared and deceived. For beſides a command unto it, namely that we ſhould perſonally watch unto prayer, there is, as hath been declared, ſundry advantages in this duty ſo performed againſt the deceit and efficacy of ſin, which in the more publick attendance unto it, it hath not. Theſe ſin ſtrives to deprive the ſoul of by this commutation, which by its corrupt reaſonings it tenders unto it.

4.) I may add here that which hath place in all the workings of ſin by deceit, namely, its feeding the ſoul with promiſes and purpoſes of a more diligent attendance unto this duty when occaſions will permit. By this means it brings the ſoul to ſay unto its convictions of duty, as *Felix* did to *Paul, Go thy way for this time, when I have a convenient ſeaſon, I will call for thee.* And by this means oftentimes the preſent ſeaſon and time, which alone is ours, is loſt irrecoverably.

Theſe are ſome of the ways and means whereby the deceit of ſin endeavours to draw off the mind from its due attendance unto this duty, which is ſo peculiarly ſuited to prevent its progreſs and prevalency, and which aims ſo directly and immediately at its ruin. I might inſtance alſo in other duties of the like tendency. But this may ſuffice to diſcover the nature of this part of the deceit of ſin. And this is the firſt way whereby it makes way for the farther entangling of the affections and the conception of ſin. When ſin hath wrought this effect on any one, he is ſaid to be drawn away, to be diverted from what in his mind he ought conſtantly to attend unto, in his walking before the Lord.

And this will inſtruct us to ſee and diſcern where lies the beginning of our declenſions and failings in the ways of God, and that either as to our general courſe, or as to our attendance unto eſpecial duties. And this is of great importance and concernment unto us. When the beginnings and occaſions of a ſickneſs or diſtemper of body are known, it is a great advantage to direct in and unto the cure of it. God to recal *Sion* to himſelf ſhews her where was the beginning of her ſin, *Micah* i. 13. Now this is that which for the moſt part is the beginning of ſin unto us, even the drawing off the mind from a due attendance in all things unto the diſcharge of its duty. The principal care and charge of the ſoul lies on the mind; and if that fail of its duty, the whole is betrayed, either as unto its general frame, or as unto particular miſcarriages. The failing of the mind, is like the failing of the watch man in *Ezekiel*, the whole is loſt by his neglect. This therefore in that ſelf ſcrutiny and ſearch which we are called unto, we are moſt diligently to enquire after. God doth not look at what duties we perform, as to their number and tale, or as to their nature meerly, but whether we do them with that intention of mind and ſpirit which he requireth. Many men perform duties in a road or courſe, and do not as it were, ſo much as think of them. Their minds are filled with other things, only duty takes up ſo much of their time. This is but an endeavour to mock God, and deceive their own ſouls. Would you therefore take the true meaſure of your ſelves : conſider how it is with you as to the duty of your minds which we have enquired after. Conſider whether by any of the deceits mentioned, you have not been diverted and drawn away; and if there be any decays upon you in any kind, you will find that there hath been the beginning of them. By one way or other your minds have been made heedleſs, regardleſs, ſlothful, uncertain, being beguiled and drawn off from their duty. Conſider the charge, *Prov.* iv. 23,----25, 26, 27. May not ſuch a ſoul ſay, If I had attended more diligently, if I had conſidered more wiſely the vile nature of ſin, if I had not ſuffered my mind to be poſſeſſed with vain hopes and fooliſh imaginations, by a curſed abuſe of Goſpel grace, if I had not permitted it to be filled with the things of the world, and to become negligent in attending unto eſpecial duties, I had not at this day been thus ſick, weak, thriftleſs, wounded, decayed, defiled ? My careleſs, my deceived mind, hath been the beginning of ſin and tranſgreſſion unto my ſoul. And this diſcovery will direct the ſoul unto a ſuitable way for its healing and recovery, which will never be effected by a multiplying of particular duties, but by a reſtoring of the mind, *Pſal.* xxiii. 3.

And this alſo doth hence appear to be the great means of preſerving our ſouls, both as unto their general frame and particular duties according to the mind and will of God; namely to endeavour after a ſound and ſteadfaſt mind. It is a ſignal grace to have the ſpirit of power and love, and of a ſound mind, 2 *Tim.* i. 7. A ſtable, ſolid, reſolved mind in the things of God, not eaſily moved, diverted, changed, not drawn aſide, a mind not apt to hearken after corrupt reaſonings, vain inſinuations, or pretences to draw it off from its duty. This is that which the apoſtle exhorts believers unto, 1 *Cor.* xv. 38. *Therefore, my beloved brethren, be ſteadfaſt, unmoveable, always abounding in the work of the Lord.* The ſtedfaſtneſs of our minds abiding in their duty, is the cauſe of all our unmoveableneſs and fruitfulneſs in obedience. And ſo *Peter* tells us that thoſe who are by any means lead away, or enticed, they fall from their own ſtedfaſtneſs, 2 *Pet.* iii. 7. And the great blame that is laid upon backſliders, is, that they are not ſtedfaſt, *Pſal.* lxxviii. 37. *Their ſpirit was not ſtedfaſt* For if the ſoul be ſafe unleſs the mind be drawn off from its duty, the ſoundneſs and ſtedfaſtneſs of the mind is its great preſervative. And there are three parts of this ſtedfaſtneſs of the mind. *Firſt*, A full purpoſe of cleaving to God in all things. *Secondly*, A daily renovation and quickning of the heart unto a diſcharge of this purpoſe. *Thirdly*, Reſolutions againſt all dalliances or parlies about negligencies in that diſcharge; which are not here to be ſpoken unto.

CHAP. X.

The Deceit of Sin in drawing off the Mind from its Attendance unto particular Duties farther diſcovered. Several things required in the Mind of Believers with reſpect unto particular Duties of Obedience. The Actings of Sin in a Way of Deceit, to divert the Mind from them.

WE have not as yet brought unto an iſſue the firſt way of the working of the deceit of ſin, namely, in its drawing away of the mind from the diſcharge of its duty, which we inſiſt upon the longer, upon a double account.

Firſt, Becauſe of its importance and concernment. If the mind be drawn off, if it be tainted, weakned, turned aſide from a due and ſtrict attendance unto its charge and office, the whole ſoul, will, and affections, are certainly entangled and drawn into ſin, as hath been in part declared, and will afterwards farther appear. This we ought therefore to give diligent heed unto, which is the deſign of the apoſtle's exhortation, *Heb.* ii. 1. *Therefore we ought to give the more earneſt heed to the things which we have heard, leſt at any time we ſhould let them ſlip.* It is a failure of our minds, by the deceitfulneſs of ſin, in loſing the life, power, ſenſe and impreſſion of the world which he cautions us againſt. And there is no way to prevent it but by giving of moſt *earneſt heed* unto the things which we have heard, which expreſſeth the whole duty of our minds in attending unto obedience.

Secondly, Becauſe the actings and workings of the mind being ſpiritual, are ſuch as the conſcience, unleſs clearly enlightened, and duly excited and ſtirred up, is not affected withal, ſo as to take due notice of them. Conſcience is not apt to exerciſe reflex acts upon the mind's failures, as principally reſpecting the acts of the whole ſoul. When the affections are entangled with ſin (of which afterwards) or the will begins to conceive it by its expreſs conſent: conſcience is apt to make an uproar in the ſoul, and to give it no reſt or quiet until the ſoul be reclaimed, or itſelf be one way or other bribed or debauched. But theſe neglects of the mind being ſpiritual, without very diligent attendance, they are ſeldom taken notice of. Our minds are often in the ſcriptures, called our *ſpirits*, as *Rom.* i. 9. *Whom I ſerve in my ſpirit*; and are diſtinguiſhed from the *ſoul*, which principally intends the affections, in that diſtribution, 1 *Theſſ.* v. 23. Sanctify you wholly, *your whole ſpirit and ſoul*, that is, your mind and affections. It is true where the ſpirit is uſed to expreſs ſpiritual gifts, it is as unto thoſe gifts oppoſed to our *under-*

ſtanding

ſtandings, Cor. xiv. 15. Which is there taken for the firſt act of the mind in a rational perception of things. But as that word is applyed unto any faculty of our ſouls, it is the mind that it expreſſeth. This then being our ſpirit, the actings of it are ſecret and hidden, and not to be diſcovered without ſpiritual wiſdom and diligence. Let us not ſuppoſe then that we dwell too long on this conſideration, which is of ſo great importance to us, and yet ſo hidden, and which we are apt to be very inſenſible of; and yet our carefulneſs in this matter is one of the beſt evidences that we have of our ſincerity. Let us not then be like a man that is ſenſible, and complains of a cut finger, but not of a decay of ſpirits tending unto death.

There remains therefore as unto this head of our diſcourſe, the conſideration of the charge of the mind in reference unto particular duties and ſins. And in the conſideration of it, we ſhall do theſe two things.

1. Shew what is required in the mind of a believer in reference unto particular duties.

2. Declare the way of the working of the deceit of ſin to draw it off from its attendance thereunto. The like alſo ſhall be done with reſpect unto particular ſins, and their avoidance.

1. What is required in reference to particular duties?

(1.) For the right performance of any duty, it is not enough that the thing itſelf required be performed, but that it be univerſally ſquared and and fitted unto the rule of it. Herein lies the great duty of the mind, namely, to attend unto the rule of duties, and to take care that all the concernments of them be ordered thereby. Our progreſs in obedience, is our edification or building. Now it is but a very little fartherance unto a building, that a man bring wood and ſtones, and heap them up together without order. They muſt be hewed and ſquared, and fitted by line and rule, if we intend to build. Nor is it unto any advantage unto our edification in faith and obedience, that we multiply duties, if we heap them upon one another, if we order and diſpoſe them not according to rule. And therefore doth God expreſly reject a multitude of duties when not univerſally ſuited unto the rule, *Iſa.* i. 11. *To what purpoſe is the multitude of your ſacrifice?* and v. 14. *They are a trouble unto me, I am weary to bear them.* And therefore all acceptable obedience is called a proceeding according unto rule, *Gal.* vi. 16. it is a canonical, or regular obedience. As letters in the alphabet heaped together ſignify nothing, unleſs they are diſpoſed into their proper order; no more do our duties without this diſpoſal. That they be ſo, is the great duty of the mind, and which with all diligence it is to attend unto, *Epheſ.* v. 15. *Walk circumſpectly*, exactly, accurately, that is, diligently in all things, take heed to the rule of what you do. We walk in duties, but we walk circumſpectly in this attention of the mind.

(2.) There are ſome ſpecial things which the rule directs unto, that the mind is to attend in every duty. as,

[1.] That as to the matter of it, it be full and compleat. Under the law, no beaſt was allowed to be a ſacrifice that had any member wanting, and defect of parts. Such were rejected as well as thoſe that were lame or blind. Duties muſt be compleat as to the parts, the matter of them. There may be ſuch a part of the price kept back, as may make the tendering of all the reſidue unacceptable. *Saul* ſparing *Agag* and the fateſt of the cattle, rendered the deſtroying of all the reſt uſeleſs. Thus when men will give alms, or perform other ſervices, but not the proportion that the rule requireth, and which the mind by diligent attention unto it might diſcover, the whole duty is vitiated.

[2.] As to the principle of it, namely, that it be done in faith, and therein by actual derivation of ſtrength from Chriſt, (*John* xv. 5.) without whom *we can do nothing.* It is not enough that the perſon be a believer, though that be neceſſary unto every good work, *Epheſ.* ii. 10. but alſo that faith be peculiarly acted in every duty that we do. For our whole obedience is the *obedience of faith*, Rom. i. 5. that is, which the doctrine of faith requireth, and which the grace of faith beareth or bringeth forth. So Chriſt is expreſly ſaid to be *our life*, *Col.* iii. 4. Our ſpiritual life, that is the ſpring, author, and cauſe of it. Now as in life natural, no vital act can be performed, but by the actual operation of the principle of life itſelf; ſo in life ſpiritual, no ſpiritually vital act, that is, no duty acceptable to God, can be performed but by the actual working of Chriſt, who is our life. And this is no other way derived unto us but by faith. Whence ſaith the apoſtle, *Gal.* ii. 20. *Chriſt liveth in me, and the life which I now lead in the fleſh, is by the faith of the Son of God.* Not only was Chriſt his life, a living principle unto him, but he lead a life, that is, diſcharged vital actions in all duties of holineſs and obedience, by the faith of the Son of God, or in him; deriving ſupplies of grace and ſtrength from him thereby. This therefore ought a believer diligently to attend unto, namely, that every thing he doth to God, be done in the ſtrength of Chriſt; which wherein it conſiſteth ought diligently to be enquired into by all who intend to walk with God.

[3.] In this reſpect unto rule, the manner of the performance of every duty is to be regarded.

Now there are two things in the manner of the performance of any duty which a believer, who is truſted with ſpiritual light, ought to attend unto.

1.) That it be done in the way, and by the means that God hath preſcribed with reſpect unto the outward manner of its performance. And this is eſpecially to be regarded in duties of the worſhip of God; the matter and outward manner whereof do both equally fall under his command. If this be not regarded, the whole duty is vitiated. I ſpeak not of them who ſuffer themſelves to he deluded by the deceitfulneſs of ſin, utterly to diſregard the rule of the word in ſuch things, and to worſhip God according to their own imaginations; but of them principally, who although they in general profeſs to do nothing but what God requires, and as he requires it, yet do not diligently attend to the rule, to make the authority of God to be the ſole cauſe and reaſon both of what they do, and of the manner of the performance of it. And this is the reaſon that God ſo often calls on his people to conſider diligently and wiſely, that they may do all according as he had commanded.

2.) The affections of the heart and mind in duties belong to the performance of them in the inward manner. The preſcriptions and commands of God for attendance hereunto are innumerable, and the want hereof renders every duty an abomination unto him. A ſacrifice without an heart, without ſalt, without fire, of what value is it? No more are duties without ſpiritual affections. And herein is the mind to keep the charge of God; to ſee that the heart which he requires be tendered to him. And we find alſo that God requireth eſpecial affections to to accompany ſpecial duties. *He that gives with chearfulneſs*; which if they are not attended unto, the whole is loſt.

[4.] The mind is to attend unto the ends of duties; and therein principally the glory of God in Chriſt. Several other ends will ſin and ſelf impoſe upon our duties: eſpecially two it will preſs hard upon us with: *Firſt*, ſatisfaction of our convictions and conſciences. *Secondly*, The praiſe of men. For ſelf righteouſneſs and oſtentation, are the main ends of men that are fallen off from God in all moral duties whatſoever. In their ſins they endeavour for to ſatisfy their luſts, in their duties, their conviction, and pride. Theſe the mind of a believer is diligently to watch againſt, and to keep up in all a ſingle eye to the glory of God, as that which anſwers the great and general rule of all our obedience; *Whatever you do, do it all to the glory of God.* Theſe and the like things, I ſay, which are commonly ſpoken unto, is the mind of a believer obliged to attend diligently and conſtantly unto, with reſpect unto all the particular duties of our walking before God. Here then lies no ſmall part of the deceit of ſin. Namely, to draw the mind off from this watch, to bring an inadvertency upon it, that it ſhall not in theſe things keep the watch and charge of the Lord. And if it can do ſo, and thereby ſtrip our duties of all their excellencies which lie in theſe concernments of them, that the mind is to attend unto, it will not much trouble itſelf, nor us, about the duties themſelves.

And this it attempts ſeveral ways.

(1. By perſuading the mind to content itſelf with generals, and to take it off from attending unto things in particular inſtances. For example; it would perſuade the ſoul to reſt ſatisfied in a general aim of doing things to the glory of God, without conſidering how every particular duty may have that tendency. Thus *Saul* thought that he had fulfilled his whole duty, and done the will of God, and ſought his glory in his war againſt *Amalek*, when for want of attendance to every particular duty in that ſervice, he had diſhonoured God, and ruined himſelf and his poſterity. And men may perſuade themſelves, that they have a general deſign for the glory of God, when they have no active principle in particular duties tending at all that way. But if, inſtead of fixing the mind by faith on the peculiar advancing the glory of God in a duty, the ſoul content itſelf with a general notion of doing ſo, the mind is already diverted and drawn off from its charge by the deceitfulneſs of ſin. If a man be travelling in a journey, it is not only required of him, that he bend his courſe that way, and ſo go on, but if he attend not unto every turning, and other occurrences in his way, he may wander and never come to his journey's end. And if we ſuppoſe that in general we aim at the glory of God, as we all profeſs to do, yet if we attend not unto it diſtinctly upon every duty that occurs in our way, we ſhall never attain the end aimed at. And he who ſatisfies himſelf with this general purpoſe, without acting it in every ſpecial duty, will not long retain that purpoſe neither. It doth the ſame work upon the mind in reference unto the principle of our duties, as it doth unto the end. Their principle is, that they be done in faith, in the ſtrength of Chriſt; but if men content themſelves that they are believers, that they have faith, and do not labour in every particular duty to act faith, to lead their ſpiritual lives in all the acts of them by the faith of the Son of God, the mind is drawn off from its duty. It is particular actions wherein we expreſs and exerciſe our faith and obedience; and what we are in them, that we are, and no more.

(2. It draws off the mind from the duties before mentioned, by inſinuating a ſecret contentment unto it from the duty itſelf performed, as

to the matter of it. This is a fair diſcharge of a natural conſcience. If the duty be performed, though as to the manner of its performance it come ſhort almoſt in all things of the rule, conſcience and conviction will be ſatisfied. As *Saul*, upon his expedition againſt *Amalek*, cries to *Samuel*, *Come in, thou bleſſed of the Lord, I have done the commandment of the Lord.* He ſatisfied himſelf, though he had not attended as he ought to the whole will of God in that matter. And thus was it with them, *Iſa.* lviii. 3. *Wherefore have we faſted*, ſay they, *and thou regardeſt it not?* They had pleaſed themſelves in the performance of their duties, and expected that God alſo ſhould be pleaſed with them, But he ſhews them at large wherein they had failed, and that ſo far as to render what they had done an abomination. And the like charge he expreſſeth againſt them, *chap.* xlviii. 1, 2. This the deceitfulneſs of ſin endeavours to draw the mind unto, namely to take up in the performance of the duty itſelf. Pray thou oughteſt, and thou haſt prayed, give alms thou oughteſt, and thou haſt given alms; quit then thy ſelf in what thou haſt done, and go on to do the like. If it prevail herein, the mind is diſcharged from farther attendance and watching unto duty, which leaves the ſoul on the borders of many evils. For,

(3. Hence cuſtomarineſs in all duties will quickly enſue, which is the heighth of ſins drawing off the mind from duty. For mens minds may be drawn from all duties, in the midſt of the moſt abundant performance of them. For in and under them, the mind may be ſubject unto an habitual diverſion from its charge and watch unto the rule. What is done with ſuch a frame, is not done to God. *Amos* v. 25. None of their ſacrifices were to God, although they profeſſed that they were all ſo. But they attended not unto his worſhip in faith, and unto his glory, and he deſpiſed all their duties. See alſo *Hoſ.* x. 1. And this is the great reaſon why profeſſors thrive ſo little under the performance of a multitude of duties. They attend not unto them in a due manner, their minds being drawn off from their circumſpect watch, and ſo they have little or no communion with God in them, which is the end whereunto they are deſigned, and by which alone they become uſeful and profitable unto themſelves. And in this manner are many duties of worſhip and obedience performed by a woful generation of hypocrites, formaliſts, and profane perſons, without either life or light in themſelves, or acceptation with God; their minds being wholly eſtranged from a due attendance unto what they do, by the power and deceitfulneſs of ſin.

2. As it is in reſpect of duties, ſo alſo it is in reſpect of ſins. There are ſundry things in and about every ſin that the mind of a believer, by virtue of its office and duty is obliged to attend diligently unto, for the preſervation of the ſoul from it. Things they are which God hath appointed and ſanctified, to give effectual rebukes and checks to the whole working of the law of ſin, and ſuch as in the law of grace, under which we are, are exceedingly ſuited and fitted unto that purpoſe. And theſe the deceit of ſin endeavours by all means to draw off the mind from a due conſideration of, and attendance unto.

Some few of them we ſhall a little reflect upon.

(1.) The firſt and moſt general is the ſovereignty of God, the great law giver, by whom it is forbidden. This *Joſeph* fixed on in his great temptation, *Gen.* xxxix. 9. *How can I do this great wickedneſs and ſin againſt God?* There was in it a great evil, a great ingratitude againſt man, which he pleads alſo and inſiſts upon, *ver.* 8, 9. but that which fixed his heart and reſolution againſt it, was the formality of it, that it was ſin againſt God, by whom it was ſeverely forbidden. So the apoſtle informs us, that in our dealing in any thing that is againſt the law, our reſpect is ſtill to be unto the lawgiver and his ſovereignty; *James* iv. 11, 12. *If thou judge the law, thou art not a doer of the law, but a judge; there is one lawgiver who is able to ſave and to deſtroy.* Conſider this always, there is one lawgiver, holy, righteous, armed with ſovereign power and authority; he is able to ſave and deſtroy. Hence ſin is called a rebellion, a caſting off his yoak, a deſpiſing of him, and that in his ſovereignty, as the great lawgiver; and this ought the mind always practically to attend unto, in all the luſtings, actings and ſuggeſtions of the law of ſin, eſpecially when advantaged by any ſuitable or vigorous temptation. It is God that hath forbidden this thing, the great lawgiver, under whoſe abſolute ſovereignty I am, in dependance on whom I live, and by whom I am to be diſpoſed of, as to my preſent and eternal condition. This *Eve* fixed on at the beginning of her temptation, *God hath ſaid, we muſt not eat of this tree,* Gen. iii. 3. but ſhe kept not her ground, ſhe abode not by that conſideration, but ſuffered her mind to be diverted from it by the ſubtilty of ſatan, which was the entrance of her tranſgreſſion; and ſo it is unto us all in our deviations from obedience.

(2.) The deceit of ſin, of every ſin, the puniſhment appointed unto it in the law, is another thing that the mind ought actually to attend unto, in reference unto every particular evil. And the diverſions from this, that the minds of men have been doctrinally and practically attended withal, have been an inlet into all manner of abominations. *Job* profeſſeth another frame in himſelf, *chap.* xxxi. 23. *Deſtruction from God was a terrour unto me, and by reaſon of his highneſs I could not endure.* Many evils he had mentioned in the foregoing verſes, and pleads his innocency from them, although they were ſuch as upon the account of his greatneſs and power, he could have committed eaſily without fear of danger from men. Here he gives the reaſon that prevailed with him ſo carefully to abſtain from them, *deſtruction from God was a terrour to me, and by reaſon of his highneſs I could not endure.* I conſidered, ſaith he, that God had appointed death and deſtruction for the puniſhment of ſin, and that ſuch was his greatneſs, highneſs and power, that he could inflict it unto the uttermoſt, in ſuch a way as no creature is able to abide or to avoid, So the apoſtle directs believers always to conſider what a *fearful thing it is to fall into the hands of the living God,* Heb. x. 31. And that becauſe he hath ſaid, *vengeance is mine, I will recompence,* ver. 30. He is a ſin avenging God, that will by no means acquit the guilty; as in the declaration of his gracious name, infinitely full of encouragements to poor ſinners in Chriſt, he adds that in the cloſe, that he will by no means clear the guilty, *Exod.* xxxiv 7. That he may keep upon the minds of them whom he pardoneth, a due ſenſe of the puniſhment that is due from his vindictive juſtice unto every ſin. And ſo the apoſtle would have us mind, that even our *God is a conſuming fire,* Heb. xii. 29. that is, that we ſhould conſider his holineſs and vindictive juſtice, appointing unto ſin a meet recompence of reward. And men's breaking through this conſideration, he reckons as the heighth of the aggravation of their ſins, *Rom.* i. 32. *They knew that it is the judgment of God, that they which commit ſuch things were worthy of death, yet continued to do them?* What hope is there for ſuch perſons? There is indeed relief againſt this conſideration for humbled believing ſouls in the blood of Chriſt; but this relief is not to take off the mind from it, as it is appointed of God to be a reſtraint from ſin. And both theſe conſiderations, even the ſovereignty of God, and the puniſhment of ſin, are put together by our Saviour, Math x. 28. *Fear not* *them which kill the body, but are not able to kill the ſoul; but rather fear him which is able to deſtroy both ſoul and body in hell.*

(3.) The conſideration of all the love and kindneſs of God, againſt whom every ſin is committed, is another thing that the mind ought diligently to attend unto. And this is a prevailing conſideration, if rightly and graciouſly managed in the ſoul. This *Moſes* preſſeth on the people, *Deut.* xxxii. 6. *Do you thus requite the Lord, O fooliſh people and unwiſe? Is not he thy father that bought thee? Hath he not made thee, and eſtabliſhed thee?* Is this a requital for eternal love, and all the fruits of it? For the love and care of a father, of a redeemer, that we have been made partakers of? And it is the ſame conſideration which the apoſtle manageth to this purpoſe, 2 *Cor.* vii. 1. *Having therefore theſe promiſes, dearly beloved, let us cleanſe ourſelves from all filthineſs of the fleſh and ſpirit, perfecting holineſs in the fear of God.* The receiving of the promiſes ought to be effectual, as to ſtir us up unto all holineſs, ſo to work and effect an abſtinence from all ſin. And what promiſes are theſe? Namely that God will *be a Father unto us, and receive us,* chap. vi. 17, 18. which compriſeth the whole of all the love of God towards us here, and to eternity. If there be any ſpiritual ingenuity in the ſoul, whilſt the mind is attentive to this conſideration, there can be no prevailing attempt made upon it by the power of ſin.

Now there are two parts of this conſideration.

1.) That which is general in it, that which is common unto all believers. This is managed unto this purpoſe, 1 *John* iii. 1, 2, 3. *Behold what manner of love the Father hath beſtowed upon us, that we ſhould be called the ſons of God; therefore the world knoweth us not becauſe it knew him not. Beloved, now are we the ſons of God, and it doth not yet appear what we ſhall be; but we know that when he ſhall appear, we ſhall be like him, for we ſhall ſee him as he is. And every man that hath this hope, purifieth himſelf even as he is pure.* Conſider, ſaith he, the love of God, and the priviledges that we enjoy by it: *Behold what manner of love the Father hath beſtowed upon us, that we ſhould be called the ſons of God!* Adoption is an eſpecial fruit of it, and how great a priviledge is this? Such love it is, and ſuch are the fruits of it, that the world knoweth nothing of the bleſſed condition which we obtain and enjoy thereby: *The world knoweth us not.* Nay, it is ſuch love, and ſo unſpeakably bleſſed and glorious are the effects of it, that we ourſelves are not able to comprehend them. What uſe then ought we to make of this contemplation of the excellent unſpeakable love of God? Why ſaith he, *Every one that hath this hope purifieth himſelf.* Every man, who being made partaker of this love, and thereupon an hope of the full enjoyment of the fruits of it, of being made like to God in glory, purifieth himſelf, that is, in an abſtinence from all and every ſin, as in the following words is at large declared.

2.) It is to be conſidered as to ſuch peculiar mercies and fruits of love, as every one's ſoul hath been made partaker of. There is no believer, but beſides the love and mercy which he hath in common with all his brethren, he hath alſo in the lot of his inheritance, ſome incloſures, ſome eſpecial mercies wherein he hath a ſingle propriety. He hath ſome joy which no ſtranger intermedleth withal, *Prov.* xiv. 10. Particular applications of covenant love and mercy to his ſoul. Now theſe are all proviſions laid in by God, that they may be born in mind againſt an hour of temptation, that the conſideration of them may preſerve the ſoul from the attempts of ſin. Their neglect is an high aggravation of our provocations, 1 *Kings*

xi. 9. It is charged as the great evil of *Solomon*, that he had ſinned againſt ſpecial mercies, eſpecial intimations of love; he ſinned after God had appeared to him twice. God required that he ſhould have born in mind that eſpecial favour, and have made it an argument againſt ſin. But he neglected it, and is burdened with this ſore rebuke. And indeed all eſpecial mercies, all eſpecial tokens and pledges of love, are utterly loſt and miſpent upon us, if they are not improved unto this end. This then is another thing, that it is the duty of the mind greatly to attend unto, and to oppoſe effectually unto every attempt that is made on the ſoul by the law of ſin.

(4.) The conſiderations that ariſe from the blood and mediation of Chriſt, are of the ſame importance. So the apoſtle declares, 2 *Cor.* v. 14, 15. *For the love of Chriſt conſtraineth us, becauſe we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live ſhould not henceforth live unto themſelves, but unto him which died for them, and roſe again,* There is a conſtraining efficacy in this conſideration, it is great, forcible, effectual, if duly attended unto. But I muſt not here in particular inſiſt upon theſe things. Nor,

(5.) Shall I ſpeak of the inhabitation of the ſpirit, the greateſt privilege that we are made partakers of in this world. The due conſideration how he is grieved by ſin, how his dwelling place is defiled thereby, how his comforts are forfeited, loſt, deſpiſed by it, might alſo be inſiſted on. But the inſtances paſſed through are ſufficient unto our purpoſe. Now herein lies the duty of the mind, in reference unto particular ſins and temptations. It is diligently and carefully to attend unto theſe things, to dwell conſtantly upon the conſideration of them, to have them in a continual readineſs to oppoſe unto all the luſtings, actings, warrings, attempts, and rage of ſin.

In reference hereunto doth ſin in an eſpecial manner put forth and act its deceit. It labours by all means to draw off the mind from its due attendance unto theſe things; to deprive the ſoul of this great preſervative and antidote againſt its poiſon. It endeavours to cauſe the ſoul to ſatisfy itſelf with general undigeſted notions about ſin, that it may have nothing in particular to betake it ſelf unto in its own defence, againſt its attempts and temptations. And the ways whereby it doth this may be alſo briefly conſidered.

(1. It is from the deceit of ſin that the mind is ſpiritually ſlothful, whereby it becomes negligent unto this duty. The principal diſcharge of its truſt in this matter is expreſſed by watching, which is the great caution that the Lord Jeſus gave unto his diſciples, in reference unto all their dangers from ſin and ſatan, *Mark* xiv. 37. *I ſay unto all Watch.* That is, uſe your utmoſt diligence and circumſpection, that you be not ſurpriſed and entangled with temptations. It is called alſo *conſideration*; *Conſider your ways*; *conſider your latter end*; the want whereof God complains of in his people, *Deut.* xxxii. 29. Now that which is contrary to theſe indiſpenſible conditions of our preſervation, is ſpiritual ſlothfulneſs, as the apoſtle declares, Heb. vi. 11, 12. *And we deſire that every one of you do ſhew the ſame diligence to the full aſſurance of hope unto the end, that you be not ſlothful.* If we ſhew not diligence, we are ſlothful, and in danger of coming ſhort to inherit the promiſes; ſee 2 *Pet.* i. 5,----9. *And beſides this giving all diligence, add to your faith virtue, to virtue knowledge, &c. For if theſe things be in you and abound, that they make you that you ſhall neither be barren, nor unfruitful in the knowledge of our Lord Jeſus. But he that lacketh theſe things is blind, and cannot ſee afar off, and hath forgotten that he was purged from his old ſins; wherefore the rather brethren, give diligence*

to make your calling and election ſure ; for if you do theſe things you ſhall never fall ; For ſo an entrance ſhall be adminiſtred unto you abundantly into the everlaſting kingdom of our Lord and Saviour Jeſus Chriſt, ver. 9, 10. All this the mind is turned from, if once by the deceit of ſin it be made ſlothful. Now this ſloth conſiſts in three things,

1.] Inadvertency. It doth not ſet itſelf to conſider and attend unto its ſpecial concernments. The apoſtle perſuading the *Hebrews* with all earneſtneſs to attend diligently, to conſider carefully that they may not be hardened by the deceitfulneſs of ſin, gives this reaſon of their danger, that *they were dull of hearing*, chap. v. 11. That is, that they were ſloathful, and did not attend unto the things of their duty. A ſecret regardleſneſs is apt to creep upon the ſoul, and it doth not ſet itſelf to a diligent marking how things go with it, and what is continually incumbent on it.

2.] An unwillingneſs to be ſtirred up unto its duty, *Prov.* xix. 24. *The ſlothful man hideth his hand in his boſom, and will not ſo much as bring it to his mouth again.* There is an unwillingneſs in ſloth to take any notice of warnings, calls, excitations, or ſtirrings up by the word, ſpirit, judgemnts, any thing that God maketh uſe of, to call the mind unto a due conſideration of the condition of the ſoul. And this is a perfect evidence that the mind is made ſlothful by the deceit of ſin, when eſpecial calls and warnings, whether in a ſuitable word, or a preſſing judgment, cannot prevail with it to pull its hand out of its boſome, that is, to ſet about the eſpecial duties that it is called unto.

3.] Weak and ineffectual attempts to recover its ſelf unto its duty, *Prov.* xxvi. 14. *As the door turneth it ſelf upon its hinges, ſo doth the ſlothful man upon his bed.* In the turning of a door upon its hinges, there is ſome motion, but no progreſs. It removes up and down, but it is ſtill in the place and poſture that it was. So is it with the ſpiritually ſlothful man on his bed, or in his ſecurity. He makes ſome motions or faint endeavours towards a diſcharge of his duty, but goes not on. There where he was one day, there he is the next ; yea, there where he was one year, he is the next. His endeavours are faint, cold, and evannid ; he gets no ground by them, but is always beginning and never finiſhing his work.

4.] Heartleſneſs upon the apprehenſions of difficulties and diſcouragements, *Prov.* xxii. 13. *The ſlothful man ſaith there is a lyon in the way, I ſhall be ſlain in the ſtreets.* Every difficulty deters him from duty. He thinks it impoſſible for him to attain to that accuracy, exactneſs, and perfection which he is in this matter to preſs after ; and therefore contents himſelf in his old coldneſs, negligence, rather than to run the hazard of an univerſal circumſpection. Now if the deceit of ſin hath once drawn away the mind into this frame, it lays it open to every temptation and incurſion of ſin. The ſpouſe in the *Canticles* ſeems to have been overtaken with this diſtemper, *chap.* v. 1, 2, 3. And this puts her on various excuſes why ſhe cannot attend unto the call of Chriſt, and apply her ſelf unto her duty in walking with him.

(2. It draws away the mind from its watch and duty in reference unto ſin by ſurpriſals. It falls in conjunction with ſome urging temptation, and ſurpriſeth the mind into thoughts quite of another nature than thoſe which it ought to inſiſt upon in its own defence. So it ſeems to have been with *Peter* ; his carnal fear cloſing with the temptation wherein ſatan ſought to winnow him, filled his mind with ſo many thoughts about his own imminent danger, that he could not take into conſideration the love and warning of Chriſt ; nor the evil whereunto his temptation lead him, nor any thing that he ought to have inſiſted on for his preſervation.

vation. And therefore upon a review of his folly in neglecting thoſe thoughts of God, and the love of Chriſt, which through the aſſiſtance of the Holy Ghoſt might have kept him from his ſcandalous fall, he *wept bitterly*. And this indeed is the common way of the working of the deceit of ſin, as unto particular evils. It lays hold on the mind ſuddenly with thoughtfulneſs about the preſent ſin, poſſeſſeth it, takes it up, ſo that either it recovers not itſelf at all to the conſiderations mentioned, or if any thoughts of them be ſuggeſted, the mind is ſo prepoſſeſt and filled, that they take no impreſſion on the ſoul or make no abode in it. Thus doubtleſs was *David* ſurpriſed in the entrance of his great ſin. Sin and temptation did ſo poſſeſs and fill his mind with the preſent object of his luſt, that he utterly forgot, as it were, thoſe conſiderations, which he had formerly made uſe of, when he ſo diligently kept himſelf from his iniquity. Here therefore lies the great wiſdom of the ſoul, in rejecting the very firſt motions of ſin, becauſe by parlies with them the mind may be drawn off from attending unto its preſervatives, and ſo the whole ruſh into evil.

(3. It draws away the mind by frequency and long continuance of its ſolicitations, making as it were at laſt a conqueſt of it. And this happens not without an open neglect of the ſoul, in want of ſtirring-up itſelf to give an effectual rebuke in the ſtrength and by the grace of Chriſt unto ſin, which would have prevented its prevalency. But of this, more ſhall be ſpoken afterwards. And this is the firſt way whereby the law of ſin acts its deceit againſt the ſoul. It draws off the mind from attendance unto its charge and office, both in reſpect of duty and ſin. And ſo far as this is done the perſon is ſaid to be drawn away, or drawn off. He is tempted, every man is tempted when he is thus drawn away by his own luſt, or the deceit of ſin dwelling in him.

And the whole effect of this working of the deceitfulneſs of ſin may be reduced unto theſe three heads.

1.] The remiſſion of an univerſally watchful frame of ſpirit unto every duty, and againſt all, even the moſt hidden and ſecret actings of ſin.

2.] The omiſſion of peculiar attending unto ſuch duties as have an eſpecial reſpect unto the weakning and ruin of the whole law of ſin, and the obviating of its deceitfulneſs.

3.] Spiritual ſloth, as to a diligent regard unto all the eſpecial concernments of duties and ſins. When theſe three things, with their branches mentioned, leſs or more, are brought about, in, or upon the ſoul, or ſo far as they are ſo, ſo far a man is drawn off by his own luſt, or the deceit of ſin.

There is no need of adding here any directions for the prevention of this evil, they having ſufficiently been laid down in our paſſage through the conſideration both of the duty of the mind, and the deceit of ſin.

CHAP.

CHAP. XI.

The working of Sin by Deceit to entangle the Affections. The ways whereby it is done. Means of their prevention.

THE ſecond thing in the words of the apoſtle aſcribed unto the deceitful working of ſin, is its enticing. A man is drawn away and enticed. And this ſeems particularly to reſpect the affections, as drawing away doth the mind. The mind is drawn away from duty, and the affections are enticed unto ſin. From the prevalency hereof a man is ſaid to be enticed, or *entangled as with a bait*; ſo the word imports. For there is an alluſion in it unto the bait wherewith a Fiſh is taken on the hook which holds him to his deſtruction.

And concerning this effect of the deceit of ſin, we ſhall briefly ſhew two things.

1. What it is to be enticed, or to be entangled with the bait of ſin, to have the affections tainted with an inclination thereunto; And when they are ſo.

2. What courſe ſin takes, and what way it proceedeth in, thus to entice, enſnare, or entangle the ſoul.

1. For the firſt,

(1.) The affections are certainly entangled when they ſtir up frequent imaginations about the propoſed object which this deceit of ſin leadeth and enticeth towards. When ſin prevails, and the affections are gone fully after it, it fills the imagination with it, poſſeſſing it with images, likeneſſes, appearances of it continually. Such perſons deviſe iniquity and work evil on their beds, which they alſo practiſe when they are able, when it is in the power of their hand, *Mic.* ii. 1. As in particular, *Peter* tells us that they *have eyes full of an adultereſs, and they cannot ceaſe from ſin*, 2 Pet. ii. 14. that is, their imaginations are poſſeſt with a continual repreſentation. of the object of their luſts. And it is ſo in part where the affections are in part entangled with ſin, and begin to turn aſide unto it. *John* tells us that the things that are in the world, are the *luſt of the fleſh, the luſt of the eyes, and the pride of life*, 1 Epheſ. ii. 14. The luſt of the eyes is that which by them is conveyed unto the ſoul, Now it is not the bodily ſenſe of ſeeing, but the fixing of the imagination from that ſenſe on ſuch things that is intended. And this is called the eyes, becauſe thereby things are conſtantly repreſented unto the mind and ſoul, as outward objects are unto the inward ſenſe by the eyes. And oftentimes the outward ſight of the eyes is the occaſion of theſe imaginations. So *Achan* declares how ſin prevailed with him, *Joſh.* vii. 21. firſt he ſaw the wedge of gold, and *babiloniſh* garment, and then he coveted them. He rolled them, the pleaſures, the profit of them, in his imagination, and then fixed his heart upon the obtaining of them. Now the heart may have a ſetled, fixed deteſtation of ſin; but yet if a man find that the imagination of the mind is frequently ſolicited by it, and exerciſed about it, ſuch a one may know that his affections are ſecretly enticed and entangled.

(2.) This entanglement is heightned, when the imagination can prevail with the mind to lodge vain thoughts in it, with ſecret delight and complacency. This is termed by Caſuiſts, *Cogitatio moroſa cum delectatione*, an abiding thought with delight, which towards forbidden objects is in all caſes actually ſinful. And yet, this may be, when the conſent of the will unto ſin is not obtained; when the ſoul would not for the world do the thing, which yet thoughts begin to lodge in the mind about. This lodging of vain thoughts in the heart, the prophet complains of as a thing greatly ſinful, and to be abhorred, *Jer.* iv. 14. All theſe thoughts are meſſengers that carry ſin to and fro between the imagination and the affections, and ſtill encreaſe it, enflaming the imagination, and more and more entangling the affections. *Achan* thinks upon the golden wedge, this makes him like it, and love it; by loving of it, his thoughts are infected, and return to the imagination of its worth, and goodly ſhew, and ſo by little and little the ſoul is enflamed unto ſin. And here if the will parts with its ſovereignty, ſin is actually conceived.

(2.) Inclinations, or readineſs to attend unto extenuations of ſin, or the reliefs that are tendered againſt ſin when committed, manifeſt the affections to be entangled with it. We have ſhewed, and ſhall yet farther evidence that it is a great part of the deceit of ſin, to tender leſſening and extenuating thoughts of ſin unto the mind. Is it not a little one? Or there is mercy provided, or it ſhall be in due time relinquiſhed and given over, is its language in a deceived heart. Now when there is a readineſs in the ſoul to hearken and give entertainment unto ſuch ſecret inſinuations ariſing from this deceit, in reference unto any ſin, or unapprovable courſe, it is an evidence that the affections are enticed. When the ſoul is willing, as it were to be tempted, to be courted by ſin, to hearken to its dalliances and ſolicitations, it hath loſt of its conjugal affections unto Chriſt, and is entangled. This is looking on the wine when it is red, when it giveth its colour in the cup, when it moveth itſelf aright, *Prov.* xxiii. 21. A pleaſing contemplation on the invitations of ſin, whoſe end the wiſe man gives us, *ver.* 32. When the deceit of ſin hath prevailed thus far on any perſon, then he is enticed or entangled; the will is not yet come to the actual conception of this or that ſin by its conſent, but the whole ſoul is in a near inclination thereunto. And many other inſtances I could give as tokens and evidences of this entanglement. Theſe may ſuffice to manifeſt what we intend thereby.

2. Our next enquiry is, how, or by what means, the deceit of ſin proceeds thus to entice and entangle the affections; and two or three of its baits are manifeſt herein.

(1.) It makes uſe of its former prevalency upon the mind in drawing it off from from its watch and circumſpection. Says the wiſe man, *Prov.* i. 17. *Surely in vain is the net ſpread in the ſight of any bird*; or before the eyes of every thing that hath a wing, as in the original. If it hath eyes open to diſcern the ſnare, and a wing to carry it away, it will not be caught. And in vain ſhould the deceit of ſin ſpread its ſnares and nets for the entanglement of the ſoul, whilſt the eyes of the mind are intent upon what it doth, and ſo ſtir up the wings of its will and affections to carry it away and avoid it. But if the eyes be put out or diverted, the wings are of very little uſe for eſcape. And therefore this is one of the ways which is uſed by them who take birds or fouls in their nets, they have falſe lights, or ſhews of things to divert the ſight of their prey; and when that is done, they take the ſeaſon to caſt their nets upon them. So doth the deceit of ſin, it firſt draws off and diverts the mind by falſe reaſonings and pretences, as hath been ſhewed, and then caſts it net upon the affections for their entanglement.

(2.) Taking advantage of ſuch ſeaſons, it propoſeth ſin as deſirable, as exceeding ſatisfactory to the corrupt part of our affections. It gilds over the object by a thouſand pretences which it preſents unto corrupt luſtings. This is the laying of a bait, which the apoſtle in this verſe evidently alludes unto. A bait is ſomewhat deſirable and ſuitable, that is propoſed to the hungry creature for its ſatisfaction, and it is by all artifices rendered deſirable and ſuitable. Thus is ſin preſented by the help of the imagination unto the ſoul; that is, ſinful and inordinate objects, which the affections cleave unto, are ſo preſented. The apoſtle tells us, that there are pleaſures of ſin, *Heb.* xi. 35. which unleſs they are deſpiſed, as they were by *Moſes*, there is no eſcaping of ſin itſelf. Hence they that live in ſin, are ſaid to live in pleaſure, *James* v. 5. Now this pleaſure of ſin conſiſteth in its ſuitableneſs to give ſatisfaction to the fleſh, to luſt, to corrupt affections. Hence is that caution, *Rom.* xiii. 14. Make no proviſion for the fleſh to fulfill the luſt thereof. That is, do not ſuffer your minds, thoughts or affections to fix upon ſinful objects, ſuited to give ſatisfaction to the luſts of the fleſh, to nouriſh and cheriſh them thereby. To which purpoſe he ſpeaks again, *Gal.* v. 16. Fulfill ye not the luſts of the fleſh. Bring not in the pleaſures of ſin to give them ſatisfaction. When men are under the power of ſin, they are ſaid to fulfill the deſires of the fleſh and of the mind, *Eph.* ii. 3. Thus therefore the deceit of ſin endeavours to entangle the affections, by propoſing unto them through the aſſiſtance of the imagination that ſuitableneſs which is in it to the ſatisfaction of its corrupt luſts, now ſet at ſome liberty by the inadvertency of the mind. It preſents its wine as ſparkling in the cup, the beauty of the adultreſs, the riches of the world unto ſenſual and covetous perſons, and ſomewhat in the like kind, in ſome degrees to believers themſelves. When therefore, I ſay, ſin would entangle the ſoul, it prevails with the imagination to ſollicit the heart, by repreſenting this falſe painted beauty, or pretended ſatisfactorineſs of ſin: And then if Satan with any peculiar temptation fall into its aſſiſtance, it oftentimes inflames all the affections, and puts the whole ſoul into diſorder.

(3.) It hides the danger that attends ſin, it covers it as the hook is covered with the bait, or the net ſpread over with meat for the fowl to be taken. It is not indeed poſſible that ſin ſhould utterly deprive the ſoul of the knowledge of the danger of it. It cannot diſpoſſeſs it of its notion or perſuaſion that the wages of ſin is death; and that it is the judgment of God, that they that commit ſin are worthy of death. But this it will do, it will ſo take up and poſſeſs the mind and affections with the baits and deſireableneſs of ſin, that it ſhall divert them from an actual and practical contemplation of the danger of it. What ſatan did in and by his firſt temptation, that ſin doth ever ſince. At firſt *Eve* guards herſelf, with calling to mind the danger of ſin; if we eat, or touch it, we ſhall die, *Gen.* iii. 3. But ſo ſoon as ſatan had filled her mind with the beauty and uſefulneſs of the fruit to make one wiſe, how quickly did ſhe lay aſide her practical prevalent conſideration of the danger of eating it, the curſe due unto it; or elſe relieves her ſelf with a vain hope and pretence that it ſhould not be, becauſe the ſerpent told her ſo. So was *David* beguiled in his great tranſgreſſion, by the deceit of ſin; his luſt being pleaſed and ſatisfied, the conſideration of the guilt and danger of his tranſgreſſion was taken away: and therefore he is ſaid to have deſpiſed the Lord, 2 *Sam.* xii. 9. In that he conſidered not the evil that was in his heart, and the danger that attended it in the threatning or commination of the Law. Now ſin when it preſſeth upon the ſoul to this purpoſe, will uſe a thouſand wiles to hide from it the terrour of the Lord, the end of tranſgreſſions, and eſpecially of that peculiar folly which it ſollicits the mind unto. Hopes of pardon ſhall be uſed to hide it, and future repentance ſhall hide it, and preſent Importunity of luſt ſhall hide it, occaſions and importunities ſhall hide it, ſurprizals ſhall hide it, extenuation of ſin ſhall hide it, ballancing of duties againſt it ſhall hide it, fixing the imagination on preſent objects ſhall hide it, deſperate reſolutions to venture the uttermoſt for the enjoyment of luſt in its pleaſures and profits, ſhall hide it. A thouſand wiles it hath which cannot be recounted.

(4.) Having prevailed thus far, gilding over the pleaſures of ſin, hiding its end and demerit, it proceeds to raiſe perverſe reaſonings in the mind, to fix it upon the ſin propoſed, that it may be conceived and brought forth, the affections being already prevailed upon; of which we ſhall ſpeak under the next head of its progreſs.

Here we may ſtay a little, as formerly, to give ſome few directions for the obviating of this woful work of the deceitfulneſs of ſin. Would we not be enticed or entangled, would we not be diſpoſed to the conception of ſin, would we be turned out of the road and way which goes down to death; let us take heed of our affections, which are of ſo great concernment in the whole courſe of our obedience, that they are commonly in the ſcripture called by the name of the heart, as the principal thing which God requires in our walking before him. And this is not ſlightly to be attended unto. *Prov.* iv. 23. ſaith the wiſe man, Keep thy heart with all diligence, or as in the original above or before all keepings; before every watch, keep thy heart. You have many keepings that you watch unto; you watch to keep your lives, to keep your eſtates, to keep your reputations, to keep up your families; but, ſaith he, above all theſe keepings, prefer that, attend to that of the heart, of your affections, that they be not entangled with ſin; there is no ſafety without it. Save all other things and loſe the heart, and all is loſt, loſt unto all eternity.

You will ſay then, what ſhall we do, or how ſhall we obſerve this duty?

[1.] Keep your affections as to their object, and that

1.) In general. This advice the apoſtle gives in this very caſe, *Coloſſ.* iii. his advice in the beginning of that chapter is to direct us unto the mortification of ſin, which he expreſly engageth in, *ver.* 5. Mortify therefore your members which are on the earth. Prevent the working and deceit of ſin which wars in your members. To prepare us, to enable us hereunto, he gives us that great direction, *ver.* 2. Set your affections on things above, not on things of the earth. Fix your affections upon heavenly things, this will enable you to mortify ſin: fill them with the things that are above, let them be exerciſed with them, and ſo enjoy the chiefeſt place in them. They are above, bleſſed and ſuitable objects, meet for, and anſwering unto our affections. God himſelf, in his beauty and glory; the Lord Jeſus Chriſt, who is altogether lovely, the chiefeſt of ten thouſand; grace and glory, the myſteries revealed in the goſpel, the bleſſedneſs promiſed thereby. Were our affections filled, taken up, and poſſeſſed with theſe things, as it is our duty that they ſhould be, it is our happineſs when they are; what acceſs could ſin, with its painted pleaſures, with ſurged poiſons, with its envenomed baits, have unto our ſouls? How ſhould we loath all its propoſals, and ſay unto them, Get ye hence as an abominable thing? For what are the vain tranſitory pleaſures of ſin, in compariſon of the exceeding recompence of reward which is propoſed unto us? Which Argument the apoſtle preſſes, 2 *Cor.* iv. 18.

2.) As to the object of your affections in an eſpecial manner; let it be the croſs of Chriſt, which hath an exceeding efficacy towards the diſappointment of the whole work of indwelling ſin, *Gal.* vi. 14. God forbid that I ſhould glory, ſave in the croſs of our Lord Jeſus, whereby the world is crucified unto me, and I unto the world. The croſs of Chriſt he gloried and rejoyced in; this his heart was ſet upon, and theſe were the effects of it; it crucified the world unto him, made it a dead and undeſirable thing. The baits and pleaſures of ſin are taken all of them out of the world, and the things that are in the world, namely the luſt of the fleſh, the luſt of the eyes, and the pride of life. Theſe are the things that are in the world; from theſe doth ſin take all its baits, whereby it enticeth and entangleth our ſouls. If the heart be filled with the croſs of Chriſt, it caſts death and undeſirableneſs upon them all, it leaves no ſeeming beauty, no appearing pleaſure or comelineſs in them. Again, ſaith he, it crucifieth me to the world; makes my heart, my affections, my deſires dead unto any of theſe things. It roots up corrupt luſts and affections, leaves no principle to go forth and make proviſion for the fleſh to fulfil the luſts thereof. Labour therefore to fill your hearts with the croſs of Chriſt. Conſider the ſorrows he underwent, the curſe he bore, the blood he ſhed, the cries he put forth, the love that was in all this to your ſouls, and the myſtery of the grace of God therein. Meditate on the vileneſs, the demerit, and puniſhment of ſin as repreſented in the croſs, the blood, the death of Chriſt. Is Chriſt crucified for ſin, and ſhall not our hearts be crucified with him unto ſin? Shall we give entertainment unto that, or hearken unto its dalliances, which wounded, which pierced, which ſlew our dear Lord Jeſus? God forbid. Fill your affections with the croſs of Chriſt, that there may be no room for ſin. The world once put him out of the houſe into a ſtable, when he came to ſave us; let him now turn the world out of doors, when he is come to ſanctify us.

[2.] Look to the vigour of the affections towards heavenly things; if they are not conſtantly attended, excited, directed, and warned they are apt to decay, and ſin lies in wait to take every advantage againſt them. Many complaints we have in the ſcripture of thoſe who loſt their firſt love, in ſuffering their affections to decay. And this ſhould make us jealous over our own hearts, leſt we alſo ſhould be overtaken with the like backſliding frame. Wherefore be jealous over them, often ſtrictly examine them, and call them to account, ſupply unto them due conſiderations for their exciting and ſtirring up unto duty.

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CHAP. XII.

The Conception of Sin through its Deceit. Wherein it conſiſteth. The Conſent of the Will unto Sin. The Nature thereof. Ways and Means whereby it is obtained. Other Advantages made uſe of by the Deceit of Sin. Ignorance, Errors.

THE *third* ſucceſs of the deceit of ſin in its progreſſive work, is the conception of actual ſin. When it hath drawn the mind off from its duty, and entangled the affections, it proceeds to conceive ſin in order to the bringing of it forth. *Then when luſt hath conceived, it bringeth forth ſin.* Now the conception of ſin, in order unto its perpetration, can be nothing but the conſent of the will: for as without the conſent of the will ſin cannot be committed, ſo where the will hath conſented unto it, there is nothing in the ſoul to hinder its actual accompliſhment. God doth indeed by various ways and means, fruſtrate the bringing forth theſe adulterate conceptions, cauſing them to melt away in the womb, or one way or other prove abortive, ſo that not the leaſt part of that ſin is committed which is willed or conceived; yet there is nothing in the ſoul itſelf that remains to give check unto it, when once the will hath given its conſent. Oft-times when a cloud is full of rain, and ready to fall, a wind comes and drives it away. And when the will is ready to bring forth its ſin, God diverts it by one wind or other; but yet the cloud was as full of rain as if it had fallen, and the ſoul as full of ſin as if it had been committed. This conceiving of luſt or ſin then, is its prevalency in obtaining the conſent of the will unto its ſolicitations. And hereby the ſoul is deflowred of its chaſtity towards God in Chriſt, as the apoſtle intimates, 2 *Cor.* xi. 2, 3. To clear up this matter we muſt obſerve,

1. That the will is the principle, the next ſeat and cauſe of obedience and diſobedience. Moral actions are unto us, or in us, ſo far good or evil as they partake of the conſent of the will. He ſpake truth of old who ſaid, *Omne peccatum eſt adeo voluntarium, ut non ſit peccatum niſi ſit voluntarium.* Every ſin is ſo voluntary, that if it be not voluntary, it is not ſin. It is moſt true of actual ſins. The formality of their Iniquity ariſeth from the acts of the will in them, and concerning them. I mean, as to the perſons that commit them; otherwiſe in itſelf the formal reaſon of ſin is its aberration from the law of God.

2. There is a two-fold conſent of the will unto ſin.

(1.) That which is full, abſolute, complete, and upon deliberation. A prevailing conſent, the convictions of the mind being conquered, and no principle of grace in the will to weaken it. With this conſent the ſoul goes into ſin, as a ſhip before the wind with all its ſails diſplayed, without any check or ſtop. It ruſheth into ſin like the horſe into the battle. Men thereby, as the apoſtle ſpeaks, *giving themſelves over to ſin with greedineſs*, Eph. iv. 19. Thus *Ahab*'s will was in the murthering of *Naboth*, he did it upon deliberation, by contrivance, with a full conſent; the doing of it gave him ſuch ſatisfaction, as that it cured his malady, or the diſtemper of his mind. This is that conſent of the will which is acted in the finiſhing and compleating of ſin, in unregenerate perſons, and is not required to the ſingle bringing forth of ſin, whereof we ſpeak.

(2.) There is a conſent of the will, which is attended with a ſecret retinency and volition of the contrary. Thus *Peter*'s will was in the denying of his maſter. His will was in it, or he had not done it; it was a voluntary action, that which he choſe to do at that ſeaſon. Sin had not been brought forth, if it had not been thus conceived. But yet at this very time there was reſident in his will a contrary principle of love to Chriſt, yea, and faith in him which utterly failed not. The efficacy of it was intercepted, and its operations ſuſpended actually, thro' the violent urging of the temptation that he was under; but yet it was in his will, and weakned his conſent unto ſin, though it conſented: it was done with ſelf-pleaſing, which ſuch full acts of the will do produce.

3. Although there may be a predominant conſent in the will, which may ſuffice for the conception of particular ſins; yet there cannot be an abſolute, total, full conſent of the will of a believer unto any ſin, For,

(1.) There is in his will a principle fixed on good, on all good. *Rom.* vii. 21. *He would do good.* The principle of grace in the will, inclines him to all good. And this in general is prevalent againſt the principle of ſin, ſo that the will is denominated from thence. Grace hath the rule and dominion, and not ſin, in the will of every believer. Now that conſent unto ſin in the will, which is contrary to the inclination and generally prevailing principle in the ſame will, is not, cannot be total, abſolute and complete.

(2.) There is not only a general, ruling, prevailing principle in the will againſt Sin, but there is alſo a ſecret reluctancy in it againſt its own act in conſenting unto ſin. It is true, the ſoul is not ſenſible ſometimes of this reluctancy, becauſe the preſent conſent carries away the prevailing act of the will, and takes away the ſenſe of the luſting of the ſpirit, or reluctancy of the principle of grace in the will. But the general rule holdeth in all things at all times, Gal. v. 17. *The ſpirit luſteth againſt the fleſh:* it doth ſo actually, though not always to the ſame degree, nor with the ſame ſucceſs. And the prevalency of the contrary principle in this or that particular act, doth not diſprove it. It is ſo on the other ſide, there is no acting of grace in the will, but ſin luſts againſt it; although that luſting be not made ſenſible in the ſoul, becauſe of the prevalency of the contrary acting of grace, yet it is enough to keep thoſe actings from perfection in their kind. So is it in this renitency of grace againſt the acting of ſin in the ſoul; though it be not ſenſible in its operations, yet it is enough to keep that act from being full and complete. And much of ſpiritual wiſdom lies in diſcerning aright between the ſpiritual renitency of the principle of grace in the will againſt ſin, and the rebukes that are given the ſoul by conſcience upon conviction for ſin.

4. Obſerve, that reiterated repeated acts of the conſent of the will unto ſin, may beget a diſpoſition and inclineableneſs in it unto the like acts, that may bring the will unto a proneneſs and readineſs to conſent unto ſin upon eaſy ſolicitations, which is a condition of ſoul, dangerous, and greatly to be watched againſt.

5. This conſent of the will, which we have thus deſcribed, may be conſidered two ways.

(1.) As it is exerciſed about the circumſtances, cauſes, means and inducements unto ſin.

(2.) As it reſpects this or that actual ſin.

In the firſt ſenſe, there is a virtual conſent of the will unto ſin in every inadvertency unto the prevention of it, in every neglect of duty that makes way for it, in every hearkning unto any temptation leading towards it. In a word, in all the diverſions of the mind from its duty, and intanglements of the affections by ſin before mentioned. For where there is no act of the will formally, or virtually, there is no ſin. But this is not that which we now ſpeak of. But in particular the conſent of the will unto this or that actual ſin, ſo far as that either ſin is committed, or is prevented by other ways and means not of our preſent conſideration. And herein conſiſts the conceiving of ſin.

Theſe things being ſuppoſed, that which in the next place we are to conſider, is the way that the deceit of ſin proceedeth in; to procure the conſent of the will, and ſo to conceive actual ſin in the ſoul. To this purpoſe obſerve,

[1.] That the will is a rational appetite; rational as guided by the mind; and an appetite as excited by the affections; and ſo in its operation or actings hath reſpect to both, is influenced by both.

[2.] It chuſeth nothing, conſents to nothing but *ſub ratione boni*, as it hath an *appearance of good*, ſome preſent good. It cannot conſent to any thing under the notion or apprehenſion of its being evil in any kind. Good is its nutural and neceſſary object, and therefore whatever is propoſed unto it for its conſent, muſt be propoſed under an appearance of being either good in itſelf, or good at preſent unto the ſoul, or good ſo circumſtantiate as it is ; ſo that,

[3.] We may ſee hence the reaſon why the conception of ſin is here placed as a conſequent of the mind's being drawn away, and the affections being entangled. Both theſe have an influence into the conſent of the will, and the conception of this or that actual ſin thereby. Our way therefore here is made ſomewhat plain. We have ſeen at large how the mind is drawn away by the deceit of ſin, and how the affections are entangled, that which remains is but the proper effect of theſe things ; for the diſcovery whereof we muſt inſtance in ſome of the ſpecial deceits, corrupt and fallacious reaſonings before mentioned, and then ſhew their prevalency on the will to a conſent unto ſin.

1.) The will is impoſed upon by that corrupt reaſoning, that grace is exalted in pardon ; and that mercy is provided for ſinners. This firſt as hath been ſhewed, deceives the mind, and that opens the way to the will's conſent, by removing a ſight of evil which the will hath an averſation unto. And this in carnal hearts prevails ſo far as to make them think, that their liberty conſiſts in being ſervants of corruption, 2 *Pet.* ii. 19. And the poyſon of it doth oftentimes taint and vitiate the minds of believers themſelves ; whence we are ſo cautioned againſt it in the ſcripture. To what therefore hath been ſpoken before, unto the uſe and abuſe of the doctrine of the grace of the Goſpel, we ſhall add ſome few other conſiderations, and fix upon one place of ſcripture that will give light unto it. There is a twofold myſtery of grace ; of walking with God, and of coming unto God. And the great deſign of ſin is to change the doctrine and myſtery of grace in reference unto theſe things, and that by applying thoſe conſiderations unto the one, which are proper unto the other, whereby each part is hindered, and the influence of the doctrine of grace into them for their fartherance defeated ; ſee 1 *John* ii. 1, 2. *Theſe things write I unto you, that ye ſin not ; and if any man ſin, we have an advocate with the Father, Jeſus Chriſt the righteous ; and he is the propitiation for our ſins.* Here is the whole deſign and uſe of the Goſpel briefly expreſſed, *Theſe things*, ſaith he, *I write unto you* ; what things were theſe ? Thoſe mentioned, *ver.* 2. *The life was manifeſted, and we have ſeen it, and bear witneſs, and ſhew unto you that eternal life which was with the Father, and was manifeſted unto us :* that is, the things concerning the perſon and mediation of Chriſt : and *ver.* 7. that pardon, forgiveneſs and expiation from ſin is to be attained by the blood of Chriſt. But to what end and purpoſe doth he write theſe things to them, what do they teach, what do they tend unto ? an univerſal abſtinence from ſin ; *I write unto you*, ſaith he, *that you ſin not.* This is the proper, only, genuine end of the doctrine of the goſpel. But to abſtain from all ſin, is not our condition in this world. *Chap.* i. 8. *If we ſay that we have no ſin, we deceive ourſelves, and the truth is not in us.* What then ſhall be done in this caſe ? In ſuppoſition of ſin, that we have ſinned, is there no relief provided for our ſouls and conſciences in the Goſpel ? Yes, ſaith he, *If any man ſin we have an advocate with the Father, Jeſus Chriſt the righteous, and he is a propitiation for our ſins.* There is full relief in the propitiation and interceſſion of Chriſt for us. This is the order and method of the doctrine of the goſpel, and of the application of it to our own ſouls: firſt, to keep us from ſin; and then to relieve us againſt ſin. But here entereth the deceit of ſin, and puts this new wine into old bottles, whereby the bottles are broken, and the wine periſheth as to our benefit by it. It changeth this method and order of the application of goſpel truths. It takes up the laſt firſt, and that excludes the uſe of the firſt utterly. If any man ſin, there is pardon provided, is all the goſpel that ſin would willingly ſuffer to abide on the minds of men. When we would come to God by believing, it would be preſſing the former part of being free from ſin; when the goſpel propoſeth the latter principally, or the pardon of ſin for our encouragement. When we are come to God, and ſhould walk with him, it will have only the latter propoſed, that there is pardon of ſin, when the Goſpel principally propoſeth the former, of keeping ourſelves from ſin. The Grace of God bringing ſalvation having appeared unto us to that end and purpoſe.

Now the mind being entangled with this deceit, drawn off from its watch by it, diverted from the true ends of the Goſpel, doth ſeveral ways impoſe upon the will to obtain its conſent.

(1. By a ſudden ſurpriſal in caſe of temptation. Temptation is the repreſentation of a thing as a preſent good, a particular good, which is a real evil, a general evil. Now when a temptation armed with opportunity and provocation, befalls the ſoul, the principle of grace in the will riſeth up with a rejection and deteſtation of it. But on a ſudden the mind being deceived by ſin, breaks in upon the will, with a corrupt fallacious reaſoning from goſpel, grace and mercy, which firſt ſtaggers, then abates the will's oppoſition and then cauſeth it to caſt the ſcale by its conſent of the ſide of temptation, preſenting evil as a preſent good; and ſin in the ſight of God is conceived, though it be never committed. Thus is the ſeed of God ſacrificed to *Moloch*, and the weapons of Chriſt abuſed to the ſervice of the devil.

(2. It doth it inſenſibly. It inſinuates the poiſon of this corrupt reaſoning by little and little, until it hath greatly prevailed. And as the whole effect of the doctrine of the goſpel in holineſs and obedience, conſiſts in the ſoul's being caſt into the frame and mould of it, *Rom.* vi. 17. ſo the whole of apoſtacy from the goſpel, is principally the caſting of the ſoul into the mould of this falſe reaſoning, that ſin may be indulged unto upon account of grace and pardon. Hereby is the ſoul gratified in ſloth and negligence, and taken off from its care, as to particular duties and avoidance of particular ſins. It works the ſoul inſenſibly off from the myſtery of the law of grace, to look for ſalvation as if we had never performed any duty, being, after we have done all, unprofitable ſervants, with a reſting on ſovereign mercy through the blood of Chriſt, and to attend unto duties with all diligence as if we looked for no mercy; that is with no leſs care, though with more liberty and freedom. This the deceitfulneſs of ſin endeavoureth by all means to work the ſoul from, and thereby debaucheth the will when its conſent is required unto particular ſins.

2.) The deceived mind impoſeth on the will to obtain its conſent unto ſin, by propoſing unto it the advantages that may accrue and ariſe thereby, which is one *medium* whereby itſelf alſo is drawn away. It renders that which is abſolutely evil, a preſent appearing good. So was it with *Eve*, *Gen.* iii. laying aſide all conſiderations of the law, covenant, and threats of God, ſhe all at once reflects upon the advantages, pleaſures and benefits which ſhe ſhould obtain by her ſin, and reckons them up to ſollicit the conſent of her will. *It is*, ſaith ſhe, *good for food, pleaſant to the eyes, and* *to be deſired to make one wiſe.* What ſhould ſhe do then but eat it? Her will conſented and ſhe did ſo accordingly. Pleas for obedience are laid out of the way, and only the pleaſures of ſin are taken under conſideration. So ſaith *Ahab*, 1 Kings xxi. Naboth's *Vineyard is near my houſe, and I may make it a garden of hearbs*, therefore I muſt have it. Theſe conſiderations a deceived mind impoſed on his will; until it made him obſtinate in the purſuit of his covetouſneſs through perjury and murther, to the utter ruin of himſelf and his family. Thus is the guilt and tendency of ſin hid under the covert of advantages and pleaſures, and ſo is conceived or reſolved on in the ſoul.

As the mind being withdrawn, ſo the affections being anticed and entangled, do greatly farther the conception of ſin in the ſoul by the conſent of the will; and they do it two ways.

(1. By ſome haſty impulſe and ſurpriſal being themſelves ſtirred up, incited, and drawn forth by ſome violent provocation, or ſuitable temptation, they put the whole ſoul as it were into a combuſtion, and draw the will into a conſent unto what they are provoked unto and entangled withal. So was the caſe of *David* in the matter of *Nabal.* A violent provocation from the extream unworthy carriage of that fooliſh churle, ſtirs him up to wrath and revenge, 1 *Sam.* xxv. 13. He reſolves upon it, to deſtroy an whole family, the innocent with the guilty, *ver.* 33, 34. Self revenge, and murther, were for the ſeaſon conceived, reſolved, conſented unto, until God graciouſly took him off. His entangled, provoked affections, ſurpriſed his will to conſent unto the conception of many bloody ſins. The caſe was the ſame with *Aſa* in his anger, when he ſmote the prophet, and with *Peter* in his fear when he denyed his maſter. Let that ſoul which would take heed of conceiving ſin, take heed of entangled affections. For ſin may be ſuddenly conceived, the prevalent conſent of the will may be ſuddenly obtained, which gives the ſoul a fixed guilt, though the ſin itſelf be never actually brought forth.

(2. Enticed affections procure the conſent of the will by frequent ſolicitations, whereby they get ground inſenſibly upon it, and enthrone themſelves. Take an inſtance in the ſons of *Jacob*, Gen. xxxvii. 4. They hate their brother, becauſe their father loved him. Their affections being enticed, many new occaſions fall out to entangle them farther, as his dreams and the like. This lay rankling in their hearts, and never ceaſed ſoliciting their wills, until they reſolved upon his death. The unlawfulneſs, the unnaturalneſs of the action, the grief of their aged father, the guilt of their own ſouls, are all laid aſide; that hatred and envy that they had conceived againſt him ceaſed not until they had got the conſent of their wills to his ruin. This gradual progreſs of the prevalency of corrupt affections to ſolicite the ſoul unto ſin the wiſe man excellently deſcribes, *Prov.* xxiii. 31, 32, 33, 34, 35. And this is the common way of ſin's procedure in the deſtruction of ſouls which ſeem to have made ſome good engagements in the ways of God. When it hath entangled them with one temptation, and brought the will to ſome liking of it, that preſently becomes another temptation, either to the neglect of ſome duty, or to the refuſal of more light; and commonly that whereby men fall off utterly from God, is not that wherewith they are firſt entangled. And this may briefly ſuffice for the third progreſſive act of the deceit of ſin. It contains the wills conſent unto its conception, and by this means are multitudes of ſins conceived in the heart which very little leſs defile the ſoul, or cauſe it to contract very little leſs guilt, than if they were actually committed.

Unto what hath been ſpoken concerning the deceitfulneſs of indwelling ſin in general, which greatly evidenceth its power and efficacy, I ſhall add as a cloſe of this diſcourſe, one or two particular ways of its deceitful actings, conſiſting in advantages that it maketh uſe of, and means of relieving itſelf againſt that diſquiſition which is made after it by the word and ſpirit for its ruin. One head only of each ſort we ſhall here name.

[1.] It makes great advantage of the darkneſs of the mind, to work out its deſign and intendments. The ſhades of a mind totally dark, that is, devoid utterly of ſaving grace, are the proper working place of ſin. Hence the effects of it are called, the *works of darkneſs*, *Epheſ.* v. 11. *Rom.* xiii. 12. as ſpringing from thence. Sin works and brings forth by the help of it. The working of luſt under the covert of a dark mind, is as it were the upper region of hell; for it lies at the next door to it for filth, horrour and confuſion. Now there is a partial darkneſs abiding ſtill in believers; they *know but in part*, 1 Cor. xiii. 12. Though there be in them all a principle of ſaving light, the day-ſtar is riſen in their hearts; yet all the ſhades of darkneſs are not utterly expelled out of them in this life. And there are two parts, as it were, or principal effects of the remaining darkneſs that is in believers.

1.] Ignorance, or a neſcience of the will of God, either *Juris*, or *Facti*, of the rule and law in general, or of the reference of the particular fact that lies before the mind unto the law.

2.] Error and miſtakes, poſitively taking that for truth which is falſhood, and that for light which is darkneſs. Now of both theſe doth the law of ſin make great advantage for the exerting of its power in the ſoul.

1.] Is there a remaining ignorance of any thing of the will of God, ſin will be ſure to make uſe of it, and improve it to the uttermoſt. Though *Abimelech* were not a believer, yet he was a perſon that had a moral integrity with him in his ways and actions; he declares himſelf to have had ſo, in a ſolemn appeal to God the ſearcher of all hearts, even in that wherein he miſcarried, *Gen.* xx. 5. But being ignorant that fornication was a ſin, or ſo great a ſin, as that it became not a morally honeſt man to defile himſelf with it, luſt hurries him into that intention of evil in reference unto *Sarah*, as we have it there related. God complains that his people *periſhed for lack of knowledge*, Hoſ. iv. 6. Being ignorant of the mind and will of God, they ruſh'd into evil at every command of the law of ſin. Be it as to any duty to be performed, or as to any ſin to be committed, if there be in it darkneſs or ignorance of the mind about them, ſin will not loſe its advantage. Many a man being ignorant of the duty incumbent on him for the inſtruction of his family, caſting the whole weight of it upon the publick teaching, is by the deceitfulneſs of ſin brought into an habitual ſloth and negligence of duty. So much ignorance of the will of God and duty, ſo much advantage is given to the law of ſin. And hence we may ſee what is that true knowledge which with God is acceptable; how exactly doth many poor ſoul, who is low as to notional knowledge, yet walk with God. It ſeems they know ſo much, as ſin hath not on that account much advantage againſt them; when others high in their notions, give advantage to their luſts even by their ignorance, though they know it not.

2.] Errour is a worſe part or effect the minds of darkneſs, and gives great advantage to the law of ſin. There is indeed ignorance in every errour, but there is not errour in all ignorance, and ſo they may be diſtinguiſhed. I ſhall need to exemplify this but with one conſideration, and that is, of men, who being zealous for ſome errour, do ſeek to ſuppreſs and perſecute the truth. Indwelling ſin deſires no greater advantage. How will it every day, every hour pour forth wrath, revilings, hard ſpeeches; breathe revenge, murther, deſolation, under the name perhaps of zeal. On this account we may ſee poor creatures pleaſing themſelves every day, as if they vaunted in their excellency, when they are foaming out their own ſhame. Under their real darkneſs and pretended zeal, ſin ſits ſecurely and fills pulpits, houſes, prayers, ſtreets, with as bitter fruits of envy, malice, wrath, hatred, evil ſurmiſes, falſe ſpeakings, as full as they can hold. The common iſſue with ſuch poor creatures, is, the holy bleſſed meek ſpirit of God withdraws from them, and leaves them viſibly and openly to that evil, froward, wrathful, worldly ſpirit, which the law of ſin hath cheriſhed and heightned in them. Sin dwells not any where more ſecure, than in ſuch a frame. Thus, I ſay, it lays hold in particular of advantages to practiſe upon, with its deceitfulneſs, and therein alſo to exert its power in the ſoul, whereof this ſingle inſtance of its improving the darkneſs of the mind unto its own ends, is a ſufficient evidence.

[2.] It uſeth means of relieving itſelf againſt the purſuit that is made after it in the heart by the word and ſpirit of grace. One alſo of its wiles, in the way of inſtance, I ſhall name in this kind, and that is the alleviation of its own guilt. It pleads for itſelf, that it is not ſo bad, ſo filthy, ſo fatal as is pretended; and this courſe of extenuation it proceeds in two ways.

1.) Abſolutely; many ſecret pleas it will have that the evil which it tends unto is not ſo pernicious as conſcience is perſuaded that it is; it may be ventured on without ruin. Theſe conſiderations it will ſtrongly urge, when it is at work in a way of ſurprizal, when the ſoul hath no leiſure or liberty to weigh its ſuggeſtions in the ballance of the ſanctuary, and not ſeldom is the will impoſed on hereby, and advantages gotten to ſhift itſelf from under the ſword of the ſpirit. It is not ſuch but that it may be let alone, or ſuffered to die of itſelf, which probably within a while it will do; no need of that violence which in mortification is to be offered; it is time enough to deal with a matter of no greater importance herafter. With other pleas like thoſe before mentioned.

2.) Comparatively, and this is a large field for its deceit and ſubtilty to lurk in. Though it is an evil indeed to be relinquiſhed, and the ſoul is to be made watchful againſt it, yet it is not of that magnitude and degree, as we may ſee in the lives of others, even ſaints of God, much leſs ſuch as ſome Saints of old have fallen into. By theſe and the like pretences, I ſay, it ſeeks to evade and keep its abode in the ſoul when purſued to deſtruction. And how little a portion of its deceitfulneſs is it that we have declared!

CHAP. XIII.

Several ways whereby the bringing forth of conceived Sin is obſtructed.

BEFORE we proceed to the remaining evidences of the power and efficacy of the law of ſin, we ſhall take occaſion from what hath been delivered, to divert unto one conſideration that offers it ſelf from that ſcripture, which was made the bottom and foundation of our diſcourſe of the general deceitfulneſs of ſin; namely *James* 1. 14. The apoſtle tells us that *luſt conceiving brings forth ſin*; ſeeming to intimate, that look what ſin is conceived, that alſo is brought forth. Now placing the conception of ſin, as we have done, in the conſent of the will unto it, and reckoning, as we ought, the bringing forth of ſin to conſiſt in its actual commiſſion, we know that theſe do not neceſſarily follow one another. There is a world of ſin conceived in the womb of the wills and hearts of men, that is never brought forth. Our preſent buſineſs then ſhall be to enquire whence that comes to paſs. I anſwer then;

1. That this is not ſo, is no thanks to ſin, nor the law of it. What it conceives, it would bring forth; and that it doth not, is for the moſt part but a ſmall abatement of its guilt. A determinate will of actual ſinning, is actual ſin, There is nothing wanting on ſins part, that every conceived ſin is not actually accompliſhed. The obſtacle and prevention lies on another hand.

2. There are two things that are neceſſary in the creature that hath conceived ſin, for the bringing of it forth. *Firſt*, Power. *Secondly*, Continuance in the will of ſinning, until it be perpetrated and committed. Where theſe two are, actual ſin will unavoidably enſue. It is evident therefore, that that which hinders conceived ſin from being brought forth, muſt affect either the power or the will of the ſinner. This muſt be from God. And he hath two ways of doing it.

(1.) By his providence, whereby he obſtructs the power of ſinning.

(2.) By his grace, whereby he diverts or changes the will of ſinning. I do not mention theſe ways of God's diſpenſations thus diſtinctly, as though the one of them were always without the other; for there is much of grace in providential adminiſtrations, and much of the wiſdom of providence ſeen in the diſpenſations of grace. But I place them in this diſtinction, becauſe they appear moſt eminent therein. Providence in outward acts reſpecting the power of the creature, grace common or ſpecial in internal efficacy, reſpecting his will. And we ſhall begin with the firſt.

(1.) When ſin is conceived, the Lord obſtructs its production by his providence in taking away, or taking ſhort that power which is abſolutely neceſſary for its bringing forth or accompliſhment. As,

[1.] Life is the foundation of all power, the principle of operation. When that ceaſeth, all power ceaſeth with it. Even God himſelf, to evince the everlaſting ſtability of his own power, gives himſelf the title of the *living God*. Now he frequently obviates the power of exerting ſin actually, by cutting ſhort and taking away the lives of them that have conceived it. Thus he dealt with the army of *Senacherib*, when according as he had purpoſed, ſo he threatned that the Lord ſhould not deliver *Jeruſalem* out of his hand, 2 *Kings* xviii. 35. God threatens to cut ſhort his power, that he ſhould not excute his intendment, *chap.* xix. 28. which he performs accordingly, by taking away the lives of his ſouldiers, *ver.* 35. without whom it was impoſſible that his conceived ſin ſhould be brought forth. This providential diſpenſation in the obſtruction of conceived ſin, *Moſes* excellently ſets forth in the caſe of *Pharaoh*, *Exod.* xv. 9, 19. *The enemy ſaid, I will purſue, I will overtake, I will divide the ſpoil, my luſts ſhall be ſatisfied upon them: I will draw my ſword, my hand ſhall deſtroy them. Thou didſt blow with thy wind, the ſea covered them, they ſank as lead in the mighty waters.* Sin's conception is fully expreſſed, and as full a prevention is annexed unto it. In like manner he dealt with the companies of fifties and their captains who came to apprehend *Elijah*, 2 *Kings* i. 10, 11. Fire came down from heaven and conſumed them, when they were ready to have taken him. And ſundry other inſtances of the like nature might be recorded. That which is of univerſal concernment, we have in that great providential alteration, which put a period to the lives of men. Men living hundreds of years, had a long ſeaſon to bring forth the ſins they had conceived; thereupon the earth was filled with violence, injuſtice, and rapine, and all *fleſh corrupted their ways*, Gen. vi. 12,----19. To prevent the like inundation of ſin, God ſhortens the courſe of the pilgrimage of men in the earth, and reduces their lives to a much ſhorter meaſure. Beſides this general law, God daily thus cuts off perſons, who had conceived much miſchief and violence in their hearts, and prevents the execution of it. *Blood thirſty and deceitful men do not live out half their days.* They have yet much work to do, might they have but ſpace given them to execute the bloody and ſinful purpoſes of their minds. The *Pſalmiſt* tells us, *Pſal.* cxlvi. 4. *In the day that the breath of man goeth forth, his thoughts periſh:* he had many contrivances about ſin, but now they are all cut off. So alſo, *Eccleſ.* viii. 12, 13. *Though a ſinner do evil an hundred times, and his days be prolonged; yet ſurely I know that it ſhall be well with them that fear God, which fear before him; but it ſhall not be well with the wicked, neither ſhall he prolong his days, which are as a ſhadow, becauſe he feareth not before God.* How long ſoever a wicked man lives, yet he dies judicially, and ſhall not abide to do the evil he had conceived.

But now ſeeing we have granted, that even believers themſelves may conceive ſin through the power and the deceitfulneſs of it, it may be enquired whether God ever thus obviates its production and accompliſhment in them, by cutting off and taking away their lives, ſo as that they ſhall not be able to perform it: I anſwer,

1.) That God doth not judicially cut off and take away the life of any of his, for this end and purpoſe, that he may thereby prevent the execution, or bringing forth of any particular ſin that he had conceived, and which without that taking away he would have perpetrated. For,

(1. This is directly contrary to the very declared end of the patience of God towards them, 2 *Pet.* iii. 9. This is the very end of the longſuffering of God towards believers, that before they depart hence, they may come to the ſenſe, acknowledgment, and repentance of every known ſin. This is the conſtant and unchangeable rule of God's patience in the covenant of grace; which is ſo far from being in them an encouragement unto ſin, that it is a motive to univerſal watchfulneſs againſt it, of the ſame nature with all Goſpel grace, and of mercy in the blood of Chriſt. Now this diſpenſation whereof we ſpeak, would lie in a direct contradiction unto it.

(2. This alſo flows from the former, that whereas conceived ſin contains the whole nature of it, as our Saviour at large declares. *Math.* v. and to be cut off under the guilt of it, to prevent its farther progreſs, argues a continuance in the purpoſe of it without repentance; it cannot be but they muſt periſh for ever who are ſo judicially cut off. But God deals not ſo with his, he caſts not off the people whom he did fore-know. And thence *David* prays for the patience of God before mentioned, that it might not be ſo with him, Pſal. xxxix. 13. *O ſpare me that I may recover ſtrength, before I go hence and be no more.* But yet,

2.) There are ſome caſes wherein God may, and doth take away the lives of his own to prevent the guilt that otherwiſe they would be involved in; as,

(1. In the coming of ſome great temptation and trial upon the world. God knowing that ſuch and ſuch of his would not be able to withſtand it, and hold out againſt it, but would diſhonour him and defile themſelves, he may, and doubtleſs often doth, take them out of the world, to take them out of the way of it, Iſa. lvii. 1. *The Righteous is taken away from the evil to come*; not only the evil of puniſhment and judgment, but the evil of temptations and trials, which oftentimes proves much the worſe of the two. Thus a captain in war will call off a ſouldier from his watch and guard, when he knows that he is not able, through ſome infirmity, to bear the ſtreſs and force of the enemy that is coming upon him.

2. In caſe of their engagement into any way not acceptable to him, thro' ignorance, or not knowing of his mind and will. This ſeems to have been the caſe of *Joſiah*. And doubtleſs the Lord doth oftentimes thus proceed with his. When any of his own are engaged in ways that pleaſe him not, thro' the darkneſs and ignorance of their minds, that they may not proceed to farther evil or miſchief, he calls them off from their ſtation and employment, and takes them to himſelf, where they ſhall erre and miſtake no more. But in ordinary caſes, God hath other ways of diverting his own from ſin, than by killing of them, as we ſhall ſee afterwards.

2. God providentially hinders the bringing forth of conceived ſin, by taking away, and cutting ſhort the power of them that had conceived it; ſo that though their lives continue, they ſhall have that power, without which it is impoſſible for them to execute what they had intended, or to bring forth what they had conceived. Hereof alſo we have ſundry inſtances. Thus was the caſe with the builders of *Babel*, *Gen.* xi. Whatever it were in particular that they aimed at, it was in the purſuit of a deſign of the apoſtacy from God. One thing requiſite to the accompliſhing of what they aimed at, was the oneneſs of their language; ſo God ſays, *ver.* 6. *They have all one language, and this they begin to do, and now nothing will be reſtrained from them that they have imagined to do.* In an ordinary way they will accompliſh their wicked deſign. What courſe doth God now take to obviate their conceived ſin? Doth he bring a flood upon them to deſtroy them, as in the old world ſometime before? Doth he ſend his angel to cut them off, like the army of *Sennacherib* afterwards? Doth he by any means take away their lives? No their lives are continued, but he confounds their language, ſo that they cannot go on with their work, *ver.* 7. takes away that wherein their power conſiſted. In like manner did he proceed with the *Sodomites*. *Gen.* xix. 11. they were engaged in, and ſet upon the purſuit of their filthy luſts. God ſmites them with blindneſs, ſo that they could not find the door where they thought to have uſed violence for the compaſſing of their ends; their lives were continued, and their will of ſining, but their power is cut ſhort and abridged. His dealing with *Jeroboam*, 1 *Kings* xiii. 4. was of the ſame nature. He

ſtretched out his hand to lay hold of the prophet, and it withered and became uſeleſs. And this is an eminent way of the effectual acting of God's providence in the world, for the ſtopping of that inundation of ſin, which would overflow all the earth were every womb of it opened. He cuts men ſhort of their moral power, whereby they ſhould effect it. Many a wretch that hath conceived miſchief againſt the church of God, hath by this means been diveſted of his power, whereby he thought to accompliſh it. Some have their bodies ſmitten with diſeaſes, that they can no more ſerve their luſts, nor accompany them in the perpetrating of folly. Some are deprived of the inſtruments whereby they would work. There have been for many days, ſin and miſchief enough conceived, to root out the generation from the face of the earth, had men ſtrength and ability to their will, did not God cut off and ſhorten their power, and the days of their prevalency. *Pſal.* lxvi. 6. *They ſearch out iniquities, they accompliſh a diligent ſearch, both the inward thought of every one of them and the heart is deep.* All things are in a readineſs, the deſign is well laid, their counſels are deep and ſecret. What now ſhall hinder them from doing whatever they have imagined to do? *ver.* 7. 8. *But God ſhall ſhoot at them with an arrow, ſuddenly ſhall they be wounded: So they ſhall make their own tongue to fall upon themſelves.* God meets with them, brings them down, that they ſhall not be able to accompliſh their deſign. And this way of God's preventing ſin, ſeems to be at leaſt ordinarily, peculiar to the men of the world; God deals thus with them every day, and leaves them to pine away in their ſins. They go all their days bigg with the iniquity they have conceived, and are greatly burdened that they cannot be delivered of it. The Prophet tells us, that *they practiſe iniquity that they had conceived, becauſe it is in the power of their hand, Micah.* ii. 1. If they have power for it, they will accompliſh it; *Ezek.* xxii. 6. *To their power they ſhed blood.* This is the meaſure of their ſinning, even their power. They do many of them, no more evil, they commit no more ſin than they can. Their whole reſtraint lies in being cut ſhort in power in one kind or another. Their bodies will not ſerve them for their contrived uncleanneſſes; nor their hands for their revenge and rapine, nor their inſtruments for perſecution; but they go burdened with conceived ſin, and are diſquieted and tortured by it all their days. And hence they become in themſelves, as well as unto others, a *troubled ſea that cannot reſt, Iſa.* lvii. 20.

It may be alſo in ſome caſes, under ſome violent temptations, or in miſtakes, God may thus obviate the accompliſhment of conceived ſin in his own. And there ſeems to be an Inſtance of it in his dealing with *Jehoſaphat*, who had deſigned againſt the mind of God to joyn in affinity with *Ahab*, and to ſend his Ships with him to *Tarſhiſh*; but God breaks his Ships by a wind, that he could not accompliſh what he had deſigned. But in God's dealing with his in this way, there is a difference from the ſame diſpenſation towards others; for,

[1], It is ſo only in caſes of extraordinary temptation. When through the violence of temptation, and craft of Satan, they are hurryed from under the conduct of the law of grace, God one way or other takes away their power, or may do ſo, that they ſhall not be able to execute what they had deſigned. But this is an ordinary way of dealing with wicked men. This hook of God is upon them in the whole courſe of their lives; and they ſtruggle with it, being as a wild bull in a net, *Iſa.* li. 20. God's net is upon them, and they are filled with fury that they cannot do all the wickedneſs that they would.

[2.] God doth it not to leave them to wreſtle with ſin, and to attempt other ways of its accompliſhment upon the failure of that which they were engaged in, but by their diappointment awakens them to conſider their condition, and what they are doing, and ſo conſumes ſin in the womb by the ways that ſhall afterwards be inſiſted on. Some men's deprivation of power for the committing of conceived contrived ſin, hath been ſanctified to the changing of their hearts from all dalliances with that or other ſins.

(3.) God providentially hinders the bringing forth of conceived ſin, by oppoſing an external hindring power unto ſinners. He leaves them their lives, and leaves them power to do what they intend, only he raiſeth up an oppoſite power to coerce, forbid, and reſtrain them. An inſtance hereof we have, 1 *Sam.* xiv. 45. *Saul* had ſworn that *Jonathan* ſhould be put to death, and as far as appears went on reſolutely to have ſlain him; God ſtirs up the ſpirit of the people, they oppoſe themſelves to the wrath and fury of *Saul*, and *Jonathan* is delivered. So alſo 2 *Chron.* xxvi. 17, 18, 19. When king *Uziah* would have in his own perſon offered incenſe contrary to the law, eighty men of the prieſts reſiſted him, and drove him out of the temple. And to this head are to be referred all the aſſiſtances which God ſtirred up for deliverance of his people againſt the fury of perſecutors. He raiſeth up ſaviours or deliverers on mount Sion, *to judge the mount of Edom*, ſo *Rev.* xii. 16. The Dragon, and thoſe acting under him, ſpirited by him, were in a furious endeavour for the deſtruction of the church; God ſtirs up the earth to her aſſiſtance, even men of the world, not engaged with others in the deſign of ſatan, and by their oppoſition hinders them from the execution of their deſigned rage. Of this nature, ſeems to be that dealing of God with his own People, *Hoſ.* ii. 6, 7. They were in the purſuit of their iniquities, following after their lovers; God leaves them for a while to act in the folly of their ſpirits, but he ſets a hedge, and a wall before them that they ſhall not be able to fulfill their deſigns and luſts.

(4.) God obviates the accompliſhment of conceived ſin, by removing, or taking away the objects on whom, or about whom, the ſin conceived was to be committed, *Acts* xii. 11. yields us a ſignal inſtance of this iſſue of providence: when the day was coming wherein *Herod* thought to have ſlain *Peter*, who was ſhut up in priſon, God ſends and takes him away from their rage and lying in wait. So alſo was our Saviour himſelf taken away from the murderous rage of the *Jews* before his hour was come, *John* viii. 59. *chap.* x. 39. Both primitive and latter times are full of ſtories to this purpoſe: priſon doors have been opened, and poor creatures appointed to dye have been frequently reſcued from the jaws of death. In the world itſelf amongſt the men thereof, adulterers, and adultereſſes, the ſin of the one is often hindred and ſtifled by the taking away of the other. So wings were given to the woman to carry her into the wilderneſs and to diſappoint the world in the execution of their rage, *Rev.* xii. 14.

(5.) God doth this by ſome eminent diverſions of the thoughts of men who had conceived ſin; *Gen.* xxxvii. 24. The brethren of *Joſeph* caſt him into a pit, with an intent to famiſh him there; whilſt they were, as it ſeems, pleaſing themſelves with what they had done, God orders a company of merchants to come by, and diverts their thoughts with that new object from the killing, to the ſelling, of their brother, *verſ.* 26, 27. And how far therein they were ſubſervient to the infinitely wiſe council, of God, we know. Thus alſo when *Saul* was in the purſuit of *David*, and was even ready to prevail againſt him to his deſtruction, God ſtirs up the *Philiſtines* to invade the land, which both diverted his thoughts, and drew the courſe of his actings another way, 1 *Sam.* xxvii. 27.

And theſe are ſome of the ways whereby God is pleaſed to hinder the bringing forth of conceived ſin, by oppoſing himſelf and his providence to to the power of the ſinning creature. And we may a little in our paſſage take a brief view of the great advantages to faith, and the church of God, which may be found in this matter. As,

[1.] This may give us a little inſight into the ever to be adored providence of God, by theſe and the like ways in great variety obſtructing the breaking forth of ſin in the world. It is he who makes thoſe dams, and ſhuts up thoſe flood gates of corrupted nature, that it ſhall not break forth in a deluge of of filthy abominations to overwhelm the creation with confuſion and diſorder. As it was of old, ſo it is at this day; *Every thought and imagination of the heart of man is evil, and that continually.* That all the earth is not in all places filled with violence, as it was of old, is meerly from the mighty hand of God working effectually for the obſtructing of ſin. From hence alone it is, that the high ways, ſtreets and fields, are not all filled with violence, blood, rapine, uncleanneſs, and every villany that the heart of man can conceive. O the infinite beauty, of divine wiſdom and providence in the government of the world: for the conſervation of it aſks dayly no leſs power and wiſdom, than the firſt making of it did require.

[2.] If we will look to our own concernments, they will in a ſpecial manner inforce us to adore the wiſdom and efficacy of the providence of God, in ſtopping the progreſs of conceived ſin. That we are at peace in our houſes, at reſt in our beds, that we have any quiet in our enjoyments, is from hence alone. Whoſe perſon would not be defiled, or deſtroyed? Whoſe habitation would not be ruined? Whoſe blood almoſt would not be ſhed, if wicked men had power to perpetrate all their conceived ſin? It may be the ruin of ſome of us hath been conceived a thouſand times. We are beholden to this providence of obſtructing ſin, for our lives, our families, our eſtates, our liberties, for whatſoever is, or may be dear unto us. For may we not ſay ſometimes with the *Pſalmiſt*, Pſal. lvii. 4. *My ſoul is among lyons, and I lie even among them that are ſet on fire, even the ſons of men, whoſe teeth are ſpears and arrows, and their tongue a ſharp ſword.* And how is the deliverance of men contrived from ſuch perſons, *Pſal.* lviii. 6. *God breaks their teeth in their mouths, even the great teeth of the young lyons.* He keeps this fire from burning, or quencheth it when it's ready to break out into a flame. He breaks their ſpears and arrows, ſo that ſometimes we are not ſo much as wounded by them: ſome he cuts off and deſtroys, ſome he cuts ſhort in their power, ſome he deprives of the inſtruments whereby alone they can work, ſome he prevents of their deſired opportunities, or diverts by other objects for their luſts, and oftentimes cauſeth them to ſpend them among themſelves one upon another. We may ſay therefore with the *Pſalmiſt*, Pſal. civ. 24. *O Lord, how manifold are thy works, in wiſdom haſt thou made them all, the earth is full of thy riches*; and with the prophet, *Hoſ.* xiv. 9. *Who is wiſe and he ſhall underſtand theſe things, prudent and he ſhall know them; all the ways of the Lord are right, and the juſt ſhall walk in them, but the tranſgreſſors ſhall fall therein.*

[3.] If theſe and the like are the ways whereby God obviates the bringing forth of conceived ſin in wicked men, we may learn hence how miſerable their condition is, and in what perpetual torment for the moſt part they ſpend their days: they are like a *troubled ſea*, ſaith the Lord, *that cannot reſt.* As they endeavour that others may have no peace, ſo it is certain that themſelves have not any; the principle of ſin is not impaired nor weakned in them, the will of ſinning is not taken away; they have a womb of ſin that is able to conceive monſters every moment. Yea, for the moſt part they are forging and framing folly all the day long: one luſt or other they are contriving how to ſatisfy; they are either devouring by malice and revenge, or vitiating by uncleanneſs, or trampling on by ambition, or ſwallowing down by coveteouſneſs all that ſtand before them. Many of their follies and miſchiefs they bring to the very Birth, and are in pain to be delivered; but God every day fills them with diſappointment, and ſhuts up the womb of ſin. Some are fill'd with hatred of God's people all their days, and never once have an opportunity to exerciſe it. So *David* deſcribes them, Pſal. 59. 6. *They return at evening, they make a noiſe like a dog, and go round about the city. They go up and down, and belch out with their mouths, ſwords are in their lips, verſ.* 7. and yet are not able to accompliſh their deſigns. What torture do ſuch poor creatures live in? Envy, malice, wrath, revenge, devour their hearts, by not getting vent. And when God hath exerciſed the other acts of his wiſe providence in cutting ſhort their power, or oppoſing a greater power to them, when nothing elſe will do, he cuts them off in their ſins, and to the grave they go full of purpoſes of iniquity. Others are no leſs hurried and diverted by the power of other luſts which they are not able to ſatisfy: this is the ſore travail they are exerciſed with all their days. If they accompliſh their deſigns, they are more wicked and helliſh than before; and if they do not, they are fill'd with vexation and diſcontentment. This is the portion of them who know not the Lord, nor the power of his grace. Envy not their condition, notwithſtanding their outward glittering ſhew, their hearts are full of anxiety, trouble and ſorrow.

[4.] Do we ſee ſometimes the flood-gates of mens luſts and rage ſet open againſt the church and intereſt of it, and doth prevalency attend them, and power is for a ſeaſon on their ſide, let not the ſaints of God deſpond. He hath unſpeakably various and effectual ways for the ſtifling of their conceptions, to give them dry breaſts and a miſcarrying womb. He can ſtop their fury when he pleaſeth; *Surely*, ſaith the Pſalmiſt, *the wrath of man ſhall praiſe thee, the remainder of wrath ſhalt thou reſtrain*, Pſal. 76, 10. When ſo much of their wrath is let out as ſhall exalt his praiſe, he can when he pleaſeth ſet up a power greater than the combined ſtrength of all ſinning creatures, and reſtrain the remainder of the wrath that they had conceived. *He ſhall cut off the ſpirit of princes, he is terrible to the kings of the earth*, ver. 12. Some he will cut off and deſtroy, ſome he will terrify and affright, and prevent the rage of all. He can knock them on the head, or break out their teeth, or chain up their wrath, and who can oppoſe him?

[5.] Thoſe who have received benefit by any of the ways mentioned, may know to whom they owe their preſervation, and not look on it as a common thing. When you have conceived ſin, hath God weakned your power for ſin, or denied you opportunity, or took away the object of your luſts, or diverted your thoughts by new providences, know aſſuredly that you have received mercy thereby. Though God deal not theſe providences always in a ſubſerviency to the covenant of Grace; yet, there is always mercy in them, always a call in them to conſider the author of them. Had not God thus dealt with you, it may be this day you had been a terror to your ſelves, a ſhame to your relations, and under the puniſhment due to ſome notorious ſins which you had conceived. Beſides, there is commonly an additional guilt in ſin brought forth, above what is in the meer conception of it. It may be others would have been ruined by it here, or drawn into a partnerſhip in ſin by it, and ſo have been eternally ruined by it, all which are prevented by theſe providences; and eternity will witneſs that there is a ſingularity of mercy in them. Do not look then on any ſuch things as common accidents,

cidents, the hand of God is in them all; and that a merciful hand if not deſpiſed: if it be, yet God doth good to others by it, the world is the better, and you are not ſo wicked as you would be.

[6.] We may alſo ſee hence the great uſe of magiſtracy in the world, that great appointment of God. Amongſt other things, it is peculiarly ſubſervient to this holy providence, in obſtructing the bringing forth of conceived ſin, namely, by the terrour of him that bears the ſword. God fixes that on the hearts of evil men which he expreſſeth, Rom. 13. 4. *If thou do that which is evil, be afraid; for the power beareth not the ſword in vain, for he is the miniſter of God, a revenger to execute wrath on them that do evil.* God fixes this on the hearts of men, and by the dread and terrour of it cloſeth the womb of ſin, that it ſhall not bring forth. When there was no king in *Iſrael*, none to put to rebuke, and none of whom evil men were afraid, there was woful work and havock amongſt the children of men made in the world, as we may ſee in the laſt *chapters* of the book of *Judges*. The greateſt mercies and bleſſings that in this world we are made partakers of, next to them of the goſpel and covenant of grace, come to us thro' this channel and conduit. And indeed, this whereof we have been ſpeaking, is the proper work of magiſtracy, namely, to be ſubſervient to the providence of God in obſtructing the bringing forth of conceived ſin.

Theſe then are ſome of the ways whereby God providentially prevents the bringing forth of ſin, by oppoſing obſtacles to the power of the ſinner. And by them ſin is not conſumed, but ſhut up in the womb. Men are not burthened for it, but with it; not laden in their hearts and conſcienes with its guilt, but perplexed with its power, which they are not able to exert and ſatisfy.

The way that yet remains for conſideration, whereby God obviates the production of conceived ſin, is his working on the will of the ſinners, ſo making ſin to conſume away in the womb.

There are two ways in general whereby God thus prevents the bringing forth of conceived ſin, by working on the will of the ſinner; and they are, 1.) By reſtraining grace. 2.) By renewing grace. He doth it ſometimes the one way, ſometimes the other. The firſt of theſe is common to regenerate and unregenerate perſons, the latter peculiar to believers; and God doth it variouſly as to particulars by them both. We ſhall begin with the firſt of them.

1.) God doth this in the way of reſtraining grace, by ſome arrow of particular conviction, fixed in the heart and conſcience of the ſinner, in reference unto the particular ſin which he had conceived. This ſtaggers and changes the mind, as to the particular intended, cauſeth the hands to hang down, and the weapons of luſt to fall out of them. Hereby conceived ſin proves abortive. How God doth this work, by what immediate touches, ſtrokes, blows, rebukes of his ſpirit; by what reaſonings, arguments, and commotions of mens own conſciences, is not for us throughly to find out. It is done, as was ſaid, in unſpeakable variety, and the works of God are paſt finding out. But as to what light may be given unto it from ſcripture inſtances, after we have manifeſted the general way of God's procedure, it ſhall be inſiſted on.

Thus then God dealt in the caſe of *Eſau* and *Jacob*. *Eſau* had long conceived his brother's death, he comforted himſelf with the thoughts of it, and reſolutions about it, *Gen.* xxvii. 41. As is the manner of profligate ſinners. Upon his firſt opportunity he comes forth to execute his intended rage, and *Jaccob* concludes that he would *ſmite the mother with the children*, Gen. xxxii. 11. An opportunity is preſented unto this wicked, ed and profane perſon, to bring forth that ſin, that had lain in his heart now twenty years; he hath full power in his hand to perform his purpoſe. In the midſt of this poſture of things, God comes in upon his heart with ſome ſecret and effectual working of his ſpirit and power, changeth him from his purpoſe, cauſeth his conceived ſin to melt away, that he falls upon the neck of him with embraces, whom he thought to have ſlain.

Of the ſame nature, though the way of it was peculiar, was his dealing with *Laban* the *Syrian*, in reference to the ſame *Jacob*, Gen. xxxi. 24. By a dream, a viſion in the night, God hinders him from ſo much as ſpeaking roughly to him. It was with him as in *Micah* ii. 1. he had deviſed evil on his bed, and when he thought to have practiſed it in the morning, God interpoſed in a dream, and hides ſin from him, as he ſpeaks, *Job* xxxiii. 15, 16, 17. To the ſame purpoſe is that of the *Pſalmiſt* concerning the people of God, *Pſal.* cvi. 46. *He made them to be pitied of all thoſe who carried them captives.* Men uſually deal in rigour with thoſe whom they have taken captive in war. It was the way of old to rule captives with force and cruelty. Here God turns and changes their hearts, not in general unto himſelf, but to this particular of reſpect to his people. And this way in general doth God every day prevent the bringing forth of a world of ſin. He ſharpens arrows of conviction upon the ſpirits of men, as to the particular that they are engaged in. Their hearts are not changed as to ſin, but their minds are altered as to this or that ſin. They break, it may be, the veſſel they had faſhioned, and go to work upon ſome other.

Now that we may a little ſee into the ways whereby God doth accompliſh this work, we muſt premiſe the enſuing conſiderations.

1.] That the general medium wherein the matter of reſtraining grace doth conſiſt, whereby God thus prevents the bringing forth of ſin, doth lie in certain arguments and reaſonings, preſented to the mind of the ſinner, whereby he is induced to deſert his purpoſe, to change and alter his mind, as to the ſin he had conceived. Reaſons againſt it are preſented unto him, which prevail upon him to relinquiſh his deſign, and give over his purpoſe. This is the general way of the working of reſtraining grace, it is by arguments and reaſonings riſing up againſt the perpetration of conceived ſin.

2.] That no arguments or reaſonings, as ſuch, materially conſidered, are ſufficient to ſtop or hinder any purpoſe of ſinning, or to cauſe conceived ſin to prove obortive, if the ſinner have power and opportunity to bring it forth. They are not in themſelves, and on their own account reſtraining grace; for if they were, the adminiſtration and communication of grace, as grace, were left unto every man who is able to give advice againſt ſin. Nothing is nor can be called grace, though common, and ſuch as may periſh, but with reſpect unto its peculiar relation to God. God by the power of his ſpirit making arguments and reaſons effectual and prevailing, turns that to be grace, I mean of this kind, which in itſelf, and in its own nature was bare reaſon. And that efficacy of the ſpirit, which the Lord puts forth in theſe perſuaſions and motives, is that which we call reſtraining grace.

Theſe things being premiſed, we ſhall now conſider ſome of the arguments which we find that he hath made uſe of to this end and purpoſe.

[1. God ſtops many men in their ways upon the conception of ſin, by an argument taken from the difficulty, if not impoſſibility, of doing that they aim at. They have a mind unto it, but God ſets an hedge and a wall before them, that they ſhall judge it to be ſo hard and difficult to accompliſh what they intend, that it is better for them to let it alone and give over. Thus *Herod* would have put *John Bapiſt* to death upon the firſt provocation

tion, but he *feared the multitude*, becauſe they they accounted him as a prophet, *Matth.* xiv. 5. He had conceived his murder, and was free for the execution of it. God raiſed this conſideration in his heart. If I kill him, the people will tumultuate, he hath a great party amongſt them, and ſedition will ariſe that may coſt me my life or kingdom. He feared the multitude, and durſt not execute the wickedneſs he had conceived, becauſe of the difficulty he foreſaw he ſhould be entangled withal. And God made the argument effectual for the ſeaſon; for otherwiſe we know that men will venture the utmoſt hazards for the ſatisfaction of their luſts, as he alſo did afterwards. The *Phariſees* were in the very ſame ſtate and condition, *Mat.* xxi. 26. they would fain have decried the miniſtry of *John*, but durſt not for fear of the people, and *verſe* 46. of the ſame *chapter*, by the ſame argument were they deterr'd from killing our ſaviour, who had highly provoked them by a parable, ſetting out their deſerved and approaching deſtruction. They durſt not do it for fear of a tumult among the people, ſeeing they looked on him as a prophet. Thus God over-awes the hearts of innumerable perſons in the world every day, and cauſeth them to deſiſt from attempting to bring forth the ſins which they had conceived. Difficulties they ſhall be ſure to meet withal, yea, it is likely, if they ſhould attempt it, it would prove impoſſible for them to accompliſh. We owe much of our quiet in this world unto the efficacy given to this conſideration in the hearts of men by the Holy Ghoſt: adulteries, rapines, murders, are obviated and ſtifled by it. Men would engage into them daily, but that they judge it impoſſible for them to fulfil what they aim at.

[2. God doth it by an argument taken *ab incommodo*, from the *inconveniences*, evils, and troubles that will befal men in the purſuit of ſin. If they follow it, this or that *inconvenience* will enſue; this trouble, this evil, temporal or eternal. And this argument, as managed by the ſpirit of God, is the great engine in his hand, whereby he caſts up banks, and gives bounds to the luſts of men, that they break not out to the confuſion of all that order and beauty, which yet remains in the works of his hands. *Paul* gives us the general import of this argument, Rom. ii. 14, 15. *For when the Gentiles, which have not the law, do by nature the things contained in the law, theſe having not the law, are a law unto themſelves, which ſhew the work of the law written in their hearts, their conſcience alſo bearing witneſs, and their thoughts the mean while accuſing, or elſe excuſing one another.* If any men in the world may be thought to be given up to purſue and fulfil all the ſins that their luſts can conceive, it is thoſe that have not the law, to whom the written law of God doth not denounce the evil that attends it. But though they have it not, ſaith the apoſtle, they ſhew forth the work of it, they do many things which it requireth, and forbear or abſtain from many things that it forbiddeth, and ſo ſhew forth its work and efficacy. But whence is it that they ſo do? Why, their *thoughts accuſe, or excuſe them.* It is from the conſideration and arguings that they have within themſelves about ſin, and its conſequents, which prevail upon them to abſtain from many things that their hearts would carry them out unto. For Conſcience is a man's prejudging of himſelf, with reſpect unto the future judgment of God. Thus *Felix* was ſtaggered in his purſuit of ſin, when he trembled at *Paul*'s preaching of righteouſneſs and judgment to come, *Acts* 24, 25. So *Job* tells us, that the conſideration of puniſhment from God hath a ſtrong influence on the minds of men, to keep them from ſin, *chap.* xxxi. 1, 2, 3. How the Lord makes uſe of that conſideration, even towards his own, when they have broken the cords of his love, and caſt off the rule of his grace for a ſeaſon, I have before declar'd.

[3. God doth this ſame work, by making effectual an argument *ab inutili*, from the *unprofitableneſs* of the thing that men are not engaged in. By this were the brethren of *Joſeph* ſtayed from ſlaying him, *Gen.* xxxvii. 26, 27. *What profit is it*, ſay they, *if we ſlay our brother, and conceal his blood?* We ſhall get nothing by it; it will bring in no advantage or ſatiſfaction unto us. And the heads of this way of God's obſtructing conceived ſin, or the ſprings of theſe kinds of arguments, are ſo many and various, that it is impoſſible to inſiſt particularly upon them. There is nothing preſent, or to come, nothing belonging to this life, or another, nothing deſirable or undeſirable, nothing good or evil, but at one time or another, an argument may be taken from it for the obſtructing of ſin.

[4. God accompliſheth this work by arguments taken *ab honeſto*, from what is *good* and *honeſt*, what is comely, praiſe-worthy, and acceptable unto himſelf. This is the great road wherein he walks with the ſaints under their temptations, or in their conceptions of ſin. He recovers effectually upon their minds a conſideration of all thoſe ſprings, and motives to obedience, which are diſcovered and propoſed in the goſpel, ſome at one time, ſome at another. He minds them of his own love, mercy, and kindneſs; his eternal love, with the fruits of it, whereof themſelves have been made partakers. He minds them of the blood of his ſon, his croſs, ſufferings, tremendous undertaking in the work of mediation, and the concernment of his heart, love, honour, name in their obedience: minds them of the love of the ſpirit, with all his conſolations which they have been made partakers of, and privileges wherewith by him they have been entruſted: minds them of the goſpel, the glory and beauty of it, as revealed unto their ſouls. He minds them of the excellency and comelineſs of obedience, of their performance of that duty they owe to God, that peace, quietneſs, and ſerenity of mind that they have enjoyed therein. On the other ſide, he minds them of being a provocation by ſin unto the eyes of his glory, ſaying in their hearts, *Do not that abominable thing which my ſoul hateth.* Minds them of their wounding the Lord Chriſt, and putting him to ſhame; of their grieving the Holy Spirit, whereby they are ſealed to the day of redemption; of their defiling his dwelling place: minds them of the reproach, diſhonours, ſcandal which they bring on the goſpel, and the profeſſion thereof: minds them of the terrours, darkneſs, wounds, want of peace, that they may bring upon their own ſouls. From theſe and the like conſiderations doth God put a ſtop to the progreſs of the law of ſin in the heart, that it ſhall not go on to bring forth the evil which it hath conceived. I could give inſtances in arguments of all theſe ſeveral kinds recorded in the ſcripture; but it would be too long a work for us, who are now engaged in a deſign of another nature: but one or two examples may be mentioned. *Joſeph* reſiſts his firſt temptation on one of theſe accounts, Gen. xxxix. 9. *How can I do this great wickedneſs, and ſin againſt God?* The evil of ſinning againſt God, his God; that conſideration alone detains him from the leaſt inclination to his temptation. It is ſin againſt God, to whom I owe all obedience, the God of my life, and of all my mercies, I will not do it. The argument wherewith *Abigail* prevailed on *David*, 1 *Sam.* xxv. 31. to withhold him from ſelf-revenge and murder, was of the ſame nature, and he acknowledgeth that it was from the Lord, *ver.* 32. I ſhall add no more; for all the ſcripture motives which we have to duty, made effectual by grace, are inſtances of this way of God's procedure.

Sometimes, I confeſs, God ſecretly works the hearts of men by his own finger, without the uſe and means of ſuch arguments, as thoſe inſiſted on, to ſtop the progreſs of ſin. So he tells *Abimelech*, Gen. xx. 6. *I have witheld thee from ſinning againſt me.* Now this could not be done by any of the arguments which we have inſiſted on, becauſe *Abimelech* knew not that the thing which he intended was ſin; and therefore he pleads that in the *integrity of his heart, and innocency of his hands* he did it, *ver.* 5. God turned about his will and thoughts, that he ſhould not accompliſh his intention, but by what ways or means is not revealed. Nor is it evident what courſe he took in the change of *Eſau*'s heart, when he came out againſt his brother to deſtroy him, *Gen.* xxxiii. 4. whether he ſtirr'd up in him a freſh ſpring of natural affections, or caus'd him to conſider what grief by this means he ſhould bring to his aged father, who loved him ſo tenderly; or whether being now grown great and wealthy, he more and more deſpiſed the matter of difference between him and his brother, and ſo utterly ſlighted it, it is not known. It may be God did it by an immediate powerful act of his ſpirit upon his heart, without the actual intervening of any of theſe or the like conſiderations. Now, though the things mentioned are in themſelves at other times feeble and weak, yet when they are managed by the ſpirit of God to ſuch an end and purpoſe, they certainly become effectual, and are the matter of his preventing grace.

2.) God prevents the bringing forth of conceived ſin by real ſpiritual ſaving grace, and that either,

(1. In the firſt converſion of ſinners. Or,

(2. The following ſupplies of it.

(1. This is one part of the myſtery of his grace and love. He meets men ſometimes in their higheſt reſolutions for ſin, with the higheſt efficacy of his grace. Hereby he manifeſts the power of his own grace, and gives the ſoul a farther experience of the law of ſin, when it takes ſuch a farewel of it, as to be changed in the midſt of its reſolutions to ſerve the luſts thereof. By this he melts down the luſts of men, cauſeth them to wither at the root, that they ſhall no more ſtrive to bring forth what they have conceived, but be filled with ſhame and ſorrow at their conception. An example and inſtance of this proceeding of God, for the uſe and inſtruction of all generations we have in *Paul.* His heart was full of wickedneſs, blaſphemy, and perſecution; his conception of them was come unto rage and madneſs, and a full purpoſe of exerciſing them all to the utmoſt; ſo the ſtory relates it, *Acts* ix. ſo himſelf declares the ſtate to have been with him, *Acts* xxvi. 9, 10, 11, 12. 1 *Tim.* i. 13. In the midſt of all this violent purſuit of ſin, a voice from heaven ſhuts up the womb, and dries the breaſts of it; and he cries, *Lord, what wilt thou have me to do?* Acts ix. 6. The ſame perſon ſeems to intimate, that this is the way of God's procedure with others, even to meet them with his converting grace in the heighth of their ſin and folly, 1 *Tim.* i. 16. For he himſelf, he ſays, was a pattern of God's dealing with others; as he dealt with him, ſo alſo would he do with ſome ſuch like ſinners. *For this cauſe I obtained mercy, that in me firſt Jeſus Chriſt might ſhew forth all long-ſuffering, as a pattern to them which ſhould hereafter believe on him to life everlaſting.* And we have not a few examples of it in our own days. Sundry perſons on ſet purpoſe going to this or that place, to deride and ſcoff at the diſpenſation of the word, have been met withal in the very place wherein they deſigned to ſerve their luſts and ſatan, and have been caſt down at the foot of God. This way of God's dealing with ſinners is at large ſet forth, *Job* xxxiii. 15, 16, 17, 18. *Dionyſius* the *Areopagite* is another inſtance of this work of God's grace and love. *Paul* is dragged either by him, or before him, to plead for his life, as a ſetter forth of ſtrange gods, which at *Athens* was death by the law. In the midſt of this

frame of ſpirit, God meets with him by converting grace, ſin withers in the womb, and he cleaves to *Paul* and his doctrine, *Acts* xvii. 18—34. The like diſpenſation towards *Iſrael* we have *Hoſ.* xi. 7, 8, 9, 10. But there is no need to inſiſt on more inſtances of this obſervation. God is pleaſed to leave no generation unconvinced of this truth, if they do but attend to their own experiences, and the examples of this work of his mercy amongſt them. Every day, one or other, is taken in the fulneſs of the purpoſe of his heart to go on in ſin, in this or that ſin, and is ſtopt in his courſe by the power of converting grace.

(2. God doth it by the ſame grace in the renewed communications of it, that is, by ſpecial aſſiſting grace. This is the common way of his dealing with believers in this caſe. That they alſo through the deceitfulneſs of ſin may be carried on to the conceiving of this or that ſin, was before declared. God puts a ſtop to their progreſs, or rather to the prevalency of the law of ſin in them, and that by giving in unto them ſpecial aſſiſtances needful for their preſervation and deliverance. As *David* ſays of himſelf, Pſal. lxxiii. 2. *His feet were almoſt gone, his ſteps had well nigh ſlipt*; he was at the very brink of unbelieving, deſpairing thoughts and concluſions about God's providence in the government of the world, from whence he was recovered, as he afterwards declares. So is it with many a believer; he is oftentimes at the very brink, at the very door of ſome folly or iniquity, when God puts in by the efficacy of actually aſſiſting grace, and recovers them to an obediential frame of heart again. And this is a peculiar work of Chriſt, wherein he manifeſts and exerts his faithfulneſs towards his own, *Heb.* ii. 18. *He is able to ſuccour them that are tempted.* It is not an abſolute power, but a power cloathed with mercy that is intended. Such a power as is put forth from a ſenſe of the ſuffering of poor believers under their temptations. And how doth he exerciſe this merciful ability towards us? *chap.* iv. 16. He gives forth, and we find in him *grace to help in time of need.* Seaſonable help and aſſiſtance for our deliverance, when we are ready to be over-powered by ſin and temptation. When luſt hath conceived, and is ready to bring forth; when the ſoul lies at the brink of ſome iniquity, he gives in ſeaſonable help, relief, deliverance, and ſafety. Here lies a great part of the care and faithfulneſs of Chriſt towards his poor ſaints; he will not ſuffer them to be worried with the power of ſin, nor to be carried out unto ways that ſhall diſhonour the goſpel, or fill them with ſhame and reproach, and ſo render them uſeleſs in the world; but he ſteps in with the ſaving relief and aſſiſtance of his grace, ſtops the courſe of ſin, and makes them in himſelf more than conquerors. And this aſſiſtance lies under the promiſe, 1 *Cor.* x. 13. *There hath no temptation taken you, but ſuch as is common to man, but God is faithful, who will not ſuffer you to be tempted above that you are able; but will with the temptation alſo make a way to eſcape, that you may be able to bear it.* Temptation ſhall try us, it is for our good; many holy ends doth the Lord compaſs and bring about it. But when we are tried to the utmoſt of our ability, ſo that one aſſault more would over-bear us, a way of eſcape is provided. And as this may be done ſeveral ways, as I have elſewhere declared, ſo this we are now upon is one of the moſt eminent, namely, by ſupplies of grace, to enable the ſoul to bear up, reſiſt, and conquer. And when once God begins to deal in this way of love with a ſoul, he will not ceaſe to add one ſupply after another, until the whole work of his grace and faithfulneſs be accompliſhed. An example hereof we have, *Iſa.* lvii. 17, 18. poor ſinners there are ſo far captivated to the power of their luſts, that the firſt and ſecond dealings of God with them

are not effectual for their delivery; but he will not give over; he is in the purſuit of a deſign of love towards them, and ſo ceaſeth not until they are recovered. Theſe are the general heads of the ſecond way whereby God hinders the bringing forth of conceived ſin, namely, by working on the will of the ſinner. He doth it either by common convictions, or ſpecial grace; ſo that of their own accord they ſhall let go the purpoſe and will of ſinning that they are riſen up unto. And this is no mean way of his providing for his own glory, and the honour of his goſpel in the world, whoſe profeſſors would ſtain the whole beauty of it, were they left to themſelves to bring forth all the evil that is conceived in their hearts.

(3. Beſides theſe general ways, there is one yet more ſpecial, that at once worketh both upon the power and will of the ſinner; and this is the way of afflictions, concerning which one word ſhall cloſe this diſcourſe. Afflictions, I ſay, work by both theſe ways, in reference unto conceived ſin. They work providentially upon the power of the creature. When a Man hath conceived a ſin, and is in full purpoſe of the purſuit of it, God oftentimes ſends a ſickneſs, and abates his ſtrength, or a loſs cuts him ſhort in his plenty, and ſo takes him off from the purſuit of his luſts, though it may be his heart is not weaned from them. His power is weakned, and he cannot do the evil he would. In this ſenſe it belongs to the firſt way of God's obviating the production of ſin. Great afflictions work ſometimes not from their own nature immediately and directly, but from the gracious purpoſe and intendment of him that ſends them. He inſinuates into the diſpenſation of them, that of grace and power, of love and kindneſs, which ſhall effectually take off the heart and mind from ſin, Pſal. cxix. 67. *Before I was afflicted I went aſtray, but now have I learned thy commandments.* And in this way, becauſe of the predominancy of renewing and aſſiſting grace, they belong unto the latter means of preventing ſin.

And theſe are ſome of the ways, whereby it pleaſeth God to put a ſtop to the progreſs of ſin, both in believers and unbelievers, which at preſent we ſhall inſtance in; and if we would endeavour farther to ſearch out his ways unto perfection, yet we muſt ſtill conclude that it is but a *little portion which we know of him.*

CHAP. XIV.

The power of ſin farther demonſtrated by the effects it hath had in the lives of profeſſors. Firſt, In actual ſins. Secondly, In habitual declenſions.

WE are now to proceed unto other evidences of that ſad truth which we are in the demonſtration of. But the main of our work being paſt through, I ſhall be more brief in the mamanagement of the arguments that do remain.

That then which in the next place may be fixed upon, is the demonſtration which this law of ſin hath in all ages given of its power and efficacy, by the woful fruits that it hath brought forth, even in believers themſelves.

Now, theſe are of two ſorts. 1. The great actual eruptions of ſin in their lives. 2. Their habitual declenſions from the frames, ſtate, and condition of obedience, and communion with God, which they had obtained; both which by the rule of *James*, before unfolded, are to be laid to the account of this law of ſin, and belong unto the fourth head of its progreſs, and are both of them convincing evidences of its power and efficacy.

1. Conſider the fearful eruptions of actual ſins that have been in the lives of believers, and we ſhall find our poſition evidenced. Should I go thro' at large with this conſideration, I muſt recount all the ſad and ſcandalous failings of the ſaints that are left on record in the holy ſcripture. But the particulars of them are known to all; ſo that I ſhall not need to mention them, nor the many aggravations that in their circumſtances they are attended with: only ſome few things tending to the rendering of our preſent conſideration of them uſeful, may be remarked. As,

(1.) They are moſt of them in the lives of men that were not of the loweſt form, or ordinary ſort of believers, but of men that had a peculiar eminency in them, on the account of their walking with God in their generation. Such were *Noah*, *Lot*, *David*, *Hezekiah*, and others. They were not men of an ordinary ſize, but higher than their brethren by their ſhoulders and upwards, in profeſſion, yea, in real holineſs. And ſurely that muſt needs be of a mighty efficacy, that could hurry ſuch Giants in the ways of God into ſuch abominable ſins as they fell into. An ordinary engine could never have turned them out of the courſe of their obedience. It was a poiſon that no athletick conſtitution of ſpiritual health, no antidote could withſtand.

(2.) And theſe very men fell not into their great ſins at the beginning of their profeſſion, when they had had but a little experience of the goodneſs of God, of the ſweetneſs and pleaſantneſs of obedience, of the power and craft of ſin, of its impulſions, ſolicitations and ſurpriſals, but after a long courſe of walking with God, and acquaintance with all theſe things, together with innumerable motives unto watchfulneſs. *Noah*, according to the lives of men in thoſe days of the world, had walked uprightly with God ſome hundreds of years before he was ſo ſurpriz'd as he was, *Gen.* ix. Righteous *Lot* ſeems to have been towards the end of his days e'er he defiled himſelf with the abominations recorded. *David*, in a ſhort life, had as much experience of grace and ſin, and as much cloſe ſpiritual communion with God, as ever had any of the ſons of men, before he was caſt to the ground by this law of ſin. So was it with *Hezekiah* in his degree, which was none of the meaneſt. Now, to ſet upon ſuch perſons, ſo well acquainted with its power and deceit, ſo armed and provided againſt it, that had been conquerors over it for ſo many years, and to prevail againſt them, it argues a power and efficacy too mighty for every thing but the ſpirit of the Almighty to withſtand. Who can look to have greater ſtock of inherent grace than thoſe men had, to have more experience of God, and the excellency of his ways, the ſweetneſs of his love, and of communion with him than they had; who hath either better furniture to oppoſe ſin withal, or more obligation ſo to do, than they? And yet we ſee how fearfully they were prevailed againſt.

(3.) As if God had permitted their falls on ſet purpoſe, that we might learn to be wary of this powerful enemy; they all of them fell out when they had newly received great and ſtupendous mercies from the hand of God, that ought to have been ſtrong obligations unto diligence and watchfulneſs in cloſe obedience. *Noah* was but newly come forth of that world of waters, wherein he ſaw the ungodly world periſhing for their ſins, and himſelf preſerved by that aſtoniſhable miracle, which all ages muſt admire: whilſt the world's deſolation was an hourly remembrancer unto him of his ſtrange preſervation by the immediate care and hand of God, he falls into drunkenneſs. *Lot* had newly ſeen that which every one that thinks on cannot but tremble. He ſaw, as one ſpeaks, *Hell coming out of Heaven* upon unclean ſinners, the greateſt evidence, except the croſs of Chriſt, that God ever gave in his providence of the judgment to come. He ſaw himſelf and children delivered by the ſpecial care and miraculous hand of God; and yet whilſt theſe ſtrange mercies were freſh upon him, he fell into drunkenneſs and inceſt. *David* was delivered out of all his troubles, and had the necks of his enemies given him round about; and he makes uſe of his peace from a world of tryals and troubles to contrive murder and adultery. Immediately, it was, after *Hezekiah*'s great and miraculous deliverance, that he falls into his carnal pride and boaſting. I ſay, their falls in ſuch ſeaſons ſeem to be permitted on ſet purpoſe, to inſtruct us all in the truth that we have in hand; ſo that no perſons, in no ſeaſons, with what furniture of grace ſoever, can promiſe themſelves ſecurity from its prevalency, any other ways than by keeping cloſe conſtantly to him, who hath ſupplies to give out that are above its reach and efficacy. Methinks this ſhould make us look about us. Are we better than *Noah*, who had that teſtimony from God, that he was a *perfect man in his generation, and walked with God?* Are we better than *Lot*, whoſe *righteous ſoul was vexed with the evil deeds of ungodly men*, and is thereof commended of the Holy Ghoſt? Are we more holy, wiſe, and watchful than *David*, who obtained this teſtimony, that he was *a man after God's own heart?* Or better than *Hezekiah*, who appealed to God himſelf, that he had ſerved him uprightly with a perfect heart? And yet what prevalency this law of ſin wrought in and over them we ſee. And there is no end of the like examples; they are all ſet up as buoys to diſcover unto us the ſands the ſhelves, the rocks, whereupon they made their ſhipwrack, to their hazard, danger, loſs, yea, and would have done to their ruin, had not God been pleaſed in his faithfulneſs graciouſly to prevent it. And this is the firſt part of this evidence of the power of ſin, from its effects.

2. It manifeſts its power in the habitual declenſions from zeal and holineſs, from the frames, ſtate, and condition of obedience and communion with God, whereunto they had attained, which are found in many believers. Promiſes of growth and improvement are many and precious; the means excellent and effectual; the benefits great and unſpeakable; yet it often falls out, that inſtead hereof, decays and declenſions are found upon profeſſors, yea, in and upon many of the ſaints of God. Now, whereas this muſt needs principally and chiefly be from the ſtrength and efficacy of indwelling ſin, and is therefore a great evidence thereof, I ſhall firſt evince the obſervation itſelf to be true, namely, That ſome of the ſaints themſelves do oftentimes ſo decline from that growth and improvement in faith, grace and holineſs, which might juſtly be expected from them; and then ſhew, that the cauſe of this evil lies in that that we are treating of. And that it is the cauſe of total apoſtacy in unſound profeſſors, ſhall be hereafter declared. But this is a greater work which we have in hand. The prevailing upon true believers unto a ſinful declenſion and gradual apoſtacy, requires a putting forth of more ſtrength and efficacy, than the prevailing upon unſound profeſſors unto total apoſtacy. As the wind which will blow down a dead tree, that hath no root, to the ground, will ſcarcely ſhake or bow a living well-rooted tree. But this it will do. There is

mention made in the ſcripture of the firſt ways of *David*, and they are commended above his latter, 2 Chron. xvii. 3. The laſt ways even of *David* were tainted with the power of indwelling ſin. Though we have mention only of the actual eruption of ſin, yet that uncleanneſs and pride which was working in him in his numbring of the people, were certainly rooted in a declenſion from his firſt frame. Thoſe ruſhes did not grow without mire. *David* would not have done ſo in his younger days, when he followed God in the wilderneſs of temptations and tryals, full of faith, love, humility, brokenneſs of heart, zeal, tender affection unto all the ordinances of God, all which are eminent in him. But his ſtrength is impair'd by the efficacy and deceitfulneſs of ſin; his locks cut, and he becomes a prey to vile luſts and temptations. We have a notable inſtance in moſt of the churches that our Saviour awakens to the conſideration of their condition, in the *Revelations*: we may ſingle out one of them. Many good things there were in the church of *Epheſus*, *chap.* ii. 2, 3. for which it is greatly commended; but yet it is charged with a decay, a declenſion, a gradual falling off, and apoſtacy, *ver.* 4, 5. *Thou haſt left thy firſt love, remember therefore whence thou art fallen, and do thy firſt works.* There was a decay both inward in the frame of the heart, as to faith and love; and outward as to obedience and works, in compariſon of what they had formerly, by the teſtimony of Chriſt himſelf. The ſame alſo may be ſhewed concerning the reſt of thoſe churches, only one or two of them excepted. Five of them are charged with decays and declenſions. Hence there is mentioned in in the ſcripture of the *kindneſs of youth*, of the *love of eſpouſals*, with great commendation, *Jer.* ii. 2, 3. of our *firſt faith*, 1 Tim. v. 12. of the *beginning of our confidence*, Heb. iii. 14. And cautions are given, that we *loſe not the things we have wrought*, 2 John viii. But what need we look back, or ſearch for inſtances to confirm the truth of this obſervation? An habitual declenſion from firſt engagements unto God, from firſt attainments of communion with God, from firſt ſtrictneſs in duties of obedience, is ordinary and common among profeſſors.

Might we to this purpoſe take a general view of the profeſſors in theſe nations, among whom the lot of the beſt of us will be found in part or in whole, in ſomewhat or in all, to fall, we might be plentifully convinced of the truth of this obſervation.

(1.) Is their zeal for God as warm, living, vigorous, effectual, ſolicitous, as it was in their firſt giving themſelves unto God? Or rather, Is there not a common, ſlight, ſelfiſh frame of ſpirit, in the room of it, come upon moſt profeſſors? Iniquity hath abounded, and their love hath waxed cold. Was it not of old a burthen to their ſpirits to hear the name, and ways, and worſhip of God blaſphemed and profaned? Could they not have ſaid with the *Pſalmiſt*, Pſal. cxix. 136. *Rivers of water run down our eyes, becauſe men keep not thy law?* Were not their ſouls ſolicitous about the intereſt of Chriſt in the world, like *Eli*'s about the Ark? Did they not contend earneſtly for the *truth once delivered to the ſaints*, and every parcel of it, eſpecially wherein the grace of God, and the glory of the goſpel was eſpecially concerned? Did they not labour to judge and condemn the world by an holy and ſeparate converſation? And do now the generality of profeſſors abide in this frame? Have they grown and made improvement in it? Or is there not a coldneſs and indifferency grown upon the ſpirits of many in this thing? Yea, do not many deſpiſe all theſe things, and look upon their own former zeal as folly? May we not ſee many who have formerly been of eſteem in ways of profeſſion become daily a ſcorn and reproach through their miſcarriages, and that juſtly, to the men of the world? Is it not with them as it was of old with the daughters of *Sion*, (Iſa. iii. 24.) when God judged them for their ſins and wantonneſs? Hath not the world and ſelf utterly ruined their profeſſion? And are they not regardleſs of the things wherein they have formerly declared a ſingular concernment. Yea, are not ſome come, partly on one pretence, partly on another, to an open enmity unto, and hatred of the ways of God? They pleaſe them no more, but are evil in their eyes. But not to mention ſuch open apoſtates any farther, whoſe hypocriſy the Lord Jeſus Chriſt will ſhortly judge; how is it with the beſt? Are not almoſt all men grown cold and ſlack as to theſe things? Are they not leſs concerned in them than formerly? Are they not grown weary, ſelfiſh in their religion; and ſo things be indifferent well at home, ſcarce care how they go abroad in the world? At leaſt, do they not prefer their eaſe, credit, ſafety, ſecular advantages before theſe things? A frame that Chriſt abhors, and declares, that thoſe in whom it prevails are none of his. Some indeed ſeem to retain a good zeal for truth; but wherein they make the faireſt appearance, therein will they be found to be moſt abominable: they cry out againſt errors, not for truth, but for party's and intereſt's ſake. Let a man be on their party, and promote their intereſt, be he never ſo corrupt in his judgment, he is embraced, and it may be admired. This is not zeal for God, but for a man's ſelf. It is not *The zeal of thine houſe hath eaten me up*, but, *Maſter, forbid them, becauſe they follow not with us.* Better it were doubtleſs for men never to pretend unto any zeal at all, than to ſubſtitute ſuch wrathful ſelfiſhneſs in the room of it.

(2.) Is mens delight in the ordinances and worſhip of God the ſame as in former days? Do they find the ſame ſweetneſs and reliſh in them, as they have done of old? How precious hath the word been to them formerly? What joy and delight have they had in attendance thereon? How would they have run and gone to have been made partakers of it, where it was diſpenſed in its power and purity, in the evidence and demonſtration of the ſpirit? Did they not call the ſabbath their delight, and was not the approach of it a real joy unto their ſouls? Did they not long after the converſe and communion of ſaints? And could they not undergo manifold perils for the attainment of it? And doth this frame ſtill abide upon them? Are there not decays and declenſions to be found amongſt them? May it not be ſaid, Grey hairs are here and there upon them, and they perceive it not? Yea, are not men ready to ſay with them of old, *What a wearineſs is it?* Mal. i. 3. It is even a burthen and a wearineſs to be tied up to the obſervation of all theſe ordinances. What need we be all out ſo ſtrict in the obſervation of the ſabbath? What need we hear ſo often? What need this diſtinction in hearing? Inſenſibly a great diſreſpect, yea, even a contempt of the pleaſant and excellent ways of Chriſt and his goſpel is fallen upon many profeſſors.

(3). May not the ſame conviction be farther carried on by an enquiry into the univerſal courſe of obedience, and the performance of duties that men have been engaged in. Is there the ſame conſcientious tenderneſs of ſinning abiding in many, as was in days of old? the ſame exact performance of private duties? the ſame love to the brethren? the ſame readineſs for the croſs? the ſame humility of mind and ſpirit? the ſelf ſame denial? The ſteam of mens luſts, wherewith the air is tainted, will not ſuffer us ſo to ſay.

We need then go no farther than this wretched generation wherein we live to evince the truth of the obſervation laid down as the foundation of the inſtance inſiſted on; the Lord give repentance before it be too late.

Now,

Now, all theſe declenſions, all theſe decays that are found in ſome profeſſors, they all proceed from this root and cauſe; they are all the product of indwelling ſin, and all evince the exceeding power and efficacy of it. For the proof whereof I ſhall not need to go further than the general rule, which out of *James* we have already conſidered, namely, that luſt or indwelling ſin is the cauſe of all actual ſin, and all habitual declenſions in believers. This is that which the apoſtle intends in that place to teach and declare.

I ſhall therefore handle theſe two things, and ſhew, [1.] That this doth evince a great efficacy and power in ſin. [2.] Declare the ways and means whereby it brings forth, or brings about this curſed effect; all in deſign of our general end, in calling upon and cautioning believers to avoid it, to oppoſe it.

[1.] It appears to be a work of great power and efficacy, from the proviſion that is made againſt it, which it prevails over. There is in the covenant of grace plentiful proviſion made, not only for the preventing of declenſions and decays in believers, but alſo for their continual carrying on towards perfection. As,

1.) The word it ſelf, and all the ordinances of the goſpel, are appointed and given unto us for this end, *Epheſ.* iv. 11, 12, 13, 14, 15. That which is the end of giving goſpel officers to the church, is the end alſo of giving all the ordinances to be adminiſtred by them: for they are given for the work of the miniſtry, that is for the adminiſtration of the ordinances of the goſpel. Now, what is, or what are theſe ends? They are all for the preventing of decays and declenſions in the ſaints; all for the carrying them on to perfection; ſo it is ſaid, *ver.* 12. In general it is for the perfecting of the ſaints, carrying on the work of grace in them, and the work of holineſs and obedience by them, or *for the edifying of the body of Chriſt*, their building up in an increaſe of faith and love, even of every true member of the myſtical body. But how far are they appointed thus to carry them on, thus to build them up? Hath it bounds fixed to its work? Doth it carry them ſo far, and then leave them? No, ſaith the apoſtle, *ver.* 13. The diſpenſation of the word of the goſpel, and the ordinances thereof, is deſigned for our help, aſſiſtance, and furtherance, until the whole work of faith and obedience is conſummate. It is appointed to perfect and compleat that faith, knowledge, and growth in grace and holineſs, which is allotted unto us in this world. But what if oppoſitions and temptations do lie in the way, ſatan and his inſtruments working with great ſubtilty and deceit? Why, *ver.* 14. theſe ordinances are deſigned for our ſafe-guarding and deliverance from all their attempts and aſſaults, that ſo being preſerved in the uſe of them, *or ſpeaking the truth in love, we may grow up unto him in all things, who is the head, even Chriſt Jeſus.* This is in general the uſe of all goſpel ordinances, the chief and main end for which they were given and appointed of God, namely, to preſerve believers from all decays of faith and obedience, and to carry them on ſtill towards perfection. Theſe are means which God the good huſbandman makes uſe of to cauſe the vine to thrive and bring forth fruit. And I could alſo manifeſt the ſame to be the eſpecial end of them diſtinctly. Briefly, the word is milk and ſtrong meat, for the nouriſhing and ſtrengthening of all ſorts and all degrees of believers. It hath both ſeed and water in it, and manuring with it, to make them fruitful. The ordinance of the ſupper is appointed on purpoſe for the ſtrengthning of our faith in the remembrance of the death of the Lord, and the exerciſe of love one towards another. The communion of ſaints is for the edifying each other in faith, love, and obedience.

2.) There is that which adds weight to this conſideration. God ſuffers us not to be unmindful of this aſſiſtance he hath afforded us, but is continually calling upon us to make uſe of the means appointed for the attaining of the end propoſed. He ſhews them unto us, as the angel ſhewed the water-ſpring to *Hagar*. Commands, exhortations, promiſes, threatnings, are multiply'd to this purpoſe; ſee them ſumm'd up, *Heb.* ii. 1. He is continually ſaying to us, Why will you die? Why will you wither and decay? Come to the paſtures provided for you, and your ſouls ſhall live. If we ſee a lamb run from the fold into the wilderneſs, we wonder not if it be torn and rent of wild beaſts; if we ſee a ſheep leaving its green paſtures and water-courſes, to abide in dry, barren heaths, we count it no marvel, nor enquire farther, if we ſee him lean, and ready to periſh. But if we find lambs wounded in the fold, we wonder at the boldneſs and rage of the beaſts of prey, that durſt ſet upon them there. If we ſee ſheep pining in full paſtures, we judge them to be diſeaſed and unſound. It is indeed no marvel that poor creatures, who forſake their own mercies, and run away from the paſture and fold of chriſt in his ordinances, are rent and torn with divers luſts, and do pine away with hunger and famine. But to ſee men living under, and enjoying all the means of ſpiritual thriving, yet to decay, not to be fat and flouriſhing, but rather daily to pine and wither, this argues ſome ſecret powerful diſtemper, whoſe poiſonous and noxious qualities hinder the vertue and efficacy of the means they enjoy. This is indwelling ſin. So wonderfully powerful, ſo effectually poiſonous it is, that it can bring leanneſs on the ſouls of men in the midſt of all precious means of growth and flouriſhing. It may well make us tremble to ſee men living under, and in the uſe of the means of the goſpel, preaching, praying, adminiſtration of ſacraments, and yet grow colder every day than other in zeal for God, more ſelfiſh and worldly, even habitually to decline as to the degrees of holineſs, which they had attained unto.

3.) Together with the diſpenſation of the outward means of ſpiritual growth or improvement, there are alſo ſupplies of grace continually afforded the ſaints from their head Chriſt Jeſus. He is the head of all the ſaints. And he is a living head, and ſo a living head, as that he tells us, that *becauſe he liveth, we ſhall live alſo*, Joh. xiv. 19. He communicates of ſpiritual life to all that are his. In him is the fountain of our life, which is therefore ſaid to be *hid with him in God*, Col. iii, 3. And this life he gives unto his ſaints, by quickning of them by his ſpirit, *Rom.* ix. 11. And he continues it unto them by the ſupplies of living grace, which he communicates unto them. From theſe two, his quickning of us, and continually giving out ſupplies of life unto us, he is ſaid *to live in us*, Gal. ii. 20. *I live, yet not I, but Chriſt liveth in me.* The ſpiritual life which I have is not mine own, not from my ſelf was it educed, not by myſelf is it maintained, but it is merely and ſolely the work of Chriſt; ſo that it is not I that live, but he lives in me, the whole of my life being from him alone. Neither doth this living head communicate only a bare life unto believers, that they ſhould merely live, and no more, a poor, weak, dying life, as it were, but he gives out ſufficiently to afford them a ſtrong, vigorous thriving, flouriſhing life, *Joh.* x. 10. He comes not only that his ſheep may have life, but that *they may have it more abundantly*, that is in a plentiful manner, ſo as that they may flouriſh, be fat and fruitful. Thus is it with the whole body of Chriſt and every member thereof. *Epheſ.* iv. 15, 16. *Whereby it grows up into him in all things, which is the head, even Chriſt, from whom the whole body fitly join'd together, and compacted, by that which every joint ſupplieth, according to the effectual working in the meaſure of* *every part, maketh increaſe of the body unto the edifying of itſelf in love.* The end of all communications of grace, and ſupplies of life from this living and bleſſed head, is the increaſe of the whole body, and every member of it, and the edifying of itſelf in love. His treaſures of grace are unſearchable, his ſtores inexhauſtible. His life, the fountain of ours, full and eternal, his heart bounteous and large, his hand open and liberal; ſo that there is no doubt, but that he communicates ſupplies of grace for their increaſe in holineſs abundantly unto all his ſaints. Whence then is it, that they do not all flouriſh and thrive accordingly? As you may ſee it oftentimes in a natural body, ſo is it here. Though the ſeat and riſe of the blood and ſpirits in the head and heart be excellently good and ſound, yet there may be a withering member in the body; ſomewhat intercepts the influences of life unto it: ſo that though the heart and head do perform their office, in giving of ſupplies no leſs to that than they do to any other member, yet all the effect produced is merely to keep it from utter periſhing; it grows weak, and decays every day. The withering and decaying of any member in Chriſt's myſtical body, is not for the want of his communication of grace for an abundant life, but from the powerful interception that is made of the efficacy of it, by the interpoſition and oppoſition of indwelling ſin. Hence it is, that where luſt grows ſtrong, a great deal of grace will but keep the ſoul alive, and not give it any eminency in fruitfulneſs at all. Oftentimes Chriſt gives very much grace, where not many of its effects do appear. It ſpends its ſtrength and power in withſtanding the continual aſſaults of violent corruptions and luſts, ſo that it cannot put forth its proper virtue towards farther fruitfulneſs. As a virtuous medicine, that is fit both to check vicious and noxious humours, and to comfort, refreſh, and ſtrengthen nature; if the evil humour be ſtrong, and greatly prevailing, ſpends it whole ſtrength, and virtue, in the ſubduing and correcting of it, contributing much leſs to the relief of nature than otherwiſe it would do, if it met not with ſuch oppoſitions: ſo is it with the eye-ſalve, and the healing grace which we have abundantly from the wings of the ſun of righteouſneſs. It is forced oftentimes to put forth its virtue to oppoſe and contend againſt, and in any meaſure ſubdue prevailing luſts and corruptions: that the ſoul receiveth not that ſtrengthning unto duties and fruitfulneſs, which otherwiſe it might receive by it, is from hence. How ſound, healthy and flouriſhing, how fruitful and exemplary in holineſs might many a ſoul be, by and with that grace which is continually communicated to it from Chriſt, which now, by reaſon of the power of indwelling ſin, is only not dead, but weak, withering, and uſeleſs? And this, if any thing, is a notable evidence of the efficacy of indwelling ſin, that it is able to give ſuch a ſtop and check to the mighty and effectual power of grace; ſo that notwithſtanding the bleſſed and continual ſupplies that we receive from our head, yet many believers do decline and decay, and that habitually, as to what they had attained unto; their laſt ways not anſwering their firſt. This makes the Vineyard in the very fruitful hill to bring forth ſo many wild grapes. This makes ſo many trees barren in fertile fields.

4.) Beſides the continual ſupplies of grace, that conſtantly, according to the tenour of the covenant, are communicated unto believers, which keeps them that they thirſt no more as to a total indigence; there is moreover a readineſs in the Lord Chriſt to yield peculiar ſuccour to the ſouls of his, according as their occaſion ſhall require. The apoſtle tells us, that he is a *merciful high-prieſt, and able,* (that is, ready prepared and willing) *to ſuccour them that are tempted,* Heb. ii. 18. And we are on that account invited to come with boldneſs to the throne of grace, *that we may obtain mercy, and find grace to help in time of need*; that is, grace ſufficient, ſeaſonable, ſuitable unto any ſpecial trial or temptation that we may be exercifed withal. Our merciful high-prieſt is ready to give out this eſpecial ſeaſonable grace, over and above thoſe conſtant communications of ſupplies of the ſpirit which we mentioned before. Beſides the never-failing ſprings of ordinary covenant grace, he hath alſo peculiar refreſhing ſhowers for times of drought. And this is exceedingly to the advantage of the ſaints, for their preſervation and growth in grace; and there may very many more of the like nature be added. But now I ſay notwithſtanding all theſe, and the reſidue of the like importance, ſuch is the power and efficacy of indwelling ſin, ſo great is the deceitfulneſs and reſtleſneſs, ſo many its wiles and temptations, it often falls out that many of them for whoſe growth and improvement all this proviſion is made, do yet as was ſhewed, go back and decline, even as to their courſe of walking with God. *Sampſon*'s ſtrength fully evidenced itſelf when he brake ſeven new withs, and ſeven new cords, wherewith he was bound, as burning toe, and as thread. The noxious humour in the body which is ſo ſtubborn, as that no uſe of the moſt ſovereign remedies can prevail againſt it, ought to be regarded. Such is this indwelling ſin if not watched over: it breaks all the cords made to bind it; it blunts the inſtruments appointed to root it up; it reſiſts all healing medicines though never ſo ſovereign, and is therefore aſſuredly of exceeding efficacy. Beſides, believers have innumerable obligations upon them from the love, the command of God, to grow in grace, to preſs forward towards perfection, as they have abundant means provided for them ſo to do. Their doing ſo, is a matter of the greateſt advantage, profit, ſweetneſs, contentment unto them in the world: it is the burden, the trouble of their ſouls, that they do not ſo do, that they are not more holy, more zealous, uſeful, fruitful; they deſire it above life itſelf; they know it is their duty to watch againſt this enemy, to fight againſt it, to pray againſt it, and ſo they do. They more deſire his deſtruction, than the enjoyment of all this world, and all that it can afford. And yet notwithſtanding all this, ſuch is the ſubtilty, and fraud, and violence, and fury, and urgency, and importunity of this adverſary, that it frequently prevails to bring them into the woful condition mentioned. Hence it is with believers ſometimes as it is with men in ſome places at ſea: they have a good and fair gale of wind, it may be all night long; they ply their tackling, attend diligently their buſineſs, and it may be take great contentment to conſider how they proceed in their voyage. In the morning, or after a ſeaſon, coming to meaſure what way they have made, and what progreſs they have had, they find that they are much backward of what they were, inſtead of getting one ſtep forward; falling into a ſwift tide or current againſt them, it hath fruſtrated all their labours, and rendered the wind in their ſails almoſt uſeleſs; ſomewhat thereby they have born up againſt the ſtream, but have made no progreſs. So is it with believers: they have a good gale of ſupplies of the ſpirit from above, they attend duties diligently, pray conſtantly, hear attentively, and omit nothing that may carry them in their voyage towards eternity. But after a while, coming ſeriouſly to conſider by the examination of their hearts and ways, what progreſs they have made, they find that all their aſſiſtance, and duties, have not been able to bear them up againſt ſome ſtrong tide or current of indwelling ſin. It hath kept them indeed that they have not been driven and ſplit on rocks and ſhelves; it hath preſerved them from groſs, ſcandalous ſins, but yet they have loſt in their ſpiritual frame, or gone backwards, and are intangled under many woful decays; which is a

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notable evidence of the life of ſin, about which we are treating. Now becauſe the end of our diſcovering this power of ſin, is, that we may be careful to obviate and prevent it in its operation, and becauſe of all the effects that it produceth there is none more dangerous or pernicious than that we have laſt inſiſted on, namely, that it prevails upon many profeſſors unto an habitual declenſion from their former ways and attainments, notwithſtanding all the ſweetneſs and excellency which their ſouls have found in them, I ſhall, as was ſaid, in the next place conſider by what ways and means, and through what aſſiſtance it uſually prevails in this kind, that we may the better be inſtructed to watch againſt it.

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CHAP. XV.

Decays in Degrees of Grace cauſed by Indwelling Sin. The Ways of its Prevalency to this purpoſe.

THE ways and means whereby indwelling ſin prevaileth on believers unto habitual declenſions and decays, as to degrees of grace and holineſs, is that now which comes under conſideration, and are many.

1. Upon the firſt converſion and calling of ſinners unto God and Chriſt, they have uſually many freſh ſprings breaking forth in their ſouls, and refreſhing ſhowers coming upon them, which bear them up to an high rate of faith, love, holineſs, fruitfulneſs and obedience. As upon a land-flood, when many leſſer ſtreams run into a river, it ſwells over its bounds, and rouls on with a more than ordinary fulneſs. Now if theſe ſprings be not kept open, if they prevail not for the continuance of theſe ſhowers, they muſt needs decay and go backwards. We ſhall name one or two of them.

(1.) They have a freſh, vigorous ſenſe of pardoning mercy. According as this is in the ſoul, ſo will its love and delight in God, ſo will its obedience be. As, I ſay, is the ſenſe of goſpel-pardon, ſo will be the life of goſpel-love. *Luke* vii. 47. *I ſay unto thee*, ſaith our Saviour of the poor woman, *her ſins, which were many, are forgiven, for ſhe loved much, but to whom little is forgiven, the ſame loveth little.* Her great love was an evidence of great forgiveneſs; and her great ſenſe of it. For our Saviour is not rendering a reaſon of her forgiveneſs, as though it were for her love, but of her love, that it was becauſe of her forgiveneſs. Having in the foregoing parable from *ver.* 38. and onwards, convinced the *Phariſes* with whom he had to do, that he to whom moſt was forgiven would love moſt, as *ver.* 43. he thence gives an account of the great love of the woman ſpringing from the ſenſe ſhe had of the great forgiveneſs which ſhe had ſo freely received. Thus ſinners at their firſt converſion are very ſenſible of great forgiveneſs: *of whom I am chief*, lies next their heart. This greatly ſubdues their hearts and ſpirits unto all in God, and quickens them unto all obedience; even that ſuch poor curſed ſinners as they were, ſhould ſo freely be delivered and pardoned. The love of God and of Chriſt in their forgiveneſs, highly conquers and conſtrains them to make it their buſineſs to live unto God.

(2.) The freſh taſte they have had of ſpiritual things, keeps up ſuch a ſavour and reliſh of them in their ſouls, as that worldly contentments whereby men are drawn off from cloſe walking with God, are rendered ſapleſs and undeſirable unto them. Having taſted of the wine of the goſpel they deſire no other, for they ſay, *This is beſt.* So was it with the apoſtles upon that option offered them as to a departure from Chriſt, upon the apoſtacy of many falſe profeſſors, *Will ye go away alſo?* John vi. 67. They anſwer by *Peter, Lord, to whom ſhall we go, thou haſt the words of eternal life?* Ver. 68. They had ſuch a freſh ſavour and reliſh of the doctrine of the goſpel, and the grace of Chriſt upon their ſouls, that they can entertain no thoughts of declining from it. As a man that hath been long kept in a dungeon, if brought forth on a ſudden into the light of the ſun, finds ſo much pleaſure and contentment in it, in the beauties of the old creation, that he thinks he can never be weary of it, nor ſhall ever be contented on any account to be under darkneſs again. So is it with ſouls when firſt tranſlated into the marvellous light of Chriſt, to behold the beauties of the new creation. They ſee a new glory in him, that hath quite ſullied the deſireableneſs of all earthly diverſions. And they ſee a new guilt and filth in ſin, that gives them an utter abhorrency of its old delights and pleaſures; and ſo other things. Now whilſt theſe and the like ſprings are kept open in the ſouls of converted ſinners, they conſtrain them to a vigorous active holineſs. They can never do enough for God; ſo that oftentimes their zeal, as ſaints, ſuffers them not to eſcape without ſome blots on their prudence, as men, as might be inſtanced in many of the martyrs of old.

This then is the firſt, at leaſt one way, whereby indwelling ſin prepares men for decays and declenſions in grace and obedience: it endeavours to ſtop or taint theſe ſprings. And there are ſeveral ways whereby it bringeth this to paſs.

[1.] It works by ſloth and negligence. It prevails in the ſoul to a neglect of ſtirring up continual thoughts of or about the things that ſo powerfully influence it unto ſtrict and frituful obedience. If care be not taken, if diligence and watchfulneſs be not uſed, and all means obſerved, that are appointed of God, to keep a quick and living ſenſe of them upon the ſoul, they will dry up and decay, and conſequently that obedience that ſhould ſpring from them, will do ſo alſo. *Iſaac* digged wells, but the *Philiſtines* ſtopt them, and his flocks had no benefits by them. Let the heart never ſo little diſuſe it ſelf to gracious ſoul-affecting thoughts of the love of God, the croſs of Chriſt, the greatneſs and excellency of goſpel mercy, the beauties of holineſs, they will quickly be as much eſtranged to a man, as he can be to them. He that ſhuts his eyes for a ſeaſon in the ſun, when he opens them again can ſee nothing at all. And ſo much as a man loſeth of faith towards theſe things, ſo much will they loſe of power towards him. They can do little or nothing upon him, becauſe of his unbelief, which formerly were ſo exceedingly effectual towards him. So was it with the ſpouſe in the *Canticles, chap.* v. 2. Chriſt calls unto her, *verſ.* 1. with a marvellous loving and gracious invitation unto communion with himſelf. She who had formerly been raviſhed at the firſt hearing of that joyful ſound, being now under the power of ſloth and carnal eaſe, returns a ſorry excuſing anſwer to his Call, which ended in her own ſignal loſs and ſorrow. Indwelling ſin, I ſay, prevailing by ſpiritual ſloth upon the ſouls of men unto an inadvertency of the motions of God's Spirit in their former apprehenſions of divine love, and a negligence of ſtirring up continual thoughts of faith about it, a decay grows inſenſibly upon the whole ſoul. Thus God oft complains that his people had forgotten him, that is, grew unmindful of his love and grace, which was the beginning of their apoſtacy.

[2.] By unframing the ſoul, ſo that it ſhall have formal, weary, powerleſs thoughts of thoſe things, which ſhould prevail with it unto diligence in thankful obedience. The apoſtle cautions us, that in dealing with God, we ſhould *uſe reverence and godly fear*, becauſe of his purity, holineſs, and majeſty, *Heb.* xii. 28, 29. And this is that which the Lord himſelf ſpake in the deſtruction of *Nadab* and *Abihu*, *I will be ſanctified in them that come to me*, Levit. x. 3. He will be dealt withal in an awful, holy, reverent manner, So are we to deal with all the things of God, wherein or whereby we have communion with him. The ſoul is to have a great reverence of God in them. When men begin to take them into ſlight and common thoughts, not uſing and improving them unto the utmoſt, for the ends whereunto they are appointed, they loſe all their beauty, and glory, and power towards them. When we have any thing to do, wherein faith or love towards God is to be exerciſed, we muſt do it with all our hearts, with all our minds, ſtrength, and ſouls, not ſlightly and perfunctorily, which God abhors, he doth not only require that we bear his love and grace in remembrance, but that, as much as in us lieth, we do it according to the worth and excellency of them. It was the ſin of *Hezekiah*, that he *rendered not again according to the benefits done to him*, 2 Chron. xxxii. 25. So whilſt we conſider goſpel truths, the uttermoſt endeavour of the ſoul ought to be, that we may be changed into the ſame image or likeneſs, 2 *Cor.* iii. 18. that is, that they may have their full power and effect upon us. Otherwiſe, *James* tells us what our beholding the glory of the Lord in a glaſs, there mentioned by the apoſtle, that is, reading or hearing the mind of God in Chriſt, revealed in the goſpel, comes unto, *chap.* i. *ver.* 23, 24. *It is but like unto a man beholding his natural face in a glaſs, for he beholdeth himſelf and goeth away, and ſtraightway forgetteth what manner of man he was.* It makes no impreſſion upon him, begets no idea nor image of his likeneſs in his imagination, becauſe he doth it only ſlightly, and with a tranſient look. So is it with men that will indeed think of goſpel truths, but in a ſlight manner, without endeavouring with all their hearts, minds, and ſtrength, to have them ingrafted upon their ſouls, and all the effects of them produced in them. Now this is the way of ſinners, in their firſt engagements unto God. They never think of pardoning mercy, but they labour to affect their whole ſouls with it, and do ſtir up themſelves unto ſuitable affections and returns of conſtant obedience. They think not of the excellency of Chriſt, and ſpiritual things, now newly diſcovered unto them in a ſaving light, but they preſs with all their might after a farther, a fuller enjoyment of them. This keeps them humble and holy, this makes them thankful and fruitful. But now if the utmoſt diligence and carefulneſs be not uſed to improve and grow in this wiſdom, to keep up this frame, indwelling ſin working by the vanity of the minds of men, will inſenſibly bring them to content themſelves with ſlight and rare thoughts of theſe things, without a diligent ſedulous endeavour to give them their due improvement upon the ſoul. As men decay herein, ſo they will aſſuredly decay and decline in the power of holineſs, and cloſe walking with God. The ſprings being ſtop'd or tainted, the ſtreams will not run ſo ſwiftly, at leaſt, not ſo ſweetly as formerly. Some by this means under an uninterrupted profeſſion, inſenſibly wither almoſt into nothing. They talk of religion and ſpiritual things as much as ever they did in their lives, and perform duties with as much conſtancy as ever they did, but yet have poor lean ſtarvling ſouls, as to any real and effectual communion with

God. By the power and ſubtilty of indwelling ſin they have grown formal, and learned to deal about ſpiritual things in an overly manner, whereby they have loſt all their life, vigour, ſavour, and efficacy towards them. Be always ſerious in ſpiritual things, if ever you intend to be bettered by them.

[3.] Indwelling ſin oftentimes prevails to the ſtopping of theſe ſprings of goſpel-obedience, by falſe and fooliſh opinions, corrupting the ſimplicity of the goſpel; falſe opinions are the works of the fleſh: From the vanity and darkneſs of the minds of men, with a mixture, more or leſs, of corrupt affections, do they moſtly proceed. The apoſtle was jealous over his *Corinthians* in this matter; he was afraid leſt their minds ſhould by any means be corrupted from the ſimplicity that is in Chriſt, 2 *Cor.* 11. 2, 3. which he knew would be attended by a decay and declenſion in faith, love, and obedience; and thus matters in this caſe often fall out: We have ſeen ſome, who after they have received a ſweet taſte of the love of God in Chriſt, of the excellency of pardoning mercy, and have walked humbly with God for many years, in the faith and apprehenſion of the truth, have by the corruption of their minds from the ſimplicity that is in Chriſt, by falſe and fooliſh opinions deſpiſed all their own experiences, and rejected all the efficacy of truth, as to the fartherance of their obedience. Hence *John* cautions the elect lady and her children, to take heed they were not ſeduced, *leſt they ſhould loſe the things that they had wrought*, 2 *Ep. ver.* 8. leſt they ſhould themſelves caſt away all their former obedience as loſt, and a thing of no value. We have innumerable inſtances hereof in the days wherein we live. How many are there, who, not many years ſince, put an unſpeakable value on the pardon of ſin in the blood of Chriſt, who delighted in goſpel diſcoveries of ſpiritual Things, and walked in obedience unto God on the account of them; who being beguiled, and turned aſide from the truth as it is in Jeſus, do deſpiſe theſe ſprings of their own former obedience? And as this is done groſly and openly in ſome, ſo there are more ſecret and more plauſible inſinuations of corrupt opinions, tainting the ſprings and fountains of goſpel obedience, and through the vanity of men's minds, which is a principal part of indwelling ſin getting ground upon them. Such are all thoſe that tend to the extenuation of ſpecial grace in its freedom and efficacy, and the advancement of the wills, or the endeavours of men in their ſpiritual power and ability: they are all works of the fleſh, and howſoever ſome may pretend an uſefulneſs in them to the promotion of holineſs, they will be found to taint the ſprings of true evangelical obedience, inſenſibly to turn the heart from God, and to bring the whole ſoul into a ſpiritual decay.

And this is one way whereby indwelling ſin produceth this pernicious effect, of drawing men off from the power, purity, and fruitfulneſs attending their firſt converſion, and engagements unto God, bringing them into habitual declenſion, at leaſt, as unto degrees of their holineſs and grace. There is not any thing we ought to be more watchful againſt, if we intend effectually to deal with this powerful and ſubtil enemy. It is no ſmall part of the wiſdom of faith, to obſerve whether goſpel truths continue to have the ſame ſavour unto, and efficacy upon the ſoul, as formerly they have had; and whether an endeavour be maintained to improve them continually as at the firſt. A commandment that is always practiſed, is always new, as *John* ſpeaks of that of love. And he that really improves goſpel truths, though he hears them a thouſand times, they will be always new and freſh unto him, becauſe they put him on newneſs of practice: when to another that grows common under them, they are burthenſome and common unto him; and he even loaths the manna that he is ſo accuſtomed unto.

2. Indwelling ſin doth this, by taking men off from their watch againſt the returns of ſatan. When our Lord Chriſt comes firſt to take poſſeſſion of any ſoul for himſelf, he binds that ſtrong man, and ſpoils his goods; he deprives him of all his power, dominion and intereſt. Satan being thus diſpoſſeſt, and fruſtrated in his hopes and expectations, leaves the ſoul, as finding it newly mortified to his baits. So he left our Saviour upon his firſt fruitleſs attempts: but it is ſaid, *he left him only for a ſeaſon*, Luke iv. 13. He intended to return again, as he ſhould ſee his advantage. So is it with believers alſo; being caſt out from his intereſt in them, he leaves them for a ſeaſon, at leaſt, comparatively he doth ſo. Freed from his aſſaults and perplexing temptations, they proceed vigorouſly in the courſe of their obedience, and ſo flouriſh in the ways of God. But this holds not, ſatan returns again, and if the ſoul ſtands not continually upon his guard againſt him, he will quickly get ſuch advantages, as will put a notable interruption upon his fruitfulneſs and obedience. Hence ſome, after they have ſpent ſome time, it may be ſome years, in chearful, exemplary walking with God, have upon ſatan's return, conſumed all their latter days in wreſtling with perplexing temptations, wherewith he hath intangled them. Others have plainly fallen under the power of his aſſaults: it is like a man, who having for a while lived uſefully amongſt his neighbours, done good, and communicated according to his ability, diſtributing to the poor, and helping all round about him, at length falling into the hands of vexatious, wrangling, oppreſſive men, he is forced to ſpend his whole time and revenue in defending himſelf againſt them at law, and ſo becomes uſeleſs in the place where he lives. So it is with many a believer, after he hath walked in a fruitful courſe of obedience to the glory of God, and edification of the church of Chriſt, being afreſh ſet upon by the return of ſatan in one way or other, he hath enough to do all the remainder of his life to keep himſelf alive; in the mean time as to many graces, wofully decaying and going backward. Now this alſo, tho' ſatan hath an hand in it, is from indwelling ſin: I mean, the ſucceſs is ſo, which ſatan doth obtain in his undertaking. This encourageth him, maketh way for his return, and gives entrance to his temptations. You know how it is with them, out of whom he is caſt only by goſpel conviction; after he hath wandered and waited a while, he ſaith, *he will return to his houſe from whence he was ejected*. And what is the iſſue? Carnal luſts have prevailed over the man's convictions, and made his ſoul fit to entertain returning devils. It is ſo as to the meaſure of prevalency, that ſatan obtains againſt believers, upon advantages adminiſtred unto him, by ſin's diſpoſing the ſoul unto an obnoxiouſneſs to his temptations. Now the way and means whereby indwelling ſin doth give advantage to ſatan for his return, are all thoſe which diſpoſe them towards a declenſion which ſhall afterwards be mentioned. Satan is a diligent, watchful, and crafty adverſary, he will neglect no opportunity, no advantage that is offered unto him. Wherein then ſoever our ſpiritual ſtrength is impaired by ſin, or which way ſoever our luſts preſs, ſatan falls in with that weakneſs, and preſſeth towards that ruin: ſo that all the actings of the law of ſin are ſubſervient to this end of ſatan.

I ſhall therefore only at preſent mention one or two, that ſeem principally to invite ſatan to attempt a return.

(1.) It intangleth the ſoul in the things of the world, all which are ſo many purveyors for ſatan. When *Pharaoh* had let the people go, he heard after a while that they were intangled in the wilderneſs, and ſuppoſeth that he ſhall therefore now overtake them, and deſtroy them: this ſtirs him up to purſue after them. Satan finding thoſe whom he hath been caſt out from, intangled in the things of the world, by which he is ſure to find an eaſy acceſs unto them, is encouraged to attempt upon them afreſh; as the ſpider to come down upon the ſtrongeſt flie that is intangled in his web: for he comes by his temptations only to impel them unto that whereunto by their own luſts they are inclined, by adding poiſon to their luſts, and pointing to the objects of them: and oftentimes by this advantage he gets ſo in upon the ſouls of men, that they are never well free of him more whilſt they live. And as men's diverſions increaſe from the world, ſo do their intanglements from ſatan: when they have more to do in the world than they can well manage, they ſhall have more to do from ſatan than they can well withſtand. When men are made ſpiritually faint, by dealing in and with the world; ſatan ſets on them as *Amalek* did on the faint and weak of the people that came out of *Egypt*.

(2.) It produceth this effect by making the ſoul negligent, and taking it off from its watch. We have before ſhewed at large, that it is one main part of the effectual deceitfulneſs of indwelling ſin, to make the ſoul inadvertent, to turn it off from the diligent watchful attendance unto its duty, which is required. Now, there is not any thing in reference whereunto diligence and watchfulneſs is more ſtrictly enjoined, than the returning aſſaults of ſatan, 1 *Pet.* v. 8. *Be ſober, be vigilant*; and why ſo? *Becauſe of your adverſary the devil.* Unleſs you are exceeding watchful, at one time or other he will ſurpriſe you. And all the injunctions of our bleſſed Saviour, to watch, are ſtill with reference unto him, and his temptations. Now when the ſoul is made careleſs and inadvertent, forgetting what an enemy it hath to deal withal, or is lifted up with the ſucceſſes it hath newly obtained againſt him, then is ſatan's time to attempt a re-entrance of his old habitation; which if he cannot obtain, yet, he makes their lives uncomfortable to themſelves, and unfruitful to others, in weakning their root, and withering their fruit through his poiſoning temptations. He comes down upon our duties of obedience, as the fowls upon *Abraham*'s ſacrifice, that if we watch not, as he did, to drive them away (for by reſiſtance he is overcome and put to flight) he will devour them.

(3.) Indwelling ſin takes advantage to put forth its efficacy and deceit, to withdraw men from their primitive zeal and holineſs, from their firſt faith, love, and works, by the evil examples of profeſſors amongſt whom they live. When men firſt engage into the ways of God, they have a reverent eſteem of thoſe whom they believe to have been made partakers of that mercy before themſelves; theſe they love and honour, as it is their duty. But after a while, they find many of them walking in many things unevenly, crookedly, and not unlike the men of the world. Here ſin is not wanting to its advantage. Inſenſibly it prevails with men to a compliance with them. This way, this courſe of walking, doth well enough with others, why may it not do ſo with us alſo? Such is the inward thought of many, that works effectually in them. And ſo through the craft of ſin, the generation of profeſſors corrupt one another. As a ſtream ariſing from a clear ſpring, or fountain, whilſt it runs in its own peculiar channel, and keeps its water unmixed, preſerves its purity and cleanneſs, but when it falls in its courſe with other ſtreams that are turbid and foul, though running the ſame way with it, it becomes muddy and diſcoloured alſo. So is it in this caſe. Believers come forth from the ſpring of the new birth with ſome purity and cleanneſs, this for a while they keep in the courſe of their private walking with God; but now when they come ſometimes to fall into ſociety with others, whoſe profeſſion flows and runs the ſame way with theirs, even towards heaven, but yet are muddied and ſullied with ſin and the world, they are often corrupted with them, and by them, and ſo decline from their firſt purity, faith and holineſs.

Now leſt this may have been the caſe of any who ſhall read this diſcourſe, I ſhall add ſome few cautions that are neceſſary to preſerve men from this infection.

1.) In the body of profeſſors there is a great number of hypocrites. Though we cannot ſay of this, or that man, that he is ſo, yet, that ſome there are is moſt certain. Our Saviour hath told us, that it will be ſo to the end of the world. All that have oil in their lamps have it not in their veſſels. Let men take heed how they give themſelves up unto a conformity to the profeſſors they meet withal, leſt inſtead of ſaints and the beſt of men, they ſometimes propoſe for their example hypocrites, which are the worſt; and when they think they are like unto them who bear the image of God, they conform themſelves unto thoſe, who bear the image of ſatan.

2.) You know not what may be the preſent temptations of thoſe whoſe ways you obſerve. It may be they are under ſome peculiar deſertion from God, and ſo are withering for a ſeaſon, until he ſend them ſome refreſhing ſhowers from above. It may be they are intangled with ſome ſpecial corruptions, which is their burthen, that you know not of; and for any voluntarily to fall into ſuch a frame, as others are caſt into by the power of their temptations; or to think that will ſuffice in them, which they ſee to ſuffice in others, whoſe diſtempers they know not, is folly and preſumption. He that knows ſuch or ſuch a perſon to be a living man, and of an healthy conſtitution, if he ſee him go crawling up and down about his affairs, feeble and weak, ſometimes falling, ſometimes ſtanding, and making ſmall progreſs in any thing, will he think it ſufficient for himſelf to do ſo alſo? Will he not enquire whether the perſon he ſees, have not lately fallen into ſome diſtemper or ſickneſs, that hath weakened him, and brought him into that condition? Aſſuredly he will ſo do. Take heed, Chriſtians, many of the profeſſors with whom ye do converſe are ſick, and wounded; the wounds of ſome of them do ſtink, and are corrupt becauſe of their folly. If you have any ſpiritual health, do not think their weak and uneven walking will be accepted at your hands; much leſs think it will be well for you to become ſick and to be wounded alſo.

3.) Remember that of many of the beſt chriſtians, the worſt only is known and ſeen. Many who keep up precious communion with God, do yet oftentimes by their natural tempers of freedom, or paſſion, not carry ſo glorious appearances as others, who perhaps come ſhort of them in grace and the power of godlineſs. In reſpect of their outward converſation it may ſeem they are ſcarcely ſaved, when in reſpect of their faith and love then may be eminent. They may, as the king's daughter *be all glorious within*, though their *cloaths be not always of wrought gold.* Take heed they that you be not infected with their worſt, when ye are not able, it may be, to imitate them in their beſt; but to return,

(4.) Sin doth this work, by cheriſhing ſome ſecret particular luſt in the heart. This the ſoul contends againſt faintly. It contends againſt it upon the account of ſincerity, it cannot but do ſo; but it doth not make thorow work, vigorouſly to mortify it by the ſtrength and power of grace. Now where it is thus with a ſoul, an habitual declenſion as to holineſs will aſſuredly enſue. *David* ſhews us how in his firſt days he kept his heart cloſe unto God, *Pſal.* xviii. 23. *I was upright before him, and I kept myſelf from*

from mine iniquity. His great care was leſt any one luſt ſhould prevail in him, or upon him, that might be called his iniquity in a peculiar manner. The ſame courſe ſteer'd *Paul* alſo, 1 *Cor.* ix. 27. he was in danger to be lifted up by his ſpiritual revelations and enjoyments. This makes him keep his body in ſubjection, that no carnal reaſonings or vain imagination might take place in him. But where indwelling ſin hath provoked, irritated, and given ſtrength unto a ſpecial luſt, it proves aſſuredly a principal means of a general declenſion. For as an infirmity and weakneſs in any one vital part, will make the whole body conſumptive, ſo will the weakneſs in any one grace, which a perplexing luſt brings with it, make the ſoul. It every way weakens ſpiritual ſtrength. It weakens confidence in God in faith and prayer. The knees will be feeble, and the hands will hang down in dealing with God, where a galling and unmortified luſt lyes in the heart. It will take ſuch hold upon the ſoul, that it ſhall not be able *to look up, Pſal.* xl. 12. It darkens the mind by innumerable fooliſh imaginations, which it ſtirs up to make proviſion for itſelf. It galls the conſcience with thoſe ſpots and ſtains, which in and by its actings it brings upon the ſoul. It contends in the will for rule and dominion: an active ſtirring corruption would have the commanding power in the ſoul, and it is ever and anon ready to take the throne. It diſturbs the thoughts, and ſometimes will even frighten the ſoul from dealing with it by meditation, leſt corrupt affections being entengled by it, grace loſes ground, inſtead of prevailing. It breaks out oftentimes into ſcandalous ſins, as it did in *David* and *Hezekiah*, and loads the ſinner with ſorrow and diſcouragement. By theſe, and the like means, it becomes to the ſoul like a moth in a garment, to eat up and devour the ſtrongeſt threads of it, ſo that tho' the whole hang looſe together, it is eaſily torn in pieces. Though the ſoul with whom it is thus, do for a ſeaſon keep up a fair profeſſion, yet his ſtrength is ſecretly devoured, and every temptation tears and rents his conſcience at pleaſure. It becomes with ſuch men as it is with ſome who have for many years been of a ſound ſtrong athletick conſtitution: ſome ſecret hectical diſtemper ſeizeth on them. For a ſeaſon they take no notice of it; or if they do, they think they ſhall do well enough with it, and eaſily ſhake it off, when they have a little leiſure to attend unto it: but for the preſent they think as *Sampſon* with his locks cut, they will do as at other times. Sometimes it may be they complain that they are not well, they know not what aileth them, and it may be riſe violently in an oppoſition to their diſtemper; but after a while ſtruggling in vain, the vigour of their ſpirits and ſtrength failing them, they are forced to yield to the power of a conſumption. And now all they can do is little enough to keep them alive. Is it ſo with men brought into ſpiritual decays by any ſecret perplexing corruption. It may be they have had a vigorous principle of obedience and holineſs: indwelling ſin watching its opportunities, by ſome temptation or other, hath kindled and inflamed ſome particular luſt in them. For a while it may be they take little notice of it. Sometimes they complain, but think they will do as in former times, until being inſenſibly weakned in their ſpiritual ſtrength, they have work enough to do in keeping alive what remains and is ready to die, *Hoſ.* v. 13. I ſhall not add any thing here, as to the prevention and obviating this advantage of indwelling ſin, having elſewhere treated of it peculiarly and apart.

(5.) It works by negligence of private communion with God in prayer and meditation. I have ſhewed before, how indwelling ſin puts forth its deceitfulneſs in diverting the ſoul from watchfulneſs in and unto theſe duties. Here if it prevails, it will not fail to induce an habitual declenſion in the whole courſe of obedience. All neglect of private duties is principled by a wearineſs of God as he complaineth, *Iſa.* xliii. 22. *Thou haſt not called upon me, thou haſt been weary of me.* Neglect of invocation proceeds from wearineſs. And where there is wearineſs, there will be withdrawing from that whereof we are weary. Now God alone being the fountain and ſpring of ſpiritual life, if there be a wearineſs of him, and withdrawing from him, it is impoſſible but that there will a decay in the life enſue. Indeed what men are in theſe duties, I mean as to faith and love in them, that they are and no more. Here lyes the root of their obedience, and if this fail, all fruit will quickly fail. You may ſometimes ſee a tree flouriſhing with leaves and fruit goodly and pleaſant. After a while the leaves begin to decay, the fruit to wither, the whole to droop. Search, and you ſhall find the root, whereby it ſhould draw in moiſture and fatneſs from the earth to ſupply the body and branches with ſap and juice for growth and fruit, hath received a wound, is ſome way periſhed, and doth not perform its duty, ſo that though the branches are flouriſhing a while with what they had received, their ſuſtenance being intercepted they muſt decay. So it is here. Theſe duties of private communion with God; are the means of receiving ſupplies of ſpiritual ſtrength from him; of ſap and fatneſs from Chriſt the vine and olive. Whilſt they do ſo, the converſation and courſe of obedience flouriſheth and is fruitful, all outward duties are chearfully and regularly performed. But if there be a wound, a defect, a failing in that which ſhould firſt take in the ſpiritual radical moiſture, that ſhould be communicated unto the whole, the reſt may for a ſeaſon maintain their ſtation and appearance, but after a while profeſſion will wither, fruits will decay, and the whole be ready to die. Hence our Saviour lets us know, *Mat.* vi. 6. what a man is in ſecret, in theſe private duties, that he is in the eyes of God, and no more. And one reaſon amongſt others is, becauſe they have a more vigorous acting of unmixed grace, than any other duties whatever. In all or moſt particular duties, beſides the influence that they may have from carnal reſpects, which are many, and the ways of their inſinuation ſubtil, and imperceptible, there is an allay of gifts, which ſometimes even devours the pure gold of grace which ſhould be the chief and principal in them. In theſe, there is immediate Intercourſe between God, and that which is of himſelf in the ſoul. If once ſin by its deceits and treacheries, prevail to take off the ſoul from diligent attendance unto communion with God, and conſtancy in theſe duties, it will not fail to effect a declining in the whole of a man's obedience. It hath made its entrance, and will aſſuredly make good its progreſs.

(6.) Growing in notions of truth without anſwerable practice, is another thing that indwelling ſin makes uſe of to bring the ſouls of believers under a decay. The apoſtle tells us, that *knowledge puffeth up*, 1 Cor. viii. 1. If it be alone, not improved in practice, it ſwells men beyond a due proportion. Like a man that hath a dropſy, we are not to expect that he hath ſtrength to his bigneſs. Like trees that are continually running up an head, which keeps them from bearing fruit. When once men have attained to this, that they can entertain and receive evangelical truths in a more glorious light, or more clear diſcovery than formerly, or new manifeſtations of Truth which they knew not before, and pleaſe themſelves in ſo doing, without diligent endeavours to have the power of thoſe truths and notions upon their hearts, and their ſouls made conformable unto them, they generally learn ſo to diſpoſe of all Truths formerly known, which were ſometimes inlaid in their hearts with more efficacy and power. This hath proved, if not the ruin, yet the great impairing of many in theſe days of light wherein we live. By this means from humble cloſe walking, many have withered into an empty, barren, talking profeſſion. All things almoſt have in a ſhort ſeaſon become alike unto them: Have they been true or falſe, ſo they might be debating of them, and diſputing about them, all is well. This is food for ſin, it hatcheth, increaſeth it, and is increaſed by it. A notable way it is for the vanity that is in the mind, to exert itſelf without a rebuke from conſcience. Whilſt men are talking, and writing, and ſtudying about religion, and hearing preaching, it may be, with great delight, as thoſe in *Ezekiel*, xxxiii. 32. Conſcience, unleſs throughly awake and circumſpect, and furniſhed with ſpiritual wiſdom and care, will be very well pacified, and enter no rebuke or pleas againſt the way that the ſoul is in. But yet all this may be nothing but the acting of that natural vanity, which lies in the mind, and is a principal part of the ſin we treat of. And generally this is ſo, when men content themſelves, as was ſaid, with the notions of truth, without labouring after an experience of the power of them in their hearts, and the bringing forth the fruit of them in their lives, on which a decay muſt needs enſue.

(7.) Growth in carnal wiſdom is another help to ſin in producing this ſad effect. *Thy wiſdom and thy knowledge*, ſaith the prophet, *hath perverted thee*, Iſa. xlvii. 10. So much as carnal wiſdom increaſeth, ſo much faith decays. The proper work of it is to teach a man to truſt to and in himſelf, of faith to truſt wholly in another. So it labours to deſtroy the whole work of faith, by cauſing the ſoul to return into a deceiving fulneſs of his own. We have woful examples of the prevalency of this principle of declenſion in the days wherein we live. How many a poor, humble, broken hearted creature, who followed after God in ſimplicity and integrity of ſpirit, have we ſeen, through the obſervation of the ways and walkings of others, and cloſing with the temptations to craft and ſubtilty, which opportunities in the world have adminiſtred unto them, come to be dipt in a worldly carnal frame, and utterly to wither in their profeſſion? Many are ſo ſullied hereby, that they are not to be known to be the men they were.

(8.) Some great ſin lying long in the heart and conſcience unrepented of or not repented of as it ought, and as the matter requires, furthers indwelling ſin in this work. The great turn of the life of *David*, whence the firſt ways carried the reputation, was in the harbouring his great ſin in his conſcience without ſuitable repentance. It was otherwiſe we know with *Peter*, and he had another iſſue. A great ſin will certainly give a great turn to the life of a profeſſor. If it be well cured in the blood of Chriſt, with that humiliation which the Goſpel requires, it often proves a means of more watchfulneſs, fruitfulneſs, humility, and contentation, than ever the ſoul before obtained. If it be neglected, it certainly hardens the heart, weakens ſpiritual ſtrength, enfeebles the ſoul, diſcouraging it unto all communion with God, and is a notable principle of a general decay. So *David* complains, *Pſal.* xxxviii. 5. *My wounds ſtink, and are corrupt, becauſe of my fooliſhneſs.* His preſent diſtemper was not ſo much from his ſin, as his folly, not ſo much from the wounds he had received, as from his neglect to make a timely application for their cure. It is like a broken bone, which being well ſet, leaves the place ſtronger than before; if otherwiſe, makes the man a cripple all his days. Theſe things we do but briefly name, and ſundry other advantages of the like nature that ſin makes uſe of to produce this effect, might alſo be inſtanced in; but theſe may ſuffice unto our preſent purpoſe. Whatever it uſeth, it ſelf is ſtill the principle; and this is no ſmall demonſtration of its efficacy and power.

CHAP. XVI.

The ſtrength of indwelling ſin manifeſted from its power and effects in perſons unregenerate.

IT is of the power and efficacy of indwelling ſin, as it remains in ſeveral degrees in believers that we are treating. Now, I have elſewhere ſhewed, that the nature and all the natural properties of it do ſtill remain in them: though therefore we cannot prove directly what is the ſtrength of ſin in them, from what its power is in thoſe, in whom it is only checked and not at all weakned; yet may we from an obſervation thereof caution believers of the real power of that mortal enemy, with whom they have to do.

If the plague do violently rage in one city, deſtroying multitudes, and there be in another an infection of the ſame kind, which yet ariſes not unto that heigth and fury there, by reaſon of the correction that it meets withal from a better air, and remedies uſed; yet a man may demonſtrate unto the inhabitants the force and danger of that infection got in among them, by the effects that it hath and doth produce among others, who have not the benefit of the preventives and preſervatives which they enjoy; which will both teach them to value the means of their preſervation, and be the more watchful againſt the power of the infection that is among them. It is ſo in this caſe: Believers may be taught what is the power and efficacy of that plague of ſin, which is in and among them, by the effects the ſame plague produceth in and among others, who have not thoſe corrections of its poyſon, and thoſe preſervatives from death which the Lord Jeſus hath furniſhed them withal. Having then fixed on the demonſtration of the power of ſin, from the effects it doth produce; and having given a double inſtance hereof in believers themſelves, I ſhall now farther evidence the ſame truth, or purſue the ſame evidence of it, by ſhewing ſomewhat of the power that it acteth in them who are unregenerate, and ſo have not the remedies againſt it which believers are furniſhed withal.

I ſhall not handle the whole power of ſin in unregenerate perſons, which is a very large field, and not the buſineſs I have in hand, but only by ſome few inſtances of its effects in them, intimate, as I ſaid unto believers, what they have to deal withal.

1. It appears in the violence it offers to the nature of man, compelling them unto ſins, fully contrary to all the principles of the reaſonable nature wherewith they were endued from God. Every creature of God hath in its creation, a law of operation implanted in it, which is the rule of all that proceedeth from it, of all that it doth of its own accord. So the fire aſcends upwards, bodies that are weighty and heavy deſcend; the water flows, each according to the principles of their nature, which give them the law of their operation That which hinders them in their operation is force and violence, as that which hinders a ſtone from deſcending, or the fire from going upwards. That which forceth them to move contrary to

the law of their nature, as a ſtone to go upwards, or the fire to deſcend, is in its kind, the greateſt violence of which the degrees are endleſs. Now that which ſhould take a great milſtone, and fling it upwards into the air, all would acknowledge to be a matter of wonderful force, power, and efficacy.

Man alſo hath his law of operation and working concreated with him. And this may be conſidered two ways; either, *firſt*, as it is common to him with other creatures; or as peculiar, with reference unto that ſpecial end for which he was made. Some things are, I ſay, in this law of nature common to man with other creatures; as to nouriſh their young, to live quietly with them of the ſame kind and race with them; to ſeek and follow after that which is good for them in that ſtate and condition wherein they are created. Theſe are things which all brute living creatures have in the law of their nature, as man alſo hath. But now beſides theſe things, man being created in an eſpecial manner to give glory to God by rational and moral obedience, and ſo to obtain a reward in the enjoyment of him. There are many things in the law of his creation that are peculiar to him; as to love God above all; to ſeek the enjoyment of him as his chiefeſt good and laſt end, to enquire after his mind and will, and to yield obedience, and the like. All which are part of the law of his nature.

Now theſe things are not diſtinguiſhed ſo, as though a man might perform the actions of the law of his nature, which are common to him with other creatures, merely from the principles of his nature as they do; but the law of his dependance upon God, and doing all obedience unto him, paſſeth on them alſo. He can never be conſidered as a mere creature made for the glory of God, by rational, moral, obedience; rational, becauſe by him choſen, and performed with reaſon; and moral, becauſe regulated by a law whereunto reaſon doth attend. For inſtance, it is common to man with other creatures, to take care for the nouriſhing of his children, of the young helpleſs ones that receive their being by him. There is implanted in him, in the principles of his nature concreated with them, a love and care for them; ſo is it with other living creatures. Now let other living creatures anſwer this inſtinct and inclination, and be not hardned againſt them like the fooliſh Oſtridge, unto whom God hath not imparted this natural wiſdom, *Job* xxxix. 16, 17. they fully anſwer the law of their creation. With man it is not ſo; it is not enough for him to anſwer the inſtinct and ſecret impulſe and inclination of his nature and kind, as in the nouriſhing of his children; but he muſt do it alſo in ſubjection to God, and obey him therein, and doing it unto his glory; the law of moral obedience paſſing over all his whole being, and all his operations; but in theſe things lie, as it were, the whole of a man, namely in the things which are implanted in his nature as a creature, common to him with all other living creatures, ſeconded by the command or will of God, as he is a creature capable of yielding moral obedience, and doing all things for his glory.

That then, which ſhall drive and compel a man to tranſgreſs this law of his nature, which is not only as to *throw milſtones upwards*, to drive beaſts from taking care of their young, to take from cattle of the ſame kind the herding of themſelves in quietneſs, but moreover, to caſt off what lies in him his fundamental dependance on God, as a creature made to yield him obedience, muſt needs be eſteemed of great force and efficay.

Now this is frequently done by indwelling ſin, in perſons unregenerate. Let us take ſome few inſtances.

(1.) There is nothing that is more deeply inlaid in the principles of the natures of all living creatures, and ſo of man himſelf, than a love unto, and a care for the preſervation and nouriſhing of their young: many brute creatures will die for them, ſome feed them with their own fleſh and blood; all deprive themſelves of that food which nature directs them to as their beſt, to impart it to them; and acting in their behalf to the utmoſt of their power.

Now ſuch is the efficacy, power, and force of indwelling ſin in man, an infection that the nature of other creatures knows nothing of, that in many it prevails to ſtop this fountain, to beat back the ſtream of natural affections, to root up the principles of the law of nature, and to drive them unto a neglect, a deſtruction of the fruit of their own loins. *Paul* tells us of the old Gentiles, that they were ἀϛοργοι, *Rom.* i. 31. *without natural affection*; that which he aims at is, that barbarous cuſtom among the *Romans*, who oftentimes to ſpare the trouble in the education of their children, and to be at liberty to ſatisfy their luſts, deſtroyed their own children from the womb. So far did the ſtrength of ſin prevail to obliterate the law of nature, and to repel the force and power of it. Examples of this nature are common in all nations; amongſt ourſelves, of women murdering their own children, through the deceitful reaſoning of ſin. And herein ſin turns the ſtrong current of nature, darkens all the light of God in the ſoul, controuls all natural principles, influenced with the power of the command and will of God. But yet this evil hath, through the efficacy of ſin, received a fearful aggravation. Men have not only ſlain, but cruelly ſacrificed their children to ſatisfy their luſts. The apoſtle reckons idolatry, and ſo conſequently all ſuperſtition, among the works of the fleſh, *Gal.* v. 20. that is, the fruit and product of indwelling ſin. Now from hence it is that men have offered that horrid and unſpeakable violence to the law of nature mentioned. So the pſalmiſt tells us, *Pſal.* cvi. 37, 38. The ſame is again mentioned, *Pſal.* vii. 31. and in ſundry other places. The whole manner of that abomination I have elſewhere declared. For the preſent it may ſuffice to intimate, that they took their children and burnt them to aſhes in a ſoft fire; the wicked prieſts that aſſiſted in the ſacrifice affording them this relief, that they made a noiſe and clamour, that the vile wretches might not hear the woful moans and cries of the poor dying tormented infants. I ſuppoſe in this caſe we need no farther evidence. Naturaliſts can give no rational account, they can only admire the ſecret force of that little fiſh, which, they ſay, will ſtop a ſhip in full ſail in the midſt of the ſea. And we muſt acknowledge, that it is beyond our power to give an account of that ſecret force, and unſearchable deceit that is in this inbred traitor, ſin; that cannot only ſtop the courſe of nature, when all the ſails of it that carry it forward are ſo filled, as they are in that of affections to children; but alſo drive it backward with ſuch a violence and force, as to cauſe men ſo to deal with their own children, as a good man would not be hired with any reward to deal with his dog. And it may not be to the diſadvantage of the beſt, to know and conſider, that they carry that about them, in them, which in others hath produced theſe effects.

The like may be ſpoken of all other ſins againſt the prime dictates of the law of nature, that mankind is, or hath been ſtained and defamed withal. Murder of parents and children, of wives and husbands. Sodomy, inceſt, and the like enormities; in all which, ſin prevails in men againſt the whole law of their being and dependance upon God. What ſhould I reckon up the murders of *Cain* and *Abel*, the treaſon of *Judas*, with their aggravations; or remind the filth and villany of *Nero*, in whom ſin ſeemed to deſign an inſtance of what it could debaſe the nature of man unto: in a word, all the ſtudied, premeditated perjuries; all the deſigned, bloody revenges;

all the filth and uncleanneſs; all the enmity to God and his ways that is in the world, is fruit growing from this root alone.

2. It evidences its efficacy in keeping men off from believing under the diſpenſation of the goſpel. This evidence muſt be a little further cleared.

(1.) Under the diſpenſation of the goſpel, there are but few that do believe. So the preachers of it complain, *Iſa.* liii. 1. *Who hath believed our report?* Which the apoſtle interprets of the paucity of believers, *Joh.* xii. 38. Our Saviour Chriſt himſelf tells us, that *many are called*, the word is preached unto many, but *few are choſen*. And ſo the church complains of its number, *Mic.* vi. 1. Few there be who enter the narrow gate, daily experience confirms this woful obſervation. How many villages, pariſhes, yea, towns may we go unto, where the goſpel, it may be, hath been preached many years, and perhaps, ſcarce meet a true believer in them, and one who ſhews forth the death of Chriſt in his converſation. In the beſt places, and moſt eminent for profeſſion, are not ſuch perſons like the *berries after the ſhaking of an olive-tree*, two or three in the top of the upmoſt boughs, and four or five in the higheſt branches?

(2.) There is propoſed to men in the preaching of the goſpel, as motives unto believing, every thing in conjunction, that ſeverally prevail with men to do whatever elſe they do in their lives. Whatever any one doth with conſideration, he doth it either becauſe it's reaſonable and good for him ſo to do, or profitable and advantageous, or pleaſant; or laſtly, neceſſary for the avoidance of evil: whatever, I ſay, men do with conſideration, whether it be good or evil; whether it be in the works of this life, or in things that lead to another; they do it from one or other of the reaſons or motives mentioned. And, God knows, oftentimes they are very poor and mean in their kind, that men are prevailed upon by. How often will men for a very little pleaſure, a very little profit, be induced to do that which ſhall imbitter their lives, and damn their ſouls. And what induſtry will they uſe to avoid that which they apprehend evil or grievous to them. And any one of theſe is enough to oil the wheels of men's utmoſt endeavours, and ſet men at work to the purpoſe.

But now all theſe things centre in the propoſal of the goſpel, and the command of believing; and every one of them in a kind, that the whole world can propoſe nothing like unto it.

[1.] It is the moſt reaſonable thing that can be propoſed to the underſtanding of a man; that he who through his own default hath loſt that way of bringing glory to God, and ſaving his own ſoul (for which ends he was made) that he was firſt placed in, ſhould accept of, and embrace, that other bleſſed, eaſy, ſafe, excellent way, for the attaining of the ends mentioned, which God in infinite grace, love, mercy, wiſdom, and righteouſneſs hath found out, and doth propoſe unto him. And,

[2.] It is the profitableſt thing that a man can poſſibly be invited unto; if there be any profit, or benefit, any advantage in the forgiveneſs of ſins, in the love and favour of God, in a bleſſed immortality, in eternal glory. And,

[3.] It is moſt pleaſant alſo; ſurely it is a pleaſant thing to be brought out of darkneſs into light, out of a dungeon unto a throne; from captivity and ſlavery to ſatan and curſed luſts, to the glorious liberty of the children of God, with a thouſand heavenly ſweetneſſes not now to be mentioned. And,

[4.] It is ſurely neceſſary, and that not only from the command of God, who hath the ſupreme authority over us, but alſo indiſpenſibly ſo for the avoidance of eternal ruin of body and ſoul, *Matth.* xvi. 16. It is conſtantly propoſed under theſe terms, believe, or you periſh under the weight of the wrath of the great God, and that for evermore.

But now notwithſtanding that all theſe conſiderations are preached unto men, and preſſed upon them in the name of the great God, from day to day, from one year to another, yet, as was before obſerved, very few there are who ſet their hearts unto them, ſo as to embrace that which they lead unto. Tell men ten thouſand times, that this is wiſdom, yea, riches, that all their profit lyes in it, that they will aſſuredly and eternally periſh, and that it may be within a few hours, if they receive not the goſpel, aſſure them that it is their only intereſt and concernment, let them know that God himſelf ſpeaks all this unto them; yet all is one, they regard it not, ſet not their hearts unto it, but, as it were, plainly ſay, We will have nothing to do with theſe things; they will rather periſh in their luſts than accept of mercy.

(3.) It is indwelling ſin that both diſenableth men unto, and hinders them from believing, and that alone. Blindneſs of mind, ſtubbornneſs of the will, ſenſuality of the affections, all concur to keep poor periſhing ſouls at a diſtance from Chriſt. Men are made blind by ſin, and cannot ſee his excellencies, obſtinate, and will not lay hold of his righteouſneſs, ſenſleſs, and take no notice of their eternal concernments.

Now certainly that which can prevail with men wiſe and ſober, and prudent in other things, to neglect and deſpiſe the love of God, the blood of Chriſt, the eternal welfare of their own ſouls, upon weak and worthleſs pretences, muſt be acknowledged to have an aſtoniſhable force and efficacy accompanying it. Whoſe heart, who hath once heard of the ways of God, can but bleed to ſee poor ſouls eternally periſhing under a thouſand gracious invitations, to accept of mercy and pardon in the blood of Chriſt? And can we but be aſtoniſhed at the power of that principle from whence it is, that they run headlong to their own deſtruction? And yet all this befalls them from the power and deceit of ſin that dwelleth in them.

3. It is evident in their total apoſtacies. Many men not really converted, are much wrought upon by the word. The apoſtle tells us, that they do *clean eſcape them that live in error*, 2 *Pet.* ii. 18. They ſeparate themſelves from idolatry and falſe worſhip, owning and profeſſing the truth; and they alſo eſcape *the pollutions of the world*; *ver.* 20. that is, the *corruption that is in the world through luſt*, as he expreſſeth it, *chap.* i. *ver.* 4. thoſe filthy corrupt and unclean ways, which the men of the world, in the purſuit of their luſts, do walk and live in; theſe they eſcape from, in the amendment of their lives, and ordering of their converſation according to the convictions which they have from the word. For he ſo tells us, that all this is brought about, *through the knowledge of the Lord and Saviour Jeſus Chriſt*; that is, by the preaching of the goſpel; they are ſo far wrought upon, as to forſake all ways of falſe worſhip, to profeſs the truth, to reform their lives, and to walk anſwerable to the convictions that are upon them. By this means do they gain the reputation of profeſſors, *They have a name to live*, *Rev.* iii. 1. and are made partakers of ſome, or all of thoſe privileges of the goſpel, that are numbred by the apoſtle, *Heb.* vi. 4, 5.

It is not my preſent buſineſs to ſhew how far, or wherein a man may be effectually wrought upon by the word, and yet not be really wrought over to cloſe with Chriſt; or what may be the utmoſt bounds and limits of a common work of grace upon unregenerate men: it is on all hands confeſſed, that it may be carried on ſo far, that is very difficult to diſcern between

tween its effects and productions, and thoſe of that grace, which is ſpecial and ſaving.

But now! notwithſtanding all this, we ſee many of theſe daily fall off from God, utterly and wickedly; ſome into debauchery and uncleanneſs, ſome to worldlineſs and coveteouſneſs, ſome to be perſecutors of the ſaints, all to the perdition of their own ſouls. How this comes about, the apoſtle declares in that place mentioned; they are, ſaith he, entangled again, to entice and entangle, as I have ſhewed before from *James* i. 14, 15. is the proper work of indwelling ſin; it is that alone which *allures* the ſoul; as the apoſtle ſpeaks, 2 *Pet.* ii. 18. They are allured from their whole profeſſion into curſed apoſtacy through the luſts of the fleſh. It prevails upon them through its deceit and power to an utter relinquiſhment of their profeſſion, and their whole engagement unto God.

And this ſeveral ways evinces the greatneſs of its ſtrength and efficacy,

(1.) In that it giveth ſtop or controul unto that exceeding greatneſs of power which is put forth in the word in their conviction and reformation. We ſee it by experience, that men are not eaſily wrought upon by the word; the moſt of men can live under the diſpenſation of it all the days of their lives, and continue as ſenſleſs and ſtupid as the ſeats they ſit upon, or the flint in the rock of ſtone. Mighty difficulties and prejudices muſt be conquered, great ſtroaks muſt be given to the conſcience before this can be brought about. It is as the ſtopping of a river in his courſe, and turning his ſtreams another way; the hindring of a ſtone in his falling downwards, or the turning away of the wild aſs, when furiouſly ſet to purſue his way, as the *Prophet* ſpeaks, *Jer.* ii. 24. to turn men from their corrupt ways, ſins and pleaſures, to make them pray, faſt, hear, and do many things contrary to the principle of fleſh, which is ſecretly predominant in them, willingly and gladly; to cauſe them to profeſs Chriſt and the goſpel, it may be under ſome trials and reproaches, to give them light to ſee into ſundry myſteries and gifts, for the diſcharge of ſundry duties; to make dead, blind, ſenſleſs men, to walk and talk, and do all the outward offices and duties of living and healthy men, with the like attendances of conviction and reformation, are the effects and products of mighty power and ſtrength. Indeed, the power that the Holy Ghoſt puts forth by the word, in the ſtaggering and conviction of ſinners, in the wakening of their conſciences, the enlightning of their minds, the changing of their affections, the awing of their hearts, the reforming of their lives, and compelling them to duties, is unexpreſſible.

But now, unto all theſe is there check and controul given by indwelling ſin. It prevails againſt this whole work of the ſpirit by the word, with all the advantages of providential diſpenſations in afflictions and mercies, wherewith it is attended. When ſin is once enraged, all theſe things become but like the withs and cords wherewith *Sampſon* was bound before his head was ſhaven: cry but to it, the *Philiſtines* are upon thee, here is a ſubtle, a ſuitable temptation, now ſhew thy ſtrength and efficacy, all theſe things become like *tow that have ſmelt the fire.* Conſcience is ſtifled, reputation in the church of God deſpiſed, light ſupplanted, the impreſſions of the word caſt off, convictions digeſted, heaven and hell are deſpiſed; ſin makes its way through all, and utterly turns the ſoul from the good and right ways of God. Sometimes it doth this ſubtilly by imperceptible degrees, taking off all force of former impreſſions from the ſpirit by the word, ſullying conſcience by degrees, hardning the heart, and making ſenſual the affections by various workings, that the poor backſlider in heart ſcarce knows what he is doing, until he be come to the very bottom of all impiety, profaneneſs and enmity againſt God. Sometimes falling in conjunction with ſome vigorous temptation, it ſuddenly, and at once plunges the ſoul into a courſe of alienation from God, and the profeſſion of his ways.

(2.) It takes them off from thoſe hopes of heaven, which upon their convictions, obedience, and temporary faith, or believing, they had attained. There is a general hope of heaven, or at leaſt of the eſcaping of hell, of an untroubleſome immortality in the moſt ſottiſh and ſtupid ſouls in the world, who either by tradition or inſtruction from the word, are perſuaded that there is another ſtate of things to come after this life; but it is in unconvinced, unenlightned perſons, a dull, ſenſleſs, unaffecting thing, that hath no other hold upon them, nor power in them, but only to keep them free from the trouble and perplexity of contrary thoughts and apprehenſions. The matter is otherwiſe with them, who by the word are ſo wrought upon, as we have before declared; their hope of heaven and a bleſſed immortality is oft-times accompany'd with great joys and exultations, and is a relief unto them under and againſt the worſt of their fears and tryals; it is ſuch, as they would not part with for all the world; and upon all occaſions they retreat in their minds unto it for comfort and relief.

Now all this by the power of ſin are they prevailed withal to forego. Let heaven go if it will, a bleſſed immortality with the enjoyment of God himſelf, ſin muſt be ſerved, and proviſion made to fulfil the luſts thereof.

If a man, in the things of this world, had ſuch a hope of a large inheritance of a kingdom, as wherein he is ſatisfied that it will not fail him, but that in the iſſue he ſhall ſurely enjoy it, and lead an happy and a glorious life in the poſſeſſion of it many days; if one ſhou'd go to him, and tell him, It is true, the kingdom you look for is an ample and honourable dominion, full of all good things deſirable, and you may attain it; but come, caſt away all hopes and expectations of it, and come join with me in the ſervice and ſlavery of ſuch or ſuch an oppreſſing tyrant. You will eaſily grant, he muſt have ſome ſtrange bewitching power with him, that ſhou'd prevail with a man in his wits to follow his advice. Yet thus it is, and much more ſo in the caſe we have in hand. Sin itſelf cannot deny, but that the kingdom of heaven, which the ſoul is in hope and expectation of, is glorious and excellent; nor doth it go about to convince him, that his thoughts of it are vain, and ſuch as will deceive him, but plainly prevails with him to caſt away his hopes, to deſpiſe his kingdom that he was in expectation of, and that upon no other motive, but that he may ſerve ſome worldly, cruel, or filthy and ſenſual luſt. Certainly here lyes a ſecret efficacy, whoſe depths cannot be fathomed.

(3.) The apoſtle manifeſts the power of the intanglements of ſin in and upon apoſtates, in that it turns them off from *the way of righteouſneſs after they have known it*, 2 *Pet.* ii. 21. It will be found at the laſt day an evil thing and a bitter, that men live all their days in the ſervice of ſin, ſelf, and the world, refuſing to make any tryal of the ways of God whereunto they are invited; though they have no experience of their excellency, beauty, pleaſantneſs, ſafety; yet having evidence brought unto them God himſelf, that they are ſo, the refuſal of them will, I ſay, be from bitterneſs in the latter end. But their condition is yet far worſe, who, as the apoſtle ſpeaks, having *known the way of righteouſneſs*, are by the power of indwelling ſin turned aſide from the holy commandment. To leave God for the devil, after a man hath made ſome tryal of him and his ſervice; heaven for hell, after a man hath had ſome cheering, refreſhing thoughts of it; the fellowſhip of the ſaints, for an ale-houſe or a brothel-houſe, after a man hath been admitted unto their communion, and taſted of the pleaſantneſs of it; to leave walking in pure, clear, ſtreight paths, to wallow in mire, draughts and filth, this will be for a lamentation: Yet this doth ſin prevail upon apoſtates unto; and that againſt all their light, conviction, experiences, profeſſions, engagements, or whatever may be ſtrong upon them to keep them up to the known ways of righteouſneſs.

(4.) It evinces its ſtrength in them by, prevailing with them unto a total renunciation of God as revealed in Chriſt, and the power of all goſpel truth, in the ſin againſt the Holy Ghoſt. I do not now preciſely determine what is the ſin againſt the Holy Ghoſt, nor wherein it doth conſiſt. There are different apprehenſions of it; all agree in this; that by it an end is put to all dealings between God and man in a way of grace. It is a ſin unto death. And this doth the hardneſs and blindneſs of many men's hearts bring them to; they are by them at length ſet out of the reach of mercy. They chuſe to have no more to do with God, and God ſwears *that they ſhall never enter into his reſt*; So *ſin brings forth death.* A man by it, is brought to renounce the end for which he was made, wilfully to reject the means of his coming to the enjoyment of God, to provoke him to his face, and ſo to periſh in his rebellion.

I have not mentioned theſe things, as though I hoped by them to ſet out to the full the power of indwelling ſin in unregenerate men; only by a few inſtances I thought to give a glimpſe of it. He that would have a fuller view of it, had need only to open his eyes, to take a little view of that wickedneſs which reigneth, yea, rageth all the world over. Let him conſider the prevailing flood of the things mentioned by *Paul* to be the fruits of the fleſh, *Gal.* v. 19, 20, 21. that is, among the ſons of men, in all places, nations, cities, towns, pariſhes; and then let him add thereunto but this one conſideration, that the world, which is full of the ſteam, filth, and blood of theſe abominations, as to their outward actings of them, is a pleaſant garden, a paradiſe, compared to the heart of man, wherein they are all conceived, and hourly millions of more vile abominations, which being ſtifled in the womb by ſome of the ways before inſiſted on, they are never able to bring forth to light. Let a man, I ſay, uſing the law for his light and rule, take this courſe, and if he have any ſpiritual diſcerning, he may quickly attain ſatisfaction in this matter.

And I ſhewed in the entrance of this diſcourſe, how this conſideration doth fully confirm the truth propoſed.

CHAP. XVII.

The ſtrength of ſin evidenced from its reſiſtance unto the power of the law.

THE meaſure of the ſtrength of any perſon, or defenced city, may be well taken from the oppoſition that they are able to withſtand, and not be prevailed againſt. If we hear of a city that hath endured a long ſiege from a potent enemy, and yet is not taken or conquered, whoſe walls have endured great batteries, and are not demoliſhed, though we have never ſeen the place, yet we conclude it ſtrong, if not impregnable. And this conſideration will alſo evidence the power and ſtrength of indwelling ſin; it is able to hold out, and not only to live, but alſo to ſecure its reign and dominion againſt very ſtrong oppoſition that is made unto it. I ſhall inſtance only in the oppoſition that is made unto it, by the law, which is oftentimes great and terrible, always fruitleſs, all its aſſaults are born by it, and it is not prevailed againſt.

There are ſundry things wherein the law oppoſeth itſelf to ſin, and the power of it. As,

1. It diſcovers it; ſin in the ſoul is like a ſecret hectical diſtemper in the body; its being unknown and unperceived, is one great means of its prevalency: Or, as traytors in a civil ſtate, whilſt they lye hid, they vigorouſly carry on their deſign. The greateſt part of men in the world, know nothing of this ſickneſs, yea, death of their ſouls. Though they have been taught ſomewhat of the doctrine of it, yet they know nothing of its power. They know it not ſo, as to deal with it as their mortal enemy. As a man, whatever he be told, cannot be ſaid to know that he hath an hectical fever, if he love his life, and ſet not himſelf to ſtop its progreſs. This then the law doth, it diſcovers this enemy, it convinceth the ſoul that there is ſuch a traytor harbouring in his boſom, *Rom.* vii. 7. *I had not known ſin but by the law, for I had not known luſt, except the law had ſaid, Thou ſhalt not covet:* I had not known it, that is, fully, clearly, diſtinctly. Conſcience will ſomewhat tumultuate about it; but a man cannot know it clearly and diſtinctly from thence. It gives a man ſuch a ſight of it, as the blind man had in the goſpel, upon the firſt touch of his eyes, *He ſaw men like trees walking*, obſcurely, confuſedly; but when the law comes,

that gives the ſoul a diſtinct ſight of this indwelling ſin. Again, *I had not known it*, that is, the depths of it, the root, the habitual inclination of my nature to ſin, which is here called *luſt*; as it is by *James, chap.* i. 14. I had not known it, or not known it to be ſin, but by the law. This then the law doth, it draws out this traitor from its ſecret lurking-places, the intimate receſſes of the ſoul. A man, when the law comes, is no more ignorant of his enemy; if he will now periſh by him, it is openly and knowingly; he cannot but ſay that the law warned him of him, diſcovered him unto him, yea, and raiſed a concourſe about him in the ſoul of various affections, as an officer doth, that diſcovers a thief or robber, calling out for aſſiſtance to apprehend him.

(2.) The law not only diſcovers ſin, but diſcovers it to be a very bad inmate, dangerous, yea, pernicious to the ſoul. *Rom.* vii. 13. *Was then that which is good*, that is, the Law, *made death unto me? God forbid. But ſin, that it might appear ſin, working death in me by that which is good, that ſin by the commandment might become exceeding ſinful.* There are many things in this *verſe*, wherein we are not at preſent concerned; that which I only aim at, is, the manifeſtation of ſin by the law; it appears to be ſin; and the manifeſtation of it in its own colours; it appears to be exceeding ſinful. The law gives the ſoul to know the filth and guilt of this indwelling ſin, how great they are, how vile it is; what an abomination, what an enmity to God, how hated of him; the ſoul ſhall never more look upon it as a ſmall matter, what thoughts ſoeverit had before, whereby it is greatly ſurprized. As a man that finds himſelf ſomewhat diſtempered, ſending for a phyſician of ſkill, when he comes, requires his judgment of his diſtemper: He conſidering his condition, tells him, Alas, I am ſorry for you, the caſe is far otherwiſe with you than you imagine, your diſeaſe is mortal, and it hath proceeded ſo far preſſing upon your ſpirits, and infecting the whole maſs of your blood, that I doubt, unleſs moſt effectual remedies be uſed, you live but a very few hours. So is it in this caſe, a man may have ſome trouble in his mind and conſcience about indwelling ſin; he finds all not well as it ſhould be with him, more from the effects of ſin, and its continual eruptions, than the nature of it, which he hopes to wreſtle withal: but now when the law comes, that lets the ſoul know, that its diſeaſe is deadly and mortal; that it is exceeding ſinful, as being the root and cauſe of all his alienation from God; and thus alſo the law proceeds againſt it.

(3.) The law judgeth the perſon, or lets the ſinner plainly know what he is to expect upon the account of this ſin. This is the law's proper work, its diſcovering property is but preparative to its judging. The law is itſelf, when it is in the throne. Here it minceth not the matter with ſinners, as we uſe to do one with another, but tells him plainly, *Thou art art the man*, in whom this exceeding ſinful ſin doth dwell, and you muſt anſwer for the guilt of it. And this, methinks, if any thing, ſhould rouze up a man to ſet himſelf in oppoſition to it; yea, utterly to deſtroy it. The law lets him know that upon the account of this ſin, he is obnoxious to the curſe and wrath of the great God againſt him; yea, pronounceth the ſentence of everlaſting condemnation upon him upon that account: abide in this ſtate and periſh, is its language. It leaves not the ſoul without this warning in this world, and will leave it without excuſe on that account in the world to come.

(4.) The law ſo follows on its ſentence, that it diſquiets and affrights the ſoul, and ſuffers it not to enjoy the leaſt reſt or quietneſs in harbouring its ſinful inmate. Whenever the ſoul hath indulged to its commands, made proviſion for it, immediately the law flies upon it, with the wrath and terror of the Lord, makes it quake and tremble: it ſhall have no reſt, but is like a poor beaſt that hath a deadly arrow ſticking in its ſides, that makes it reſtleſs wherever it is, and whatever it doth.

(5.) The law ſtays not here, but alſo it ſlays the ſoul, *Rom.* vii. 3. that is, by its conviction of the nature, power, and deſert of this indwelling ſin; it deprives him in whom it is of all that life of ſelf-righteouſneſs and hope, which formerly he ſuſtained himſelf withal: it leaves him as a poor, dead, helpleſs, hopeleſs creature. And all this in the purſuit of that oppoſition that it makes againſt this ſin. May we not now expect, that the power of it will be quelled, and its ſtrength broken; that it will die away before theſe ſtrokes of the law of God; but the truth is, ſuch is its power and ſtrength, that it is quite otherwiſe. Like him whom the Poets feign to be born of the earth, when one thought to ſlay him, by caſting him on the ground, by every fall he recovered new ſtrength, and was more vigorous than formerly: ſo is it with all the falls and repulſes that are given to indwelling ſin by the law. For,

[1.] It is not conquered. A conqueſt infers two things in reſpect of the conquered: *firſt*, Loſs of dominion; And, *ſecondly*, Loſs of ſtrength. Whereever any one is conquered, he is deſpoiled of both theſe: he loſeth both his authority and his power. So the ſtrong man armed being prevailed againſt, he is bound, and his goods are ſpoiled. But now neither of theſe befals indwelling ſin by the aſſaults of the law; it loſeth not one jot of its dominion nor ſtrength by all the blows that are given unto it. The law cannot do this thing, *Rom.* viii. 3. it cannot deprive ſin of its power and dominion; for he that is under the law, is alſo under ſin; that is, whatever power the law gets upon the conſcience of a man, ſo that he fear to ſin, leſt the ſentence and curſe of it ſhould befal him, yet ſin ſtill reigns and rules in his heart. Therefore, ſaith the apoſtle, *Rom.* vi. 14. *Sin ſhall not have dominion over you, for you are not under the law but under grace*; intimating plainly, that tho' a perſon be in never ſo much ſubjection to the authority of the law, yet that will not exempt and acquit him from the dominion of ſin. Yea, the law by all its work upon the ſoul, inſtead of freeing and acquitting it from the reign of ſin, and bondage unto it, doth accidentally greatly increaſe its miſery and bondage; as the ſentence of the judge on the bench againſt a malefactor adds to his miſery. The ſoul is under the dominion of ſin, and it may be, abides in its woful condition in much ſecurity; fearing neither ſin nor judgment. The law ſetting upon him in this condition by all the ways forementioned, brings him into great trouble and perplexity, fear and terrour, but delivers him not at all. So that it is with the ſoul, as it was with the *Iſraelites*, when *Moſes* had delivered his meſſage unto *Pharaoh*, they were ſo far from getting liberty by it, that their bondage was increaſed, *and they found that they were in a very evil caſe*; Exod. v. 17. yea, and we ſhall ſee, that ſin doth like *Pharaoh*; finding its rule diſturbed, it grows more outragiouſly oppreſſive, and doubles the bondage of their ſouls. This is not then the work of the law, to deſtroy ſin, or deprive it of that dominion which it hath by nature. Nor doth it, by all theſe ſtroaks of the law, loſe any thing of its ſtrength. It continues both its authority and its force; it is neither deſtroyed, nor weakned. Yea,

[2.] It is ſo far from being conquer'd, that it is only enraged. The whole work of the law doth only provoke and enrage ſin, and cauſe it as it hath opportunity, to put out its ſtrength with more power and vigour, and force than formerly. This the apoſtle ſhews at large, *Rom.* vii. 9, 10, 11, 12, 13. But you will ſay, Do we not ſee it by experience, that many are wrought upon by the preaching of the law to a relinquiſhment of many ſins, and amendment of their lives, and to a great contending againſt the eruptions of thoſe other corruptions which they cannot yet mortify; and it cannot be denied, but that great is the power and efficacy of the law, when preached and applyed to the conſcience in a due manner. I anſwer,

1.) It is acknowledged, that very great and effectual is the power of the law of God. Great are the effects that are wrought by it, and it ſhall ſurely accompliſh every end for which of God it is appointed. But yet the ſubduing of ſin is none of its work; it is not deſigned of God unto that purpoſe; and therefore it is no diſhonour, if it cannot do that which is not its proper work, *Rom.* viii. 3.

2.) Whatever effects it have upon ſome, yet we ſee that in the moſt, ſuch is the power and prevalency of ſin, that it takes no impreſſion at all upon them. May you not ſee every where men living many years in congregations where the law is powerfully preached, and applyed unto the conſciences as to all the ends and purpoſes for which the Lord is pleaſed to make uſe of it, and not once be moved by it, that receive no more impreſſion from the ſtrokes of it, than blows with a ſtraw would give to an adamant? They are neither convinced by it, nor terrified nor awed, nor inſtructed, but continue deaf, ignorant, ſenſleſs, ſecure, as if they had never been told of the guilt of ſin, or terrour of the Lord. Such as theſe are congregations full of, who proclaim the triumphing power of ſin over the diſpenſation of the law.

3.) When any of the effects mentioned are wrought, it is not from the power of the letter of the law, but from the actual efficacy of the Spirit of God, putting forth his vertue and power for that end and purpoſe. And we deny not but that the Spirit of the Lord is able to reſtrain and quell the power of luſt when he pleaſeth; and ſome ways whereby he is pleaſed ſo to do we have formerly conſidered. But,

4.) Notwithſtanding all that may be obſerved of the power of the law upon the ſouls of men, yet it is moſt evident, that luſt is not conquered not ſubdued, nor mortifyed by it. For,

(1. Though the courſe of ſin may be repelled for a ſeaſon by the diſpenſation of the law, yet the ſpring and fountain of it is dried up thereby. Though it withdraws and hides itſelf for a ſeaſon, it is, as I have elſewhere ſhewed, but to ſhift out of a ſtorm, and then to return again, As a traveller in his way, meeting with a violent ſtorm of thunder and rain, immediately turns out of his way to ſome houſe or tree for his ſhelter; but yet this cauſeth him not to give over his journey; ſo ſoon as the ſtorm is over, he returns to his way and progreſs again: ſo is it with men in bondage unto ſin. They are in a courſe of purſuing their luſts; the law meets with them in a ſtorm of thunder and lightning from heaven, terrifies and hinders them in their way; this turns them for a ſeaſon out of their courſe; they will run to prayer or amendment of life, for ſome ſhelter from the ſtorm of wrath, which is feared coming upon their conſciences. But is their courſe ſtopt, are their principles altered? Not at all; ſo ſoon as the ſtorm is over, that they begin to wear out that ſenſe, and the terrour that was upon them; they return to their former courſe in the ſervice of ſin again. This was the the ſtate with *Pharaoh* once and again.

(2. In ſuch ſeaſons ſin is not conquered but diverted. When it ſeems to fall under the power of the law, indeed it is only turned into a new channel, it is not dried up. If you go and ſet a dam againſt the ſtreams of a a river, that you ſuffer no water to paſs in the old courſe and channel, but it breaks out another way, and turns all its ſtreams in a new courſe, you will not ſay you have dried up that river, though ſome that come and look into the old channel, may think perhaps that the waters are utterly gone: ſo is it in this caſe; the ſtreams of ſin, it may be, run in open ſenſuality and profaneneſs, in drunkenneſs and vitiouſneſs, the preaching of the law ſets a dam againſt theſe courſes; conſcience is terrified, and the man dares not walk in the ways wherein he hath been formerly engaged. His companions in ſin not finding him in his old ways, begin to laugh at him, as one that is converted, and growing preciſe; profeſſors themſelves begin to be perſuaded that the work of God is upon his heart, becauſe they ſee his old ſtreams dried up: but if there have been only a work of the law upon him, there is a dam put to his courſe, but the ſpring of ſin is not dried up, only the ſtreams of it are turned another way. It may be the man is fallen upon other more ſecret or more ſpiritual ſins; or if he be beat from them alſo, the whole ſtrength of luſt and ſin will take up its reſidence in ſelf-righteouſneſs, and pour out thereby as filthy ſtreams as in any other way whatever. So that notwithſtanding the whole work of the law upon the ſouls of men, indwelling ſin will keep alive in them ſtill, which is another evidence of its great power and ſtrength.

I ſhall yet touch upon ſome other evidences of the ſame truth that I have under conſideration; but I ſhall be brief in them.

(3. In the next place then, the great endeavours of men ignorant of the righteouſneſs of Chriſt for the ſubduing and mortifying of ſin, which are all fruitleſs, do evidence the great ſtrengh and power of it.

Men who have no ſtrength againſt ſin may yet be made ſenſible of the ſtrength of ſin. The way whereby for the moſt part they come to that knowledge, is by ſome previous ſenſe that they have of the guilt of ſin. This men have by the light of their conſciences; they cannot avoid it: this is not a thing in their choice; whether they will or no, they cannot but know ſin to be evil, and that ſuch an evil that renders them obnoxious to the judgment of God. This galls the minds and conſciences of ſome ſo far, as that they are kept in awe, and dare not ſin as they would. Being awed with a ſenſe of the guilt of ſin, and the terrour of the Lord, men begin to endeavour to abſtain from ſin, at leaſt from ſuch ſins as they have been moſt terrified about. Whilſt they have this deſign in hand, the ſtrength and power of ſin begins to diſcover itſelf unto them; they begin to find that there is ſomething in them, that is not in their own power; for notwithſtanding their reſolutions and purpoſes, they ſin ſtill; and that ſo, or in ſuch a manner, as that their conſciences inform them, that they muſt therefore periſh eternally. This puts them on ſelf endeavours to ſuppreſs the eruption of ſin, becauſe they cannot be quiet unleſs ſo they do, nor have any reſt or peace within. Now being ignorant of that only way whereby ſin is to be mortified, that is, by the ſpirit of Chriſt, they fix on many ways in their own ſtrength to ſuppreſs it, if not to ſlay it, as being ignorant of that only way whereby conſciences burthened with the guilt of ſin may be pacified, that is, by the blood of Chriſt; they endeavour by many other ways to accompliſh that end in vain; for no man by any ſelf endeavours can obtain peace with God.

Some of the ways whereby they endeavour to ſuppreſs the power of ſin, which caſts them into an unquiet condition, and their inſufficiency for that end, we muſt look into,

(1.) They will promiſe and bind themſelves by vows from thoſe ſins which they have been moſt liable unto, and ſo have been moſt perplexed withal. The Pſalmiſt ſhews this to be one great engine whereby falſe and hypocritical perſons do endeavour to extricate and deliver themſelves out of trouble and perplexity. They make promiſes to God, which he calls *flattering him with the lips*, Pſal. lxxviii. 36. So is it in this caſe; being freſhly galled with the guilt of any ſin, that by the power of their temptations, they, it may be, have frequently been overtaken in, they vow and promiſe, that at leaſt for ſome ſuch ſpace of time as they will limit, they will not commit that ſin again; and this courſe of proceeding is preſcribed unto them by ſome who pretend to direct their conſciences in this duty. Conſcience of this now makes them watch over themſelves, as to the outward act of the ſin that they are galled with; and ſo it hath one of theſe two effects; for either they do abſtain from it for the time they have prefix'd, or they do not: if they do not, as ſeldom they do, eſpecially if it be a ſin that hath a peculiar root in their nature and conſtitution, and is improved by cuſtom into an habit, if any ſuitable temptation be preſented unto them; their ſin is increaſed, and therewith their terrour, and they are wofully diſcouraged in making any oppoſition to ſin; and therefore, for the moſt part, after one or two vain attempts, or more it may be, knowing no other way to mortify ſin, but this of vowing againſt it, and keeping of that vow in their own ſtrength, they give over all conteſts, and become wholly the ſervants of ſin, being bounded only by outward conſideration, without any ſerious endeavours for a recovery. Or, *ſecondly*, ſuppoſe that they have ſucceſs in their reſolutions, and do abſtain from actual ſins their appointed ſeaſon, commonly one of theſe two things enſue; either they think that they have well diſcharged their duty, and ſo may a little now, at leaſt for a ſeaſon, indulge to their corruptions and luſts, and ſo are entangled again in the ſame ſnares of ſin as formerly; or elſe they reckon that their vow and promiſe hath preſerved them, and ſo *ſacrifice to their own net and drag*, ſetting up a righteouſneſs of their own againſt the grace of God; which is ſo far from weakning indwelling ſin, that it ſtrengthens it in the root and principle, that it may hereafter reign in the ſoul in ſecurity. Or, at the moſt, the beſt ſucceſs that can be imagined unto this way of dealing with ſin, is but the reſtraining of ſome outward eruptions of it, which tends nothing to the weakning of its power; and therefore ſuch perſons, by all their endeavours, are very far from being freed from the inward toiling, burning, diſquieting, perplexing power of ſin. And this is the ſtate of moſt men that are kept in bondage under the power of conviction; hell, death, and the wrath of God are continually preſented unto their conſciences; this makes them labour with all their ſtrength againſt that in ſin, which moſt enrageth their conſciences, and moſt increaſeth their fears, that is, the actual eruption of it: for, for the moſt part, while they are freed from that, they are ſafe; though in the mean time ſin lye tumultuating in, and defiling of the heart continually. As with running ſores, outward, repelling medicines may ſkin them over, and hinder their corruption from coming forth; but the iſſue of them is, that they cauſe them to feſter inwardly, and ſo prove, though it may not be ſo noiſome and offenſive as they were before, yet far more dangerous. So is it with this repelling of the power of corruption by mens vows and promiſes againſt it; external eruptions, are, it may be, reſtrained for a ſeaſon; but the inward root and principle is not weakened in the leaſt. And moſt commonly this is the iſſue of this way; that ſin having gotten more ſtrength, and being enraged by its reſtraint, breaks all its bounds, and captivates the ſoul unto all filthy abominations, which is the principle, as was before obſerved, of moſt of the viſible apoſtaſies which we have in the world, 2 *Pet.* ii. 19, 20.

The Holy Ghoſt compares ſinners, becauſe of the odious, fierce, poiſonous nature of this indwelling ſin, unto *lions*, *bears*, and *aſps*, *Iſa.* xi. 6, 7, 8, 9. Now this is the excellency of goſpel-grace, that it changes the nature and inward principles of theſe otherwiſe paſſionate and untamed beaſts, making the wolf as the kid, the lion as the lamb, and the bear as the cow. When this is effected, they may ſafely be truſted in; a *little child may lead them.* But theſe ſelf endeavours do not at all change the nature, but reſtrain their outward violence: he that takes a lion or a wolf, and ſhuts him up from ravening, whilſt yet his inward violence remains, may well expect that at one time or other they will break their bonds, and fall to their former ways of rapine and violence. However, ſhutting them up, doth not, as we ſee, change their natures, but only reſtrain their rage from doing open ſpoil. So it is in this caſe; it is grace alone that changeth the heart, and takes away that poiſon and fierecneſs that is in them by nature; mens ſelf endeavours do but coerce them as to ſome outward eruptions. But,

(2.) Beyond bare vows and promiſes with ſome watchfulneſs to obſerve them in a rational uſe of ordinary means, men have put, and ſome do yet put themſelves on extraordinary ways of mortifying ſin. This is the foundation of all that hath a ſhew of wiſdom and religion in the papacy; their hours of prayer, faſtings, their immuring and cloyſtering themſelves, their pilgrimages, penances, and ſelf-torturing diſcipline, ſpring all from this root. I ſhall not ſpeak of the innumerable evils that have attended theſe ſelf-invented ways of mortification, and how they all of them have been turned into means, occaſions, and advantages of ſinning; nor of the horrible hypocriſy which evidently cleaves unto the moſt of their obſervers; nor of that ſuperſtition which gives life to them all, being a thing riveted in the natures of ſome, and their conſtitutions, fixed on others by inveterate prejudices; and the ſame by others taken up for ſecular advantages: but I will ſuppoſe the beſt that can be made of it, and it will be found to be a ſelf-invented deſign of men, ignorant of the righteouſneſs of God, to give a check to this power of indwelling ſin whereof we ſpeak. And it's almoſt incredible what fearful ſelf-macerations and horrible ſufferings this deſign hath carried men out unto: and undoubtedly their blind zeal and ſuperſtition will riſe in judgment, and condemn the horrible ſloth and negligence of the moſt of them, to whom the Lord hath granted the ſaving light of the goſpel. But what is the end of theſe things? The apoſtle in brief gives us an account, *Rom.* ix. 31, 32. *They attain not the righteouſneſs aimed at*; they come not up unto a conformity to the law; ſin is not mortified, no, nor the power of it weakned; but what it loſeth in ſenſual, in carnal pleaſures, it takes up with great advantage, in blindneſs, darkneſs, ſuperſtition, ſelf-righteouſneſs, and ſoul-pride, contempt of the goſpel, and the righteouſneſs of it, and reigns no leſs than in the moſt profligate ſinners in the world.

(3.) The ſtrength, efficacy, and power of this law of ſin. may be farther evidenced from its life and in-being of the ſoul, notwithſtanding the wound that is given unto it, in the firſt converſion of the ſoul to God; and the continual oppoſition that is made unto it by grace. But this is the ſubject and deſign of another endeavour.

It may now be expected, that we ſhould here add the eſpecial uſes of all this diſcovery that hath been made of the power, deceit, prevalency and ſucceſs of this great adverſary of our ſouls. But as for what concerns that humility, ſelf-abaſement, watchfulneſs, diligence, and application unto the Lord Chriſt for relief, which will become thoſe who find in themſelves by experience the power of this law of ſin, have been occaſionally mentioned and inculcated through the whole preceding diſcourſe: ſo for what concerns the actual mortification of it, I ſhall only recommend unto the reader for his direction, another ſmall treatiſe written long ſince unto that purpoſe, which I ſuppoſe he may do well to conſider together with this, if he find theſe things to be his concernment.

To the only wiſe God our Saviour be glory and majeſty, dominion and power, both now and ever. Amen.

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OF
TEMPTATION,
THE
NATURE and POWER
OF IT.

The DANGER of entring into it.

AND

The Means of preventing that Danger.

With a Reſolution of Sundry

CASES

Thereunto Belonging.

By JOHN OWEN, *D. D.*

Becauſe thou haſt kept the word of my patience, I will alſo keep thee from the hour of temptation, which ſhall come upon all the world, to try them that dwell upon the earth, Rev. iii. 10.

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TO THE READER.

Chriſtian Reader,

IF *thou art in any meaſure* awake *in theſe days, wherein we live, and haſt taken notice of the manifold, great, and various* Temptations *wherewith all ſorts of perſons, that know the Lord, and profeſs his name, are beſet, and whereunto they are continually expoſed*; *with what* ſucceſs *thoſe* Temptations *have obtained to the unſpeakable ſcandal of the Goſpel, with the wounding and ruin of innumerable ſouls: I ſuppoſe thou wilt not inquire any farther after other Reaſons of the publiſhing of the enſuing* warnings *and* directions, *being ſuited to the times that paſs over us, and thine own concernment in them. This I ſhall only ſay to thoſe who think meet to perſiſt in any ſuch enquiry, that though my firſt engagement for the expoſing of theſe* meditations *unto publick view, did ariſe from the deſires of ſome, whoſe* avouching *the intereſt of Chriſt in the world by perſonal holineſs, and conſtant adhering to every thing that is made precious by its* Relation *to him, have given them power over me, to require at any time ſervices of greater importance, yet I dare not lay any doing of it ſo upon that account, as in the leaſt, to intimate, that with reſpect to the general ſtate of things mentioned, I did not my ſelf eſteem it ſeaſonable and neceſſary. The variety of outward* Providences *and Diſpenſations, wherewith I have my ſelf been exerciſed in this world, with the inward trials they have been attended withal, added to the obſervation that I have had advantages to make of the ways and walkings of others, their beginnings, progreſſes, and endings, their riſings and falls in profeſſion, and converſation, in darkneſs and light, have left ſuch a conſtant ſenſe and impreſſion of the* Power and danger of Temptations *upon my mind and ſpirit, that without other pleas and pretences, I cannot but own a* ſerious call *unto men to beware, with a diſcovery of ſome of the moſt eminent ways and means of the prevlaency of preſent temptations, to have been in my own judgment, in this ſeaſon, needful. But now,* Reader, *if thou art amongſt them, who takeſt no notice of theſe things, or careſt not for them, who haſt no ſenſe of the efficacy and dangers of* Temptations *in thine own walking and profeſſion, nor haſt obſerved the power of them upon others; who diſcerneſt not the manifold advantages that they have got in theſe days, wherein all things are ſhaken, nor haſt been troubled or moved for the ſad ſucceſſes they have had amongſt* Profeſſors, *but ſuppoſeſt that all things are well within doors, and without, and would be better, couldeſt thou obtain fuller ſatisfaction to ſome of thy Luſts, in the pleaſures or profits of the world, I deſire thee to know, that*

To the READER.

I write not for thee, nor do eſteem thee a fit Reader, or Judge of what is here written. Whilſt *all the iſſues of Providential diſpenſations, in reference to the publick concernments of theſe nations are* perplexed *and* intangled, *the footſteps of God lying in the deep, where his paths are not known;* whilſt *in particular, unparallelled diſtreſſes, and ſtrange proſperities are meaſured out to men, yea to Profeſſors;* whil'ſt *a ſpirit of error, giddineſs, and deluſion goes forth with ſuch ſtrength and efficacy, as it ſeems to have received a Commiſſion to go and proſper;* whil'ſt *there are ſuch diviſions, ſtriſes, emulations, attended with ſuch evil ſurmiſes, wrath and revenge, found amongſt brethern;* whil'ſt *the deſperate iſſues and products of mens temptations are ſeen daily in partial and total apoſtacy, in the decay of love, the overthrow of faith, our days being filled with fearful examples of backſliding, ſuch as former Ages never knew;* whilſt *there is a viſible declenſion from Reformation ſeizing upon the profeſſing party of theſe nations, both as to perſonal holineſs, and zeal for the intereſt of Chriſt; he that underſtands not that there is an hour of temptation come upon the world to try them that dwell in the earth, is doubtleſs either himſelf at preſent captivated under the power of ſome woeful luſt, corruption, or temptation, or is indeed ſtark blind, and knows not at all what it is to ſerve God in temptation: with* ſuch *then I have not at preſent to do; for thoſe who have in general a ſenſe of theſe things, who alſo in ſome meaſure are able to conſider that the Plague is begun, that they may be farther awakened to look about them leaſt the infection have approached nearer to them by ſome ſecret and imperceptible ways, than they did apprehend; or leſt they ſhould be ſurprized at unawares hereafter by any of thoſe temptations that in theſe days either* waſt *at noon, or elſe* walk *in darkneſs, is the enſuing warning intended; and for the ſake of them that mourn in ſecret, for all the Abominations that are found among, and upon them that profeſs the Goſpel, and who are under the conduct of the Captain of their Salvation fighting and reſiſting the power of Temptations, from what ſpring ſoever they riſe, in themſelves, are the enſuing directions propoſed to conſideration. That our faithful and merciful High Prieſt, who both* ſuffered *and was* tempted, *and is on that account touched* with the feeling of our infirmities, *would accompany this ſmall diſcourſe with ſeaſonable ſupplies of his Spirit, and ſuitable mercy to them that ſhall conſider it, that it may be uſeful to his ſervants for the ends whereunto it is deſigned, is the prayer of him, who received this handful of ſeed from his Storehouſe and treaſure.*

JOHN OWEN.

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OF
TEMPTATION,
THE
NATURE and POWER of it, &c.

CHAP. I.

The words of the Text, that are the foundation of the enſuing diſcourſe. The occaſion of the words; with their dependance; the things ſpecially aimed at in them. Things conſiderable in the words as to the general purpoſe in hand. Of the General nature of Temptation wherein it conſiſts. The ſpecial nature of temptation. Temptation taken actively and paſſively. How God tempts any. His ends in ſo doing. The way whereby he doth it: of Temptation in its ſpecial nature: of the actions of it. The true nature of Temptation ſtated.

Matth. xxvi. 41.
Watch and pray that you enter not into temptation.

THESE words of our Saviour are repeated with very little alteration in three Evangeliſts; only whereas *Matthew* and *Mark* have recorded them as above written, *Luke* reporteth them thus; *Ariſe and pray that you enter not into temptation*; ſo that the whole of his caution ſeems to have been; Ariſe, watch and pray, that you enter not into temptation.

Solomon tells us of ſome, that *lie down on the top of a Maſt in the midſt of the Sea*, Prov. xxiii. 34. Men overborn by ſecurity in the mouth of deſtruction. If ever poor ſouls lay down on the top of a Maſt in the midſt of the Sea, theſe diſciples with our Saviour in the Garden did ſo. Their Maſter at a little diſtance from them, was offering up prayers and ſupplications with ſtrong cries, and tears, *Heb.* v. 4. being then taking into his hand, and beginning to * taſt that cup that was filled with the curſe and wrath due to their ſins. The *Jews* armed for his, and their deſtruction, being but a little more diſtant from them, on the other hand. Our Saviour had a little before, informed them, that, that night he ſhould be betray'd, and be delivered up to be ſlain; they ſaw that he was ſorrowful, and very heavy, *verſ.* xxxvii. Nay he told them plainly, that his *Soul was exceeding ſorrowful even unto death*, *verſ.* lxxxiii. and therefore entreated them to tarry, and watch with him, now he was dying, and that for them. In this condition, leaving them but a little ſpace like men forſaken of all love towards him, or care of themſelves, they fall faſt aſleep. Even the beſt of Saints, being left to themſelves, will quickly appear to be leſs than men, to be nothing. All our own ſtrength is weakneſs, and all our wiſdom folly. *Peter* being one of them, who but a little before, had with ſo much ſelf-confidence affirm'd, that though all men forſook him, yet he never would ſo do; our Saviour expoſtulates the matter in particular with him, *verſ.* 40. *He ſaith unto Peter, could you not watch with me one hour?* as if he ſhould have ſaid, Art thou he, *Peter*, who but now boaſtedſt of thy Reſolution, never to forſake me? Is it likely that thou ſhouldſt hold out therein, when thou canſt not watch with me one hour? is this thy dying for me; to be dead in ſecurity, when I am dying for thee? And indeed it would be an amazing thing, to conſider that *Peter* ſhould make ſo high a promiſe, and be immediately ſo careleſs and remiſs in the purſuit of it; but that we find the root of the ſame treachery abiding and working in our own hearts, and do ſee the fruit of it brought forth every day: the moſt noble engagements unto obedience, quickly ending in deplorable negligence, *Rom.* vii. 18.

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* *Heb.* 2. 9. *Gal.* 3. 13. 2 *Cor.* 5. 21.

In this eſtate our Saviour admoniſhes them of their condition, their weakneſs, their danger, and ſtirs them up to a prevention of that ruin, which lay at the door; ſaith he, *Ariſe*, *watch*, and *pray*.

I ſhall not inſiſt on the particular aimed at here by our Saviour, in this Caution to them that were then preſent with him, the great temptation that was coming on them, from the ſcandal of the Croſs, was doubtleſs in his eye; but I ſhall conſider the words as containing a general direction to all the Diſciples of Chriſt, in their following of him throughout all generations.

There are three things in the words,

Firſt, The evil cautioned againſt: Temptation.

Secondly, The means of its prevalency; by our entering into it.

Thirdly, The way of preventing it, watch and pray.

It is not in my thoughts to handle the common place of Temptation, but only the danger of them in general, with the means of preventing that danger. Yet that we may know what we affirm, and whereof we ſpeak, ſome concernments of the general nature of Temptation may be premiſed.

Firſt, For the general nature of tempting and temptation, it lies among things indifferent; to try, to experiment, to prove, to pierce a veſſel, that the liquor that is in it may be known, is as much as is ſignified by it. Hence God is ſaid ſometime to tempt; and we are commanded as our duty to tempt, or try, or ſearch our ſelves, to know what is in us; and to pray that God would do ſo alſo. So temptation is like a knife, that may either cut the meat, or the throat of a man; it may be his food, or his poyſon, his exerciſe or his deſtruction.

Secondly, Temptation in its ſpecial nature, as it denotes any evil, is conſidered, either actively, as it leads to evil, or paſſively as it hath an evil and ſuffering in it, ſo temptation is taken for affliction, *Jam.* i. 2. For in that ſenſe, we are to *count it all joy when we fall into temptation*, in the other, that we *enter not* into it.

Again, actively conſidered, it either denotes in the temper, a deſign for the bringing about of the ſpecial end of temptation, namely a leading into evil; ſo it is ſaid, that *God tempts no man*, *Jam.* i. 13. with a deſign for ſin, as ſuch: or the general nature, and end of temptation which is trial; ſo God tempted *Abraham*, *Gen.* xxi. 1. And he proveth or tempteth by falſe Prophets, *Deut.* xiii. 3.

Now as to God's tempting of any, two things are to be conſidered,

1. The end why he doth it.
2. The way whereby he doth it.

1. For the firſt, his general ends are two:

(1.) He doth it to ſhew unto man what is in him, that is, the man himſelf: and that either as to his grace, or to his corruption. (I ſpeak not now of it, as it may have a place and bear a part in judicary obduration:) grace and corruption lie deep in the heart, men oftentimes deceive themſelves in the ſearch after the one, or the other of them. When we give vent to the ſoul, to try what grace is there, corruption comes out: and when we ſearch for corruption, grace appears; ſo is the ſoul kept in uncertainty: we fail in our trials. God comes with a gage, that goes to the bottom. He ſends his inſtruments of trial into the bowels, and the inmoſt parts of the ſoul, and lets man ſee what is in him, of what metal he is conſtituted. Thus he tempted *Abraham*, to ſhew him his faith. *Abraham* knew not what faith he had (I mean, what power and vigour was in his faith) until God drew it out by that great trial and temptation †; when God ſays he knew it, he made *Abraham* know it. So he tried *Hezekiah*, to diſcover his pride: God left him that he might do what was in his heart, 2 *Chron.* xxxii. 31. he knew not that he had ſuch a proud heart, ſo apt to be lifted up, as he appeared to have, until God tried him, and ſo let out his filth, and poured it before his face. The iſſues of ſuch diſcoveries to the ſaints in thankfulneſs, humiliation, and treaſuring up of experiences, I ſhall not treat of.

(2.) God doth it to ſhew himſelf unto man, and that,

[1.] In a way of preventing grace, a man ſhall ſee that it is God alone who keeps from all ſin. Until we are tempted, we think we live on our own ſtrength. Though all men do this or that, we will not. When the trial comes, we quickly ſee, whence is our preſervation by ſtanding, or falling. So was it in the caſe of *Abimeleck*, Gen. xxiii. 6. *I withheld thee.*

[2.] In a way of renewing grace. He would have the temptation continue with S. *Paul*, that he might reveal himſelf to him in the ſufficiency of his renewing grace, 2 *Cor.* xii. 9. We know not the power and ſtrength, that God puts forth in our behalf, nor what is the ſufficiency of his grace, until comparing the temptation with our own weakneſs, it appears unto us. The efficacy of an antidote is found when poyſon hath been taken, and the preciouſneſs of medicines is made known by diſeaſes. We ſhall never know what ſtrength there is in grace, if we know not what ſtrength there is in temptation. We muſt be tried, that we may be made ſenſible of being preſerved. And many other good and gracious ends he hath, which he accompliſheth towards his ſaints by his trials and temptations, not now to be inſiſted on.

2. For the ways whereby God accompliſheth this his ſearch, trial, or temptation, theſe are ſome of them:

(1.) He puts men on great duties, ſuch as they cannot apprehend that they have any ſtrength for, nor indeed have. So he tempted *Abraham*, by calling him to that duty of ſacrificing his ſon; a thing abſurd to reaſon, bitter to nature, and grievous to him on all accounts whatever. Many men know not what is in them, or rather what is ready for them, until they are put upon what ſeems utterly above their ſtrength; indeed upon what is really above their ſtrength. The duties that God in an ordinary way requires at our hands, are not proportioned to what ſtrength we have in our ſelves, but to what help and relief is laid up in Chriſt; and we are to addreſs our ſelves to the greateſt performances, with a ſettled perſuaſion that we have not ability for the leaſt. This is the law of grace; yet when any duty is required, that is extraordinary, that is a ſecret not often diſcovered, in the yoke of Chriſt it is a trial, a temptation.

(2.) By putting them upon great ſufferings. How many have unexpectedly found ſtrength to die at a ſtake, to endure tortures for Chriſt! yet their call to it was a trial. This *Peter* tells us is one way whereby we are brought into trying temptations, 1 *Pet.* i. 6, 7. our temptations ariſe from the fiery trial, and yet the end is but a trial of our faith.

(3.) By his providential diſpoſing of things ſo, as that occaſions unto ſin will be adminiſtred unto men, which is the caſe mentioned, *Deut.* xiii. 3. and innumerable other inſtances may be adjoined.

Now they are not properly the temptations of God, as coming from him, with his end upon them that are here intended: and therefore I ſhall ſet theſe apart from our preſent conſideration; that is then temptation in its ſpecial nature, as it denotes an active efficiency towards ſinning (as it is managed with evil, unto evil) that I intend.

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† Gen. xxii. 12.

In this ſenſe, temptation may proceed either ſingly from ſatan, or the world, or other men in the world, or from our ſelves, or jointly from all, or ſome of them, in their ſeveral combinations.

[1.] Satan tempts ſometimes ſingly by himſelf, without taking advantage from the world, the things, or perſons of it, or our ſelves. So he deals in his injection of evil and blaſphemous thoughts of God, into the hearts of the Saints; which is his own work alone, without any advantage from the world, or our own hearts. For nature will contribute nothing thereunto, nor any thing that is in the world, nor any man of the world; for none can conceive a God and conceive evil of him. Herein Satan is alone in the ſin, and ſhall be ſo in the puniſhment These fiery darts are prepared in the forge of his own malice, and ſhall with all their venom and poyſon, be turned into his own heart for ever.

[2.] Sometimes he makes uſe of the world, and joins forces againſt us; without any helps from within. So he tempted our Saviour, by ſhewing him the Kingdoms of the world, and the glory of them. † And the variety of the aſſiſtances he finds from the world, in perſons, and things which I muſt not inſiſt on, the innumerable inſtruments and weapons he takes from thence of all ſorts, and at all ſeaſons, are inexpreſſible.

[3] Sometimes he takes in aſſiſtance from our ſelves alſo. It is not with us, as it was with Chriſt, when Satan came to tempt him, he declares that he *had nothing in him*, *John* xiv. 30. It is otherwiſe with us: he hath, for the compaſſing of moſt of his ends, a ſure party within our own breaſts, *Jam.* i. 14, 15. Thus he tempted *Judas*; he was at work himſelf; he put it into his heart, to betray Chriſt, *Luke*, xxii. 3. he entred into him for that purpoſe, and he ſets the world at work, the things of it, providing for him *thirty pieces of ſilver*, verſ. v. *they covenanted to give him money*; and the men of it, even the Prieſts and the Phariſees; and calleth in the aſſiſtance of his own corruption; he was coveteous, a thief, and had the bag.

I might alſo ſhew, how the world had our own corruptions to act ſingly by themſelves, and jointly in conjunction with Satan, and one another in this buſineſs of Temptation. But the Truth is; the principles, ways and means of temptations, the kinds, degrees, efficacy, and cauſes of them, are ſo inexpreſſible large, and various, the circumſtances of them from providence, natures, conditions, ſpiritual, and natural, with the particular caſes thence ariſing, ſo innumerable, and impoſſible to be comprized within my bound or order; that to attempt the giving an account of them, would be to undertake that, which would be endleſs. I ſhall content my ſelf to give a deſcription of the general nature of that which we are to watch againſt; which will make way for what I aim at.

Temptation then in general, is any thing, ſtate, way or condition, that upon any account whatever, hath a force or efficacy to ſeduce, to draw the mind and heart of a man from its obedience which God requires of him, into any ſin, in any degree of it whatever.

In particular, that is a temptatiton to any man, which cauſes, or occaſions him to ſin, or in any thing to go off from his duty, either by bringing evil into his heart, or drawing out that evil, that is in his heart, or any other way, diverting him from communion with God, and that conſtant, equal, univerſal obedience, in matter, and manner, that is required of him.

For the clearing of this deſcription, I ſhall only obſerve, that, though temptation ſeems to be of a more active importance, and ſo to denote only the power of ſeduction to ſin it ſelf, yet in the Scripture it is commonly taken in a neuter ſenſe, and denotes the matter of the temptation, or the thing whereby we are tempted. And this is a ground of the deſcription I have given of it; be it what it will, that from any thing whatever, within us, or without us, hath advantage to hinder in duty, or to provoke unto, or in any way to occaſion ſin, that is a temptation, and ſo to be looked on; be it buſineſs, imployment, courſe of life, company, affections, nature, or corrupt deſign, relations, delights, name, reputation, eſteem, abilities, parts or excellencies of body, or mind, place, dignity, art, ſo far as they further, or occaſion the promotion of the ends before mentioned, they are all of them no leſs truly temptations, than the moſt violent ſolicitations of Satan or allurements of the world ; and that ſoul lies at the brink of ruin, who diſcerns it not; and this will be farther diſcovered in our proceſs.

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† Matt. iv. 8.

CHAP. II.

What it is to enter into temptation. Not barely being tempted. Not to be conquered by it. To fall into it. The force of that expreſſion. Things required unto entering into temptation. Satan or luſt more than ordinarily importunate. The ſouls entanglement. Seaſons of ſuch entanglements diſcovered. Of the hour of temptation, Rev. iii. 18. *what it is. How any temptation comes to its hour. How it may be known when it is ſo come. The means of prevention preſcribed by our Saviour. Of watching and what is intended thereby. Of prayer.*

HAving ſhewed what temptation is, I come *Secondly*, To manifeſt what it is to enter into temptation.

1. This is not merely to be tempted : it is impoſſible that we ſhould be ſo freed from temptation, as not to be at all tempted. Whilſt ſatan continues in his power and malice, whilſt the world and luſt are in being, we ſhall be tempted: Chriſt, ſays one, was made like unto us, that he might be tempted ; and we are tempted that we may be made like unto Chriſt : temptation in general is comprehenſive of our whole warfare ; as our Saviour calls the time of his miniſtry, the time of *his temptation*, Luke xxii. 21. We have no promiſe that we ſhall not be tempted at all, nor are to pray for an abſolute freedom from temptations, becauſe we have no ſuch promiſe of being heard therein. The direction we have for our prayers, is, *Lead us not into temptation*, Matt. vi. 9. it is *entering into temptation*, that we are to pray againſt : we may be tempted, yet not enter into temptation. So that,

2. Something more is intended by this expreſſion, than the ordinary work of ſatan, and our own luſts, which will be ſure to tempt us every day. There is ſomething ſignal in this entering into temptation, that is not the Saints every days work : it is ſomething that befals them peculiarly in reference to ſeduction unto ſin, on one account or other, by the way of allurement, or affrightment.

3. It is not to be conquered by a temptation ; to fall down under it ; to commit the ſin or evil that we are tempted to, or to omit the duties that are oppoſed. A man may enter into temptation, and yet not fall under temptation. God can make a way for a man to eſcape, when he is in, he can break the ſnare, tread down Satan, and make the ſoul more than a conquerour, tho' it have entered into temptation : Chriſt entered into it, but was not in the leaſt foiled by it. But,

4. It is as the Apoſtle expreſſeth it. 1 *Tim.* vi. 9. ἐμπίπτειν ; *to fall into* temptation ; as a man falls into a pit, or a deep place, where are gins, and ſnares, wherewith he is entangled, the man is not preſently killed, and deſtroyed, but he is entangled and detained, he knows not how to get free, or be at liberty. So it is expreſſed again to the ſame purpoſe, 1 *Cor.* x. 13. no temptation hath *taken you :* that is, to be taken by a temptation, and to be tangled with it, held in its cords, not finding at preſent a way to eſcape. Thence ſaith *Peter*, 2 *Ep.* ii. 9. *The Lord knoweth how to deliver the godly out of temptations :* they are entangled with them, God knows how to deliver them out of them. When we ſuffer a temptation to enter into us, then we enter into temptation : whilſt it knocks at the door, we are at liberty ; but when any temptation comes in, and parlies with the heart, reaſons with the mind, entices and allures the affections, be it long or a ſhort time, do it thus inſenſibly and imperceptibly, or do the ſoul take notice of it, we enter into temptation.

So then, unto our entring into temptation is required,

(1.) That by ſome advantage, or on ſome occaſion, Satan be more earneſt than ordinary in his ſolicitations to ſin, by affrightments, or allurements, by perſecutions, or ſeductions, by himſelf or others ; or, that ſome luſt or corruption by his inſtigation, and advantages of outward objects provoking, as in proſperity, or terrifying, as in trouble, do tumultuate more than ordinary within us. There is a ſpecial acting of the Authour, and principles of temptation, required thereunto.

(2.) That the heart be ſo far entangled with it, as to be put to diſpute, and argue in its own defence, and yet not be able wholly to eject or caſt out the poiſon, and leaven that which hath been injected; but is ſurprized, if it be never ſo little off its watch, into an entanglement not eaſy to be avoided; ſo that the ſoul may cry, and pray, and cry again, and yet not be delivered; as *Paul* ſought the Lord thrice for the departure of his temptation, and prevailed not. The entanglement continues. And this uſually falls out in one of theſe two ſeaſons.

[1.] When Satan by the permiſſion of God, for ends beſt known to himſelf, hath got ſome peculiar advantage againſt the ſoul. As in the caſe of *Peter*: *he ſought to winnow him*, and prevailed.

[2.] When a man's luſts and corruptions meet with peculiarly provoking objects, and occaſions, through the condition of life that a man is in, with the circumſtances of it; as it was with *David*: of both which afterward.

In this ſtate of things, a man is entred into temptation; and this is called the *hour of temptation*, Rev. iii. 10. The ſeaſon wherein it grows to a head; the diſcovery whereof will give farther light into the preſent enquiry, about what it is to enter into temptation; for when the hour of temptation is come upon us, we are entred into it. Every great and preſſing temptation hath its hour, a ſeaſon wherein it grows to a head, wherein it is moſt vigorous, active, operative and prevalent. It may be long in riſing, it may be long urging more or leſs; but it hath a ſeaſon, wherein from the conjunction of other occurrences, ſuch as thoſe mentioned, outward or inward, it hath a dangerous hour. and then for the moſt part, men enter into it. Hence that very temptation which at one time hath little or no power on a man, he can deſpiſe it, ſcorn the motions of it, eaſily reſiſt it; at another, bears him away quite before it: it hath from other circumſtances and occurrences, got new ſtrength and efficacy; or the man is enervated and weakned, the hour is come, he is entred into it, and it prevails. *David* probably had temptations before in his younger days to adultery or murder, as he had in the caſe of *Nabal*; but the hour of temptation was not come, it had not got its advantages about it, and ſo he eſcaped, until afterwards. Let men look for it, that are expoſed unto temptations, as who is not? they will have a ſeaſon wherein their ſolicitations will be more urgent, their reaſonings more plauſible, pretences more glorious, hopes of recovery more appearing, opportunities more broad and open, the doors of evil made more beautiful than ever they have been: bleſſed is he who is prepared for ſuch a ſeaſon, without which there is no eſcaping. This as I ſaid is the firſt thing required to entring into temptation; if we ſtay here, we are ſafe.

Before I deſcend to other particulars, having now entred hereon, I ſhall ſhew in general,

1.) How, or by what means, commonly any temptation attains its hour.

2.) How we may know when any temptation is come to its high noon, and is in its hour.

1.) It doth the firſt by ſeveral ways.

(1. By long ſolicitations, cauſing the mind frequently to converſe with the evil ſolicited unto, it begets extenuating thoughts of it. If it makes this proceſs, it is coming towards its hour. It may be when firſt it began to preſs upon the ſoul, the ſoul was amazed with the ugly appearance of what it aimed at, and cryed, am I a dog? If this indagation be not daily heightned, but the ſoul by converſing with the evil, begins to grow as it were familiar with it, not to be ſtartled as formerly, but rather enclines to cry, It is not a little one; then the temptation is coming towards its high noon, luſt hath then enticed and entangled, and is ready to conceive, *Jam.* ii. 14. of which more at large afterwards, in our enquiry, how we may know, whether we are entred into temptation, or no: our preſent inqueſt is after the hour and power of temptation it ſelf.

(2. When it hath prevailed on others, and the ſoul is not filled with diſlike and abhorrency of them and their ways, nor with pity and prayer for their deliverance. This proves an advantage unto it, and raiſes it towards its height. When that temptation ſets upon any one, which at the ſame time hath poſſeſſed and prevailed with many, it hath ſo great, and ſo many advantages thereby, that it is ſurely

growing towards its hour. Its prevailing with others, is a means to give it its hour againſt us. The falling off of *Hymeneus* and *Philetus*, is ſaid to *overthrow the faith of ſome*, Tim. ii. 17, 18.

(3. By complicating its ſelf with many conſiderations, that perhaps are not abſolutely evil. So did the temptation of the *Galatians* to fall from the purity of the Goſpel, freedom from perſecution, union and conſent with the Jews: things in themſelves good, were pleaded in it, and gave life to the temptation it ſelf. But I ſhall not now inſiſt on the ſeveral advantages, that any temptation hath to heighten and greaten its ſelf, to make its ſelf prevalent and effectual, with the contribution that it receives to this purpoſe, from various circumſtances, opportunities, ſpecious pleas and pretences, neceſſities for the doing that, which cannot be done without anſwering the temptation, and the like; becauſe I muſt ſpeak unto ſome of them afterwards.

2.) For the ſecond, it may be known.

(1. By its reſtleſs urgency, and arguing. When a temptation is in its hour, it is reſtleſs: it is the time of battel, and it gives the ſoul no reſt. Satan ſees his advantage, conſiders his conjunction of forces, and knows that he muſt now prevail, or be hopeleſs for ever. Here are opportunities, here are advantages, here are ſpecious pleas and pretences; ſome ground is already got by former arguings, here are extenuations of the evil, hopes of pardon by after endeavours, all in a readineſs; if he can do nothing now, he muſt ſit down loſt in his undertakings. So when he had got all things in a readineſs againſt Chriſt, he made it the hour of darkneſs. When a temptation diſcovers *mille nocendi artes*, preſſes within doors by imaginations and reaſonings, without, by ſolicitations, advantages and opportunities, let the ſoul know, that the hour of it is come, and the Glory of God, with its own welfare, depends on its behaviour in this trial: as we ſhall ſee in the particular caſes following.

(2. When it makes a Conjunction of affrightments and allurements, Theſe two comprize the whole forces of temptation. When both are brought together, temptation is in its hour. They were both in *David's* caſe, as to the murder of *Uriah*; there was the fear of his revenge on his wife, and poſſibly on himſelf; and fear of the publication of his ſin, at leaſt; and there was the allurement of his preſent enjoyment of her, whom he luſted after. Men ſome times are carried into ſin by love to it, and are continued in it by fear of what will enſue upon it. But in any caſe, where theſe two meet, ſomething affrights us, and the reaſonings that run between them, are ready to entangle us, then is the hour of temptation.

This then it is to enter into temptation, this is the hour of it, of which more in the proceſs of our diſcourſe.

(3. There is the means of prevention preſcribed by our Saviour, they are two,

1.] Watch. 2.] Pray.

1.] The firſt is a general expreſſion, by no means to be limited to its native ſignification, of waking from ſleep: to watch is as much as to be on our guard, to take heed, to conſider all ways, and means whereby an enemy may approach to us. So the Apoſtle, 1 *Cor.* xvi. 13. This it is to watch in this buſineſs, to ſtand faſt in the faith, as good ſoldiers, to quit our ſelves like men. It is as much as προσέχειν, to *take heed*, or look to our ſelves as the ſame thing is by our Saviour often expreſſed: ſo *Rev.* iii. 2. An univerſal carefulneſs, and diligence, exerciſing its ſelf in, and by all ways and means, preſcribed by God, over our hearts and ways, the baites and methods of Satan, the occaſions and advantages of ſin in the world, that we be not intangled, is that which in this word is preſſed on us.

2.] For the ſecond direction of prayer, I need not ſpeak to it. The duty and its concernments are known to all: I ſhall only add, that theſe two comprize the whole endeavour of faith for the Soul's preſervation from temptation.

CHAP. III.

The Doctrine. Grounds of it; our Saviours direction in this Caſe. His promiſe of preſervation. Iſſues of man entering into temptation. 1. *Of ungrounded profeſſors.* 2. *Of the choiceſt Saints,* Adam, Abraham, David. *Self conſideration as to our weakneſs. The power of a mans heart to withſtand temptation conſidered. The conſiderations that it uſeth for that purpoſe. The power of temptation, it darkens the mind. The ſeveral ways whereby it doth ſo.* 1. *By fixing the imaginations.* 2. *By intangling the affections.* 3. *Temptations give fuel to luſt.* 4. *The end of temptation conſidered, with the iſſue of former temptations: ſome objections anſwered.*

HAving thus opened the words in the foregoing Chapter ſo far as is neceſſary to diſcover the foundation of the truth to be inſiſted on, and improved, I ſhall lay it down in the enſuing obſervation.

Obſerv. It is the great duty of all believers to uſe all diligence in the ways of Chriſt's appointment, that they fall not into temptation.

I know God is able to deliver the godly out of temptation. I know he is *faithful, not to ſuffer us to be tempted above what we are able,* but will make a way for our eſcape; yet I dare ſay I ſhall convince all thoſe who will attend unto what is delivered, and written, that it is our great duty and concernment to uſe all diligence, watchfulneſs and care, that we enter not into temptation; and I ſhall evince it by the enſuing conſiderations.

1. In that compendious inſtruction given us by our Saviour, concerning what we ought to pray for, this of not *entering into temptation,* is expreſly one head. Our Saviour knew of what concernment it was to us, not to enter into temptation, when he gave us this, as one ſpecial ſubject of our daily dealing with God, *Matt.* vi. 13. And the order of the words ſhews us of what importance it is, *Lead us not into temptation, but deliver us from evil.* If we are led into temptation, evil will befall us, more or leſs. How God may be ſaid to tempt us, or *to lead us into temptation* I ſhewed before. In this direction, it is not ſo much the not giving us up to it, as the powerful keeping us from it; that is intended. The laſt words are as it were exegetical, or expoſitory of the former; *Lead us not into temptation, but deliver us from the evil:* ſo deal with us, that we may be powerfully delivered from that evil, which attends our entering into temptation. Our bleſſed Saviour knows full well our ſtate and condition; he knows the power of temptations, having had experience of it; *Heb.* ii. 12. he knows our vain confidence, and the reſerves we have concerning our ability to deal with temptations, as he found it in *Peter*; but he knows our weakneſs and folly, and how ſoon we are caſt to the ground; and therefore doth he lay in this proviſion for inſtruction, at the entrance of his miniſtry, to make us heedful, if poſſible, in that which is of ſo great concernment to us. If then we will repoſe any confidence in the wiſdom, love, and care of Jeſus Chriſt towards us, we muſt grant the truth pleaded for.

2. Chriſt promiſeth this freedom and deliverance as a great reward of moſt acceptable obedience, *Rev.* iii. 10. This is the great promiſe made to the Church of *Philadelphia,* wherein Chriſt found nothing that he would blame. *Thou ſhalt be kept from the hour of temptation*; not, thou ſhalt be preſerved in it: but he goes higher, *thou ſhalt be kept from it.* There is, ſaith our Saviour, an hour of temptation coming: a ſeaſon that will make havock in the world; multitudes ſhall then fall from the faith, deny and blaſpheme me. Oh how few will be able to ſtand and hold out! Some will be utterly deſtroyed and periſh for ever, ſome will get wounds to their ſouls that ſhall never be well healed, whilſt they live in this world, and have their bones broken, ſo as to go halting all their days. But, ſaith he, *Becauſe thou haſt kept the word of my patience,* I will be tender towards thee, and keep thee from this hour of temptation. Certainly that which Chriſt thus promiſes to his beloved Church, as a reward of her ſervice, love, and obedience, is no light thing; whatever Chriſt promiſeth to his Spouſe, is a fruit of unſpeakable love; that is ſo in an eſpecial manner, which is promiſed as a reward of ſpecial obedience.

3. Let us to this purpoſe conſider the general iſſues of mens entring into temptation, and that of bad and good men, of ungrounded profeſſors, and of the choiceſt Saints.

(1.) For the firſt I ſhall offer but one or two texts of ſcripture, *Luke* viii. 13. *They on the rock, are they which when they hear, receive the word with joy, and have no root, but for a while believe* Well! how long do they believe? They are affected with the preaching of the Word, and believe thereon: make profeſſion, bring forth ſome fruits: but until when do they abide? ſays he, *In the time of temptation they fall away:* when once they enter into temptation they are gone for ever: temptation withers all their profeſſion, and ſlays their ſouls. We ſee this accompliſhed every day; men who have attended on the preaching of the Goſpel, been affected and delighted with it, that have made profeſſion of it, and have been looked on, it may be, as believers, and thus have continued for ſome years; no ſooner doth a temptation befal them, that hath vigor and permanency in it, but they are turned out of the way, and are gone for ever: they fall to hate the word they delighted in, deſpiſe the profeſſors of it, and are hardned by ſin. So *Matt.* vii. 26. *He that heareth theſe words of mine, and doth them not, is like a man that built his houſe upon the ſand: but* what doth this houſe of profeſſion do? It ſhelters him, keeps him warm and ſtands for a while; but ſaith he, *verſ.* 27. when the rain deſcends, when temptation comes, it falls utterly, and its fall is great. *Judas* follows our Saviour three years, and all goes well with him: he no ſooner enters into temptation, Satan hath got him, and winnowed him, but he is gone. *Demas* will preach the Goſpel, until the *love of the world* befall him, and he is utterly turned aſide. It were endleſs to give inſtances of this; entrance into temptation, is with this ſort of men an entrance into apoſtacy, more or leſs, in part or in whole, it faileth not.

(2.) For the Saints of God themſelves, let us ſee by ſome inſtances, what iſſue they have had of their entring into temptation. I ſhall name a few.

Adam, was the ſon of God: *Luke* iii. created in the image of God: full of that integrity, righteouſneſs and holineſs which might be and was an eminent reſemblance of the Holineſs of God. He had a far greater inherent ſtock of ability than we; and had nothing in him to entice or ſeduce him, yet this *Adam* no ſooner enters into temptation, but he is gone, loſt, and ruined, he and all his poſterity with him. What can we expect in the like condition, that have not only in our temptations, as he had, a cunning devil to deal withal, but a curſed world, and a corrupt heart alſo?

Abraham was the Father of the faithful; *Gen.* xii. 12, 13. whoſe faith is propoſed as a pattern to all them that ſhall believe; *Gen.* xx. 2. yet he entring twice into the ſame temptation, namely that of fear about his wife, was twice over-powered by it, to the diſhonour of God, and no doubt the diſquietment of his own ſoul.

David is called a man after God's own heart by God himſelf; yet what a dreadful thing is the ſtory of his entring into temptation: he is no ſooner entangled, but he is plunged into adultery; thence ſeeking deliverance by his own invention, like a poor creature in a toyl, he is entangled more and more, until he lies as one dead, under the power of ſin and folly.

I might mention *Noah*, *Lot*, *Hezekiah*, *Peter*, and the reſt, whoſe temptations and falls therein, are on record for our inſtruction. Certainly he that hath any heart in theſe things, cannot but ſay as the inhabitants of *Samaria* upon the Letter of *Jehu*; *Behold two Kings ſtood not before him, how ſhall we ſtand?* Oh Lord! if ſuch mighty pillars have been caſt to the ground, ſuch cedars blown down, how ſhall I ſtand before temptations? Oh keep me that I enter not in, *veſtigia terrent*, behold the *footſteps* of them that have gone in; whom do you ſee retiring without a wound? a blemiſh at leaſt? On this account would the Apoſtle have us to exerciſe tenderneſs towards them that are fallen into ſin, *Gal.* vi. 1. *Conſidering thy ſelf, leſt thou alſo be tempted:* he doth not ſay, leſt thou alſo ſin, or fall, or be overtaken with a fault; but leſt *thou alſo be tempted*; thou ſeeſt the power of temptation in others, and knoweſt not thou may'ſt be tempted, nor what will be the ſtate and condition of thy ſoul thereupon. Aſſuredly he that hath ſeen ſo many better, ſtronger men than himſelf fail, and caſt down in the trial, will think it incumbent on him to remember the battle, and if it be poſſible, to come there no more. Is it not a madneſs for a man that can ſcarce crawl up and down, he is ſo weak (which is the caſe of moſt of us) if he avoid not what he hath ſeen giants foiled in the undertaking of? Thou art yet whole and ſound, take heed of temptation, leſt it be with thee as it was with *Abraham*, *David*, *Lot*, *Peter*, *Hezekiah*, the *Galatians*, who fell in the time of trial.

In nothing doth the folly of the hearts of men ſhew it ſelf more openly, in the days wherein we live, than in this curſed boldneſs, after ſo many warnings from God, and ſo many ſad experiences every day under their eyes, of running into, and putting themſelves upon temptations. Any ſociety, any company, any conditions of outward advantages, without once weighing what their ſtrength, or what the concernment of their poor ſouls is, they are ready for. Though they go over the dead and the ſlain, that in thoſe ways and paths, but even now fell down before them, yet they will go on without regard or trembling. At this door are gone out hundreds, thouſands of Profeſſors within a few years. But,

4. Let us conſider our ſelves; what our weakneſs is, and what temptation is; its power and efficacy, with what it leads unto.

(1.) For our ſelves, we are weakneſs it ſelf. We have no ſtrength, no power to withſtand. Confidence of any ſtrength in us, is one great part of our weakneſs. It was ſo in *Peter*. He that ſays he can do any thing, can do nothing as he ſhould. And which is worſe it is the worſt kind of weakneſs that is in us; a weakneſs from treachery; a weakneſs ariſing from that party which every temptation hath in us. If a caſtle or fort be never ſo ſtrong and well fortified, yet if there be a treacherous party within, that is ready to betray it on every opportunity, there is no preſerving it from the enemy. There are traytors in our hearts, ready to take part, to cloſe, and ſide with every temptation, and to give up all to them; yea to ſolicit and bribe temptations to do the work; as traytors incite an enemy. Do not flatter your ſelves that you ſhall hold out; there are ſecret luſts that lie lurking in your hearts, which perhaps now ſtir not, which aſſoon as any temptation befals you, will riſe, tumultuate, cry, diſquiet, ſeduce, and never give over, until they are either killed, or ſatisfied. He that promiſes himſelf, that the frame of his heart will be the ſame under a temptation, as it is before, will be wofully miſtaken. An I a dog, that I ſhould do this thing? ſays *Hazael*; yea! thou wilt be ſuch a dog, if ever thou be King of *Syria*: temptation from thy intereſt will unman thee. He that now abhors the thoughts of ſuch and ſuch a thing, if he once enters into temptation, will find his heart enflamed towards it, and all contrary reaſonings overborn and ſilenced. He will deride his former fears, caſt out his ſcruples, and contemn the conſideration that he lived upon. Little did *Peter* think he ſhould deny and forſwear his Maſter, ſo ſoon as ever he was queſtioned whether he knew him or no; it was no better when the hour of temptation came; all reſolutions were forgotten, all love to Chriſt buried, the preſent temptation cloſing with his carnal fear carried all before it.

To handle this a little more diſtinctly; I ſhall conſider the means of ſafety from the power of temptation, if we enter therein, that may be expected from our ſelves; and that in general as to the ſpring and riſe of them: and in particular, as to the ways of exerting that ſtrength we have, or ſeem to have.

[1.] In general, all we can look for is from our hearts; what a man's heart is, that is he, but now what is the heart of a man in ſuch a ſeaſon?

1.) Suppoſe a man is not a believer, but only a profeſſor of the Goſpel, what can the heart of ſuch an one do? *Prov.* x. 20. *The heart of the wicked is little worth*; and ſurely that which is little worth in any thing, is not much worth in this. A wicked man may in outward things be of great uſe; but come to his heart, that is falſe and a thing of nought. Now withſtanding of temptation is heart work; and when it comes like a flood, can ſuch a rotten trifle as a wicked man's heart, ſtand before it? But of theſe before; entring into temptation and apoſtacy is the ſame with them.

2.) Let it be whoſe heart it will, *Prov.* xxviii. 26. *He that truſteth in his own heart is a fool:* he that doth ſo, be he what he will, in that he is fooliſh: *Peter* did ſo in his temptation; he truſted in his own heart; *Though all men forſake thee, I will not*; it was his folly; but why was it his folly? *He ſhall not be delivered*; it will not preſerve him in ſnares; it will not deliver him in temptations. The heart of a man will promiſe him very fair before a temptation comes; *Am I a dog*, ſays *Hazael*, *that I ſhould do this thing? Though all men ſhould deny thee, I will not: ſhall I do this evil?* It cannot be. All the arguments that are ſuited to give check to the heart in ſuch a condition, are muſtered up; did not *Peter*, think you, do ſo? What, deny my Maſter, the ſon of God; my Redeemer; who loves me? Can ſuch ingratitude, unbelief, rebellion, befall me? I will not do it; ſhall a man reſt in it, that his heart will be ſtedfaſt? Let the wiſe man anſwer, *He that truſteth in his own heart, is a fool.* The heart is deceitful, *Jer.* xvii. 9. We would not willingly truſt any thing wherein there is any deceit or guile: here is that which is *deceitful above all things.* It has a thouſand ſhifts and treacheries, that it will deal withal, when it comes to the trial, every temptation will ſteal it away; *Hoſ.* iv. 11. Generally mens hearts deceive them no oftner than they do truſt in them, and then they never fail ſo to do.

[2.] Conſider the particular ways and means, that ſuch an heart hath, or can uſe to ſafeguard it ſelf in the hour of temptation, and their inſufficiency to that purpoſe will quickly appear. I ſhall inſtance in ſome few only.

1.) Love of honour in the world. Reputation and eſteem in the Church, obtained by former profeſſion, and walking, is one of the heart's own weapons to defend its ſelf in the hour of temptation. Shall ſuch an one as I flie? I who have had ſuch a reputation in the Church of God, ſhall I now loſe it by giving way to this luſt, to this temptation? by cloſing with this, or that publick evil? This Conſideration hath ſuch an influence on the ſpirits of ſome, that they think it will be a ſhield and buckler againſt any aſſaults that may befal them. They will die a thouſand times before they will forfeit that repute, they have in the Church of God. But alaſs, this is but a with, or a new cord, to bind a gyant temptation withal. What think you of the third part of the ſtars of heaven? *Rev.* xii. 4. Had they not ſhone in the firmament of the Church? Were they not ſenſible, more than enough, of their own honour, height, uſefulneſs, and reputation? But when the *Dragon* comes with his temptations, he caſts them down to the earth. Yea great temptations will make men, who have not a better defence, inſenſibly fortify themſelves againſt that diſhonour, and diſreputation that their ways are attended withal: *populus ſibilet, nec mihi plaudo*; do we not know inſtances yet living, of ſome, who have ventured on compliances with wicked men, after the glory of a long and uſeful profeſſion, and within a while finding themſelves caſt down from their reputation with the ſaints, have hardned themſelves againſt it, and ended in apoſtacy? as *John* xv. 6. This kept not *Judas*, it kept not *Hymeneus* nor *Philetus*, it kept not the *ſtars of heaven*, nor will it keep thee.

2.) There is on the other ſide, the conſideration of ſhame, reproach, loſs, and the like. This alſo men may put their truſt in, as a defence againſt temptations; and do not fear but to be ſafeguarded and preſerved by it. They would not for the world bring that ſhame and reproach upon themſelves, that ſuch and ſuch miſcarriages are attended withal. Now beſides that, this conſideration extends it ſelf only to open ſins, ſuch as the world takes notice of, and abhors, and ſo is of no uſe at all in ſuch caſes, as wherein pretences and colours may be invented and uſed, nor in publick temptations to looſe and careleſs walking, like thoſe of our days, nor in caſes that may be diſputable in themſelves, tho' expreſly ſinful to the conſciences of perſons under temptations, nor in heart ſins, in all which, and moſt other caſes of temptation, there are innumerable reliefs ready to be tendered unto the heart againſt this conſideration; beſides all this, I ſay, we ſee by experience, how eaſily this cord is broken, when once the heart begins to be entangled: each corner of the land is full of examples to this purpoſe.

3.) They have yet that which outweighs theſe leſſer conſiderations; namely, that they will not wound their own conſciences, and diſturb their peace, and bring themſelves in danger of hell fire. This ſurely, if any thing, will preſerve men in the hour of temptation. They will not laviſh away their peace, nor venture their ſouls, by running on God, and the thick boſſes of his buckler. What can be of more efficacy and prevalency? I confeſs this is of great importance; and oh that it were more pondered than it is; that we laid more weight upon the preſervation of our peace with God, than we do; yet I ſay that even this conſideration in him who is otherwhere off from his watch, and doth not make it his work to follow the other rules inſiſted on; it will not preſerve him: for

(1. The peace of ſuch an one, may be falſe peace or ſecurity; made up of preſumption and falſe hopes, yea, tho' he be a believer, it may be ſo; ſuch was *David*'s peace after his ſin, before *Nathan* came to him; ſuch was *Laodicea*'s peace, when ready to periſh; and *Sardis* her peace, when dying. What ſhould ſecure a ſoul that it is otherwiſe; ſeeing it is ſuppoſed, that it doth not univerſally labour to keep the *word of Chriſt's patience*, and to be watchful in all things? Think you

that the peace of many in theſe days, will be found to be true peace at laſt? Nothing leſs; they go alive down to hell, and death will have dominion over them in the morning. Now if a man's peace be ſuch, do you think that can preſerve him, which cannot preſerve its ſelf? It will give way at the firſt vigorous aſſault of a temptation in its height and hour. Like a broken reed, it will run into the hand of him that leaneth on it. But

(2. Suppoſe the peace cared for, and propoſed to ſafeguard the ſoul, be true and good, yet when all is laid up in this one bottom, when the hour of temptation comes, ſo many reliefs will be tendered againſt this conſideration, as will make it uſeleſs. This evil is ſmall, it is queſtionable, it falls not openly and downright upon conſcience; I do but fear conſequences, it may be I may keep my peace notwithſtanding others of the people of God have fallen, and yet kept or recovered their peace: if it be loſt for a ſeaſon, it may be obtained again; I will not ſolicit its ſtation any more; or though peace be loſt, ſafety may remain; and a thouſand ſuch pleas there are, which are all planted as batteries againſt this fort, ſo that it cannot long hold out.

(3. The fixing on this particular only; is to make good one paſſage or entrance, whilſt the enemy aſſaults us round about. It is true a little armour would ſerve to defend a man, if he might choſe where his enemy ſhould ſtrike him; but we are commanded to take the *whole armour of God*, if we intend to reſiſt and ſtand, *Epheſ.* vi. This we ſpeak of is but one piece, and when our eye is only to that, temptation may enter and prevail twenty other ways. For inſtance, a man may be tempted to worldlineſs, unjuſt gain, revenge, vain glory, or the like; if he fortify himſelf alone with this conſideration, he will not do this thing, and wound his conſcience and loſe his peace; fixing his eye on this particular, and counting himſelf ſafe, whilſt he is not overcome on that hand, it may be neglect of private Communion with God, ſenſuality, and the like, do creep in, and he is not one jot in a better condition, than if he had fallen under the power of that part of the temptation, which was moſt viſibly preſſing on him.

(4. Experience gives to ſee that this doth and will fail alſo. There is no Saint of God, but puts a valuation on the peace he hath: yet how many of them fail in the day of temptation? But yet they have another conſideration alſo, and that is, the vileneſs of the ſinning againſt God? How ſhall they do this thing and ſin againſt God, the God of their mercies, of their ſalvation? How ſhall they wound Jeſus Chriſt, who died for them? This ſurely cannot but preſerve them. I anſwer,

1. We ſee every day this conſideration failing alſo. There is no child of God that is overcome of temptation, but overcomes this conſideration. It is not then a ſure and infallible defenſative.

2. This conſideration is twofold; either it expreſſes the thoughts of the ſoul with particular reference to the temptation contended withal; and then it will not preſerve it: or it expreſſes the univerſal habitual frame of heart, that is in us, upon all accounts, and then it falleth in with what I ſhall tender as the univerſal medicine and remedy, in this caſe, in the proceſs of this diſcourſe; whereof afterwards.

(2.) Conſider the power of temptation; partly from what was ſhewed before, from the effects and fruits of it in the Saints of old; partly from ſuch other effects in general as we find aſcribed to it: as

[1.] It will darken the mind, that a man ſhall not be able to make a right judgment of things, ſo as he did before he entred into it. As in the men of the world, the God of this world *blinds their minds*, that they ſhould not ſee the glory of Chriſt in the Goſpel, 2 *Cor.* iv. 4. and whoredome, wine, and new wine take away their hearts, *Hoſ.* iv. 11. So it is in the nature of every temptation more or leſs, to take away the heart, or to darken the underſtanding of the perſon tempted.

And this it doth divers ways;

1.) By fixing the imagination, and the thoughts, upon the object whereto it tends, ſo that the mind ſhall be diverted from the conſideration of the things that would relieve and ſuccour it in the ſtate wherein it is. A man is tempted to apprehend that he is forſaken of God, that he is an object of his hatred, that he hath no intereſt in Chriſt; by the craft of Satan, the mind ſhall be ſo fixed to the conſideration of this ſtate and condition, with the diſtreſs of it, that he ſhall not be able to manage any of the reliefs ſuggeſted, and tender'd to him againſt it; but following the fulneſs of his own thoughts, ſhall walk on in darkneſs, and have no light. I ſay a temptation will ſo poſſeſs and fill the mind with thoughtfulneſs of it ſelf, and the matter of it, that it will take off from that clear conſideration of things which otherwiſe it might, and would have. And thoſe things whereof the mind was wont to have a vigorous ſenſe to keep it from ſin, will by this means come to have no force nor efficacy with it: nay it will commonly bring men to that ſtate and condition, that when others to whom their eſtate is known, are ſpeaking to them the things that concern their deliverance and peace, their minds will be ſo poſſeſſed with the matter of their temptation, as not at all to underſtand, ſcarce to hear one word that is ſpoken to them.

2.) By woful intangling of the affections, which when they are ingaged, what influence they have in blinding the mind, and darkning the underſtanding, is known: if any know it not, let him but open his eyes, in theſe days, and he will quickly learn it. By what ways and means it is, that engaged affections will becloud the mind and darken it, I ſhall not now declare. Only I ſay, give me a man ingaged in hope, love, fear, in reference to any particulars, wherein he ought not, and I ſhall quickly ſhew you, wherein he is darkned and blinded. This then you will fail in, if you enter into temptation: the preſent judgment you have of things, will not be utterly altered, but darkned, and render'd infirm, to influence the will and maſter the affections; theſe being ſet at liberty by temptation will run on in madneſs. Forthwith deteſtation of ſin, abhoring of it, terrors of the Lord, ſenſe of love, preſence of Chriſt crucified, all depart and leave the heart a prey to its enemy.

3.) Temptation will give oyl and fuel to our luſts, incite, provoke, and make them tumultuate and rage beyond meaſure; tendering a luſt, a corruption, a ſuitable object, advantage, occaſion, it heightens and exaſperates it, makes it for a ſeaſon wholly predominant; ſo dealt it with carnal fear in *Peter*, with pride in *Hezekiah*, with covetouſneſs in *Achan*, with uncleanneſs in *David*, with woldlineſs in *Demas*, with ambition in *Diotrephes*; it will lay the reins on the neck of a luſt, and put ſpurs to the ſides of it, that it may ruſh forward, like an horſe into the battel. A man knows not the pride, fury, madneſs of a corruption, until it meet with a ſuitable temptation. And what now will a poor ſoul think to do? His mind is darkned, his affections entangled, his luſts enflamed and provoked, his relief is defeated, and what will be the iſſue of ſuch a Condition?

(3) Conſider that temptatious are either publick or private; and let us a little view the efficacy and power of them apart.

[1.] There are publick temptations; ſuch as that mentioned, *Rev.* iii. 10. that was to come upon the world to try them that dwell upon the earth; or a combination of perſecution and ſeduction for the trial of a careleſs generation of profeſſors: now concerning ſuch a temptation, conſider, that

1.) It hath an efficacy in reſpect of God, who ſends it to revenge the neglect and contempt of the Goſpel on the one hand; and treachery of falſe profeſſors on the other. Hence it will certainly accompliſh what it receives commiſſion from him to do. When Satan offer'd his ſervice to go forth and ſeduce *Ahab*, that he might fall; God ſays to him Thou ſhalt perſwade him and prevail alſo, go forth and do ſo, 1 *Kings* xxii. 22. he is permitted as to his wickedneſs, and commiſſionated, as to the event, and puniſhment intended. When the Chriſtian world was to be given up to folly and falſe worſhip, for their neglect of the truth, and their naked, barren, fruitleſs, Chriſt-diſhonouring profeſſion; it is ſaid of the temptation that fell upon them; that God *ſent them ſtrong deluſions, that they ſhould believe a lye*, 2 *Theſ.* ii. 11. That, that comes ſo from God in a judiciary manner, hath a power with it, and ſhall prevail; that ſelfiſh, ſpiritually ſlothful, careleſs, and worldly frame of ſpirit, which in theſe days hath infected almoſt the body of profeſſors, if it have a commiſſion from God, to kill hypocrites, to wound negligent ſaints, to break their bones, and make them ſcandalous, that they may be aſhamed, ſhall it not have a power and efficacy ſo to do? What work hath the ſpirit of error made amongſt us? Is it not from hence, that as ſome men delighted not to retain God in their hearts, ſo he hath *given them up to a reprobate mind*, *Rom.* i. 28. A man would think it ſtrange, yea it is matter of amazement, to ſee perſons of a ſober ſpirit, pretending to great things in the ways of God, overcome, captivated, enſnared, deſtroyed, by weak means, ſottiſh opinions, fooliſh imaginations, ſuch as a man would think it impoſſible that they ſhould ever lay hold on ſenſible or rationel men, much leſs on profeſſors of the Goſpel. But that which God will have to be ſtrong, let us not think weak; no ſtrength but the ſtrength of God, can ſtand in the way of the weakeſt things of the world, that are commiſſionated from God, for any end or purpoſe whatever.

2.) There is in ſuch temptations, the ſecret inſinuation of examples in thoſe that are accounted godly, and are profeſſors, *Matt.* xxiv. 12. *Becauſe iniquity ſhall abound, the love of many ſhall wax cold*, &c. the abounding of iniquity in ſome will inſenſibly caſt water on the zeal and love of others, that by little and little it ſhall wax cold. Some begin to grow negligent, careleſs, worldly, wanton; they break the ice towards the pleaſing of the fleſh; at firſt others blame, judge them, perhaps reprove them, in a ſhort ſpace their love alſo waxes cold, and the brunt being over, they alſo conform to them, and are caſt into the ſame mould with them. *A little leaven leaveneth the whole lump*, *Paul* repeats this ſaying twice; 1 *Cor.* v. 6. and *Gal.* v. 9. He would have us take notice of it, and it is of the danger of the infection of the whole body, from the ill examples of ſome, whereof he ſpeaks. We know how inſenſibly leaven proceedeth to give a ſavour to the whole: ſo it is termed *a root of bitterneſs that ſpringeth up, and defileth many*, Heb. xii. 15. If one little piece of leaven: if one bitter root may endanger the whole, how much more when there are many roots of that nature, and much leaven is ſcattered abroad? It is eaſy following a multitude to do evil; and ſaying a conſpiracy to them to whom the people ſay a conſpiracy. Would any one have thought it poſſible, that ſuch and ſuch profeſſors in our days, ſhould have fallen into ways of ſelf, of fleſh, of the world? to play at cards, dice, revel, dance? to neglect family, cloſet duties, to be proud, haughty, ambitious, worldly, covetous, oppreſſive? or that they ſhould be turn'd away after fooliſh, vain, ridiculous opinions, deſerting the Goſpel of Chriſt? In which two, lies the great temptation that is come on us the inhabitants of this world to try us: but doth not every man ſee, that this is come to paſs? and may we not ſee how it came to paſs? Some looſe empty profeſſors, who had never more than a form of godlineſs, when they had ſerved their turn of that, began the way to them; then others began a little to comply, and to pleaſe the fleſh in ſo doing; this by little and little hath reached even the top boughs and branches of our profeſſion; until almoſt all fleſh hath corrupted its ways; and he that departeth from theſe iniquities, makes his name a prey, if not his perſon.

3.) Publick temptations are uſually accompanied with ſtrong reaſons and pretences, that are too hard for men, or at leaſt inſenſibly prevail upon them, to an undervaluation of the evil whereunto the temptation leads, to give ſtrength to that complicated temptation which in theſe days hath even caſt down the People of God from their excellency, hath cut their locks, and made them become like other men; how full is the world of ſpecious pretences and pleadings! As there is the liberty and freedom of Chriſtians, delivered from a bondage frame; this is a door that in my own obſervation, I have ſeen ſundry going out at, into ſenſuality and apoſtacy; beginning at a light converſation, proceeding to a neglect of the ſabbath, publick and private duties, ending in diſſoluteneſs and profaneneſs; and then there is leaving of publick things to providence, being contented with what is; things good in themſelves, but diſputed into wretched carnal compliances, and the utter ruin of all zeal for God, the intereſt of Chriſt, or his people in the world. Theſe and the like conſiderations, joyned with the eaſe and plenty, the greatneſs and promotion of profeſſors, have ſo brought things about, that whereas we have by providence ſhifted places with the men of the world, we have by ſin ſhifted ſpirits with them alſo. We are like a plantation of men carried into a forreign country: in a ſhort ſpace they degenerate from the manners of the people from whence they came, and fall into that of the country whereunto they are brought; as if there were ſomething in the ſoyl and the air that transformed them. Give me leave a little to follow my ſimilitude: he that ſhould ſee the prevailing party of theſe nations, many of thoſe in rule, power, favour, with all their adherents, and remember that they were a colony of Puritans, whoſe habitation was in *a low place*, as the prophet ſpeaks of the city of God, tranſlated by a high hand to the mountains they now poſſeſs; cannot but wonder, how ſoon they have forgot the cuſtoms, manners, ways, of their own old people, and are caſt into the mould of them that went before them, in the places whereunto the are tranſlated. I ſpeak of us all; eſpecially of us, who are amongſt the loweſt of the people; where perhaps this iniquity doth moſt abound. What were thoſe before us, that we are not? What did they, we do not? Proſperity hath ſlain the fooliſh, and wounded the wiſe.

[2.] Suppoſe the temptation is private; this hath been ſpoken to before; I ſhall add two things,

1.) Its union and incorporation with luſt, whereby it gets within the ſoul, and lies at the bottom of its actings. *John* tells us, 1 *Epiſt.* ii. 16. that the things that are in the world, *are the luſt of the fleſh, the luſt of the eyes, the pride of life.* Now it is evident that all theſe things are principally in the ſubject, not in the object; in the heart, not in the world. But they are ſaid to be in the world, becauſe the world gets into them; mixes it ſelf with them, unites, incorporates. As faith and the promiſes are ſaid to be mixed, *Heb.* iv. 2. ſo are luſt and temptation mixed; they twine together, receive mutual improvement from one another; grow each of them higher and higher by the mutual ſtrength they adminiſter to one another. Now by this means temptation gets ſo deep in the heart, that no contrary reaſonings can reach unto it; nothing but what can kill the luſt, can conquer the temptation. Like leproſy that hath mingled it ſelf with the wall; the the wall it ſelf muſt be pulled down, or the leproſy will not be cured. Like a gangreen that mixes poyſon with the blood and ſpirits, and cannot be ſeparated from the place where it is, but both muſt be cut off together. For inſtance, in *David*'s temptation to uncleanneſs: ten thouſand conſiderations might have been taken in, to ſtop the mouth of the temptation; but it had united it ſelf with his luſt, and nothing but the killing of that, could deſtroy it, or get him the conqueſt. This deceives many a one: they have ſome preſſing temptation, that having got ſome advantages is urgent upon them; they pray againſt it, oppoſe it with all powerful conſiderations; ſuch, as whereof every one ſeems ſufficient to conquer and deſtroy it; at leaſt to overpower it, that it ſhould never be troubleſome any more: but no good is done, no ground is got or obtained, yea it grows upon them more and more: what is the reaſon of it? It hath incorporated and united it ſelf with the luſt, and is ſafe from all the oppoſition they make. If they would make work indeed, they are to ſet upon the whole of the luſt it ſelf; their ambition, pride, worldlineſs, ſenſuality, or whatever it be, that the temptation is united with. All other dealings with it are like tamperings with a prevailing gangreen; the part or whole may be preſerved a little while, in great torment; exciſion or death muſt come at laſt. The ſoul may cruciate it ſelf for a ſeaſon, with ſuch a procedure; but it muſt come to this, its luſt muſt die, or the ſoul muſt die.

2.) In what part ſoever of the ſoul the luſt be ſeated, wherewith the temptation is united, it draws after it the whole ſoul, by one means or other, and ſo prevents or anticipates any oppoſition. Suppoſe it be a luſt of the mind; as there are luſts of the mind, and uncleanneſs of the ſpirit; ſuch as ambition, vain-glory, and the like; what a world of ways hath the underſtanding to bridle the affections, that they ſhould not ſo tenaciouſly cleave to God, ſeeing in what it aimeth at, there is ſo much to give them contentment and ſatisfaction. It will not only prevent all the reaſonings of the mind, which it doth neceſſarily, being like a bloody infirmity in the eyes, preſenting all things to the common ſenſe and perception in that hue and colour; but it will draw the whole ſoul on other accounts, and collateral conſiderations, into the ſame frame. It promiſes the whole a ſhare in the ſpoil aimed at; as *Judas* his money, that he firſt deſired from covetouſneſs, was to be ſhared among all his luſts. Or be it in the more ſenſual part, and firſt poſſeſſeth the affections; what prejudices they will bring upon the underſtanding, how they will bribe it to an acquieſcency; what arguments, what hopes they will ſupply it withal cannot eaſily be expreſſed; as was before ſhewed. In brief there is no particular temptation, but, when it is in its hour, it hath ſuch a contribution of aſſiſtance from things good, evil, indifferent, is fed by ſo many conſiderations, that ſeem to be moſt alien and foreign to it, in ſome caſes hath ſuch ſpecious pleas and pretences, that its ſtrength will eaſily be acknowledged.

(5.) Conſider the end of any temptation: this is Satan's end, and Sin's end; that is, the diſhonour of God and the ruin of our ſouls.

(6.) Conſider what hath been the iſſue of any former temptations that thou haſt had; have they not defiled thy conſcience, diſquieted thy peace, weakned thee in thy obedience, clouded the face of God? tho' thou waſt not prevail'd on to the outward evil or utmoſt iſſue of thy temptation; yet haſt thou not been foiled; hath not thy ſoul been ſullied and grievouſly perplexed with it? yea didſt thou ever in thy life come fairly off without ſenſible loſs, from any temptation almoſt that thou hadſt to deal withal; and wouldſt thou willingly be intangled again? If thou art at liberty take heed, enter no more if it be poſſible, leſt a worſe thing happen to thee.

Theſe I ſay are ſome of thoſe many conſiderations, that might be inſiſted on, to manifeſt the importance of the truth propoſed, and the fulneſs of our concernment, in taking care that we enter not into temptation.

Againſt what hath been ſpoken, ſome objections that ſecretly inſinuate themſelves into the ſouls of men, and have an efficacy to make them negligent and careleſs, in this thing which is of ſuch importance to them; a duty of ſuch indiſpenſible neceſſity to them who intend to walk with God in any peace, or with any faithfulneſs: are to be conſidered and removed. And they are theſe that follow:

1. Why ſhould we ſo fear and labour to avoid temptation? *Jam.* i. 2. we are commanded to count it all *joy when we fall into divers temptations:* now certainly I need not ſolicitouſly avoid the falling into that, which when I am fallen into, I am to count it all joy. To which I anſwer,

1. You will not hold by this rule in all things: namely, that a man need not ſeek to avoid that, which when he cannot but fall into, it is his duty to rejoyce therein. The ſame Apoſtle bids the rich *rejoyce that they are made low*, *Chap.* i. 10. And without doubt to him who is acquainted with the goodneſs and wiſdom, and love of God in his diſpenſations in every condition that is needful for him, it will be a matter of rejoycing to him; but yet how few rich godly men can you perſuade not to take heed, and uſe all lawful means that they be not made poor and low; and in moſt caſes, the truth is it were their ſin, not to do ſo. It is our buſineſs to make good our ſtations, and to ſecure our ſelves as we can; if God alter our condition, we are to rejoyce in it: if the temptations here mentioned befall us, we may have cauſe to rejoyce; but not if by a neglect of duty we fall into them.

2. Temptations are taken two ways:

(1.) Paſſively and meerly materially, for ſuch things, as are, or in ſome caſes, may be temptations. Or,

(2.) Actively for ſuch as do entice to ſin: *James* ſpeaks of temptations in the firſt ſenſe only; for having ſaid, *Count it all joy when you enter into manifold temptations, v.* 2. he adds *v.* 12. *Bleſſed is the man that endureth temptation*; for when he is tried he ſhall receive the crown of life. But now whereas a man might ſay, if this be ſo, then temptations are good, and from God; no ſays *James*; take temptation in ſuch a ſenſe, as that it is a thing enticing and leading to ſin; ſo God tempts none; but every man is tempted of his own luſt, *v.* 13, 14. To have ſuch temptations, to be tempted to ſin, that is not the bleſſed thing I intend; but the enduring of afflictions that God ſends for the trial of our faith; that is a bleſſed thing: ſo that tho' I muſt count it all joy, when through the will of God I fall into divers afflictions, for my trial, which yet have the matter of temptation in them, yet I am to uſe all care and diligence, that my luſt have no occaſions or advantages given unto it, to tempt me to ſin.

2. But was not our Saviour Chriſt himſelf tempted: and is it evil to be brought into the ſame ſtate and condition with him? Yea it is not only ſaid, that he was tempted: but his being ſo, is expreſſed as a thing advantageous, and conducing to his mercifulneſs as our Prieſt, *Heb.* ii. 17, 18. *In that himſelf hath ſuffered being tempted, he is able to ſuccour them that are tempted.* And he makes it a ground of a great promiſe to his diſciples, that they had abode with him in his temptations, *Luke* xxii. 28.

It is true! our Saviour was tempted; but yet his temptations are reckoned among the evils that befel him in the days of his fleſh; things that come on him through the malice of the world, and the Prince thereof. He did not wilfully caſt himſelf into temptation, which he ſaid was *to tempt the Lord our God, Matt.* iv. 7. as indeed willingly to enter into any temptation is highly to tempt God. Now our condition is ſo, that uſe the greateſt diligence and watchfulneſs that we can, yet we ſhall be ſure to be tempted, and be made like to Chriſt therein. This hinders not, but that it is our duty to the utmoſt to prevent our falling into them; and that namely on this account. Chriſt had only the ſuffering part of temptation, when he entred into it; we have alſo the ſinning part of it. When the Prince of this world came to Chriſt he *had no part in him*, but when he comes to us, he hath ſo in us; ſo that tho' in one effect of temptations, namely, trials and diſquietneſs; we are made like to Chriſt and ſo are to rejoyce, as far as by any means that is produced; yet by another, we are made unlike to him, which is our being defiled and intangled, and are therefore to ſeek by all means to avoid them, we never come off like Chriſt: who of us enter into temptation and are not defiled?

3. But what need this great indeavour and carefulneſs? Is it not ſaid that *God is faithful, who will not ſuffer us to be tempted above what we are able,* but *will with the temptation alſo make away to eſcape?* 1 Cor. x. 13. and *he knoweth how to deliver the godly out of temptation,* 2 Pet. ii. 9. what need we then be ſolicitous that we enter not into them?

I much queſtion what aſſiſtance he will have from God in his temptation, who willingly enters into it, becauſe he ſuppoſes God hath promiſed to deliver him out of it. The Lord knows, that through the craft of Satan, the ſubtilty and malice of the world, the deceitfulneſs of ſin that doth ſo eaſily beſet us, when we have done our utmoſt, yet we ſhall enter into divers temptations; in his love, care, tenderneſs, and faithfulneſs; he hath provided ſuch a ſufficiency of Grace for us, that they ſhall not utterly prevail to make an everlaſting ſeparation between him and our ſouls: yet I have three things to ſay to this objection:

(1.) He that wilfully or negligently enters into temptation, hath no reaſon in the world to promiſe himſelf any aſſiſtance from God, or any deliverance from the temptation whereunto he is entred. The promiſe is made to them whom temptations do befall in their way, whether they will, or not; not them that wilfully fall into them, that run out of their way to meet with them. And therefore the Devil (as is uſually obſerved) when he tempted our Saviour, left out that expreſſion of the text of Scripture, which he wreſted to his purpoſe, *all thy ways:* the promiſe of deliverance is to them who are in their ways; whereof this is one principal, to beware of temptation.

(2.) Tho' there be a ſufficieny of Grace provided for all the Elect, that they ſhall by no temptation fall utterly from God; yet it would make any gracious heart to tremble; to think what diſhonour to God, what ſcandal to the Goſpel, what woful darkneſs and diſquietneſs they may bring upon their own ſouls, tho' they periſh not. And they who are ſcared by nothing but fear of Hell, on whom other conſiderations ſhort thereof have no influence, in my apprehenſion, have more reaſon to fear it, than perhaps they are aware of.

(3.) To enter on temptation on this account, is to venture on ſin (which is the ſame with continuing in ſin) that grace may abound, *Rom.* vi. 1, 2. which the Apoſtle rejects the thoughts of with greateſt deteſtation; is it not a madneſs for a man willingly to ſuffer the ſhip wherein he is, to ſplit it ſelf on a rock, to the irrecoverable loſs of his merchandize, becauſe he ſuppoſes he ſhall in his own perſon ſwim ſafely to ſhore on a plank? Is it leſs in him, who will hazard the ſhipwreck of all his comfort, peace, joy, and ſo much of the glory of God, and honour of the Goſpel as he is intruſted with, meerly on ſuppoſition that his ſoul ſhall yet eſcape? Theſe things a man would think did not deſerve to be mention'd; and yet with ſuch as theſe do poor ſouls ſometimes delude themſelves.

CHAP. IV.

Particular caſes propoſed to conſideration: the firſt its reſtitution in ſundry particulars; ſeveral diſcoveries of the ſtate of a ſoul entring into temptation.

THESE things being premiſed in general, I proceed to the conſideration of three particular caſes ariſing from the truth propoſed, the *firſt* whereof relates unto the thing it ſelf; the *ſecond* unto the time or ſeaſon thereof; and the *laſt* unto our deportment in reference unto the prevention of the evil treated of.

1. Then it may be enquired, how a man may know, when he is entred into temptation?

2. What ſeaſons there are wherein a man may, and ought to fear, that an hour of temptation is at hand.

3. What directions are to be given, for the preventing of our entring into temptation.

1. How ſhall a man know whether he be entred into temptation or no, is our firſt enquiry: I ſay then,

(1.) When a man is drawn into any ſin, he may be ſure that he hath entred into temptation. All ſin is from temptation, *James* i. 14. Sin is a fruit, that comes only from that root. Tho' a man be never ſo ſuddenly, or violently ſurprized in, or with any ſin, yet it is from ſome temptation or other, that he hath been ſo prized: ſo the Apoſtle, *Gal.* vi. 1. If a man be ſurprized, overtaken with a fault, yet he was tempted to it: for ſays he, *Conſider thy ſelf leſt thou alſo be tempted*, that is, as he was, when he was ſo ſurprized, as it were at unawares. This men ſometimes take no notice of, to their great diſadvantage; when they are overtaken with a ſin, they ſet themſelves to repent of that ſin, but do not conſider the temptation that was the cauſe of it, to ſet themſelves againſt that alſo; to take care that they enter no more into it; hence are they quickly again entangled by it; tho' they have the greateſt deteſtation of the ſin it ſelf, that can be expreſſed. He that would indeed get the conqueſt over any ſin, muſt conſider his temptations to it, and ſtrike at that root; without deliverance from thence, he will not be healed.

This is a folly that poſſeſſes many, who have yet a quick and living ſenſe of ſin: they are ſenſible of their ſins, not of their temptations; are diſpleaſed with the bitter fruit, but cheriſh the poyſonons root: hence in the midſt of their humiliations for ſin, they will continue in thoſe ways, thoſe ſocieties, in the purſuit of thoſe ends, which have occaſioned that ſin; of which more afterwards.

(2.) Temptations have ſeveral degrees, ſome ariſe to ſuch an height, do ſo preſs on the ſoul, ſo cruciate and diſquiet it, ſo fight againſt all oppoſition that is made to it; that it muſt needs be paſt all doubt to him who is ſo aſſaulted, that it is a peculiar power of temptation that he is to wreſtle withal. When a Fever rages, a man knows he is ſick, unleſs his diſtemper have made him mad. The luſts of men as *James* tells us, *entice*, *draw away*, and ſeduce them to ſin; but this they do of themſelves without peculiar inſtigation, in a more quiet, even, and ſedate manner; if they grow violent, if they hurry the ſoul up and down, give it no reſt, the ſoul may know that they have got the help of temptation to their aſſiſtance. Take an empty veſſel, and put it into ſome ſtream that is in its courſe to the ſea; it will infallibly be carried thither, according to the courſe and ſpeed of the ſtream; but let ſtrong winds ariſe upon it, it will be driven with violence on every bank and rock, until being broken in pieces, it is ſwallowed up of the ocean. Mens luſts will infallibly (if not mortified in the death of Chriſt) carry them into eternal ruin; but oftentimes without much noiſe, according to the courſe of the ſtream of their corruptions. But let the wind of ſtrong temptations befal them, they are hurried into innumerable ſcandalous ſins, and ſo broken upon all accounts, are ſwallowed up in eternity; ſo is it in general with men; ſo in particular. *Hezekiah* had the root of pride in him always, yet it did not make him run up and down to ſhew his treaſure and his riches, until he fell into temptation, by the Ambaſſadors of the King of *Babylon*; ſo had *David*; yet could he keep off from numbering the people, until Satan ſtood up and provoked him, and ſolicited him to do it. *Judas* was covetous from the beginning, yet he did not contrive to ſatisfy it by ſelling of his Maſter, until the Devil entred into him, and he thereby into temptation. The like may be ſaid of *Abraham*, *Jonah*, *Peter* and the reſt. So that when any luſt or corruption whatever tumultuates and diſquieteth the ſoul, puts it with violence on ſin; let the ſoul know that it hath got the advantage of ſome outward temptation, tho' as yet it perceiveth not wherein, or at leaſt is become its ſelf a peculiar temptation, by ſome incitation or provocation, that hath befaln it and is to be looked to more than ordinarily.

(3.) Entring into temptation may be ſeen in the leſſer degrees of it. As for inſtance, when the heart begins ſecretly to like the matter of the temptation, and is content to feed it, and encreaſe it by any ways that it may, without down right ſin.

In particular, a man begins to be in repute for piety, wiſdom, learning, or the like: he is ſpoken of much to that purpoſe. His heart is tickled to hear of it, and his pride and ambition affected with it. If this man, now with all his ſtrength, ply the things from whence his repute and eſteem and glory amongſt men do ſpring, with a ſecret eye to have it increaſed, he is entring into temptation, which if he take not heed, will quickly render him a ſlave of luſt. So was it with *Jehu*, he perceived that his repute for zeal began to grow abroad, and he got honour by it; *Jonadab* come in his way, a good and holy man; now thinks *Jehu*, I have an opportunity to grow in the honour of my zeal: ſo he calls *Jonadab* to him, and to work he goes moſt ſeriouſly: the things he did were good in themſelves, but he was entred into temptation, and ſerved his luſt in all that he did. So is it with many Scholars, they find themſelves eſteemed and favoured for their learning, this takes hold of the pride and ambition of their hearts; hence they ſet themſelves to ſtudy with all diligence day and night, a thing good in it ſelf; but they do it, that they may ſatisfy the thoughts and words of men wherein they delight; and ſo in all they do, they make proviſion for the fleſh to fulfil the luſts thereof.

It is true! God oftentimes brings light out of this darkneſs, and turns things to a better iſſue. After it may be a man hath ſtudied ſundry years, with an eye upon his luſts; his ambition, pride, and vain-glory; riſing early, and going to bed late, to give them ſatisfaction; God comes in with his Grace; turns the ſoul to himſelf; robs thoſe *Egyptian* luſts, and ſo conſecrates that to the uſe of the tabernacle, which was provided for Idols.

Men may be thus intangled in better things than learning, even in the profeſſion of piety, in their labour in the miniſtry, and the like. Some mens profeſſion is a ſnare to them; they are in reputation, and are much honoured on the account of their profeſſion and ſtrict walking. This often falls out in the days wherein we live, wherein all things are carried by parties; ſome find themſelves on the accounts mentioned perhaps to be the darlings, and *ingentia decora*, or glory of their party; if thoughts hereof ſecretly inſinuate themſelves into their hearts, and influence them into more than ordinary diligence and activity in their way and profeſſion, they are entangled; and inſtead of aiming at more glory, had need lie in the duſt, in a ſenſe of their own vileneſs; and ſo cloſe is this temptation, that oftentimes it requires no food to feed upon, but that he who is intangled with it, do avoid all means and ways of honour and reputation; ſo that it can but whiſper in the heart, that, that avoidance is honourable. The ſame may be the condition with men, as was ſaid, in preaching the Goſpel, in the work of the miniſtry; many things in that work may yield them eſteem, their ability, their plainneſs, their frequency, their ſucceſs; and all in this ſenſe may be fuel unto temptations. Let then a man know, that when he likes that which feeds his luſt, and keeps it up, by ways either good in themſelves, or not down-right ſinful, he is entred into temptation.

(4.) When by a man's ſtate or condition of life, or any means whatever, it comes to paſs, that his luſt and any temptation meet with occaſions and opportunities for its provocation and ſtirring up; let that man know, whether he perceive it or not, that he is certainly entred into temptation. I told you before, that to enter into temptation, is not meerly to be tempted, but ſo to be under the power of it, as to be intangled by it. Now it is impoſſible almoſt, for a man to have opportunities, occaſions, advantages ſuited to his luſt and corruption, but he will be intangled. If Ambaſſadors come from the King of *Babylon*, *Hezekiah*'s pride will caſt him into temptation. If *Hazael* be King of *Syria*, his cruelty and ambition will make him to rage ſavagely againſt *Iſrael*; if the prieſts come with their pieces of ſilver, *Judas* his covetouſneſs will inſtantly be at work to ſell his Maſter; and many inſtances of the like kind may in the days wherein we live be given. Some men think to play on the hole of the aſp, and not be ſtung, to touch pitch, and not be defiled; to take fire in their cloaths, and not be burnt; but they will be miſtaken. If thy buſineſs, courſe of life, ſocieties, or whatever elſe it be of the like kind, do caſt thee on ſuch things, ways, perſons, as ſuit thy luſt or corruption; know that thou art entred into temptation; how thou wilt come out, God only knows. Let us ſuppoſe a man that hath any ſeeds of filthineſs in his heart, engaged in the courſe of his life, in ſociety light, vain, and fooliſh; what notice ſoever, little, great, or none at all, it be, that he takes of it; he is undoubtedly entred into temptation; ſo is it with ambition in high places; paſſion in a multitude of perplexing affairs; polluted, corrupt fancy in vain ſocieties, and the peruſal of idle books, or treatiſes of vanity and folly; fire and things combuſtible, may more eaſily be induced to lie together without affecting each other, than peculiar luſts and ſuitable objects or occaſions for their exerciſe.

(5.) When a Man is weakned, made negligent, or formal in duty, when he can omit duties, or content himſelf with a careleſs, lifeleſs performance of them, without delight, joy, or ſatisfaction to his ſoul, who had another frame formerly; let him know, that though he may not be acquainted with the particular diſtemper, wherein it conſiſts; yet in ſomething or other, he is entered into temptation, which at the length he will find evident to his trouble and peril. How many have we ſeen and known in our days, who from a warm profeſſion, have fallen to be negligent, careleſs, indifferent in praying, reading, hearing, and the like? Give an inſtance of one who hath come off without a wound, and I dare ſay you may find out an hundred for him that have been aſleep on the top of the maſt; that they were in the jaws of ſome vile temptation or other, that afterwards brought forth bitter fruit in their lives and ways: from ſome few returners from folly, we have every day theſe doleful complaints made. Oh I neglected private prayer, I did not meditate on the Word, nor attend to hearing; but rather deſpiſed theſe things, and yet ſaid I was rich, and wanted nothing; little did I conſider, that this unclean luſt was ripening in my heart, this Atheiſm, theſe Abominations were fomenting there. This is a certain rule, if his heart grow cold, negligent, or formal in duties of the worſhip of God, and that either as to the matter, or manner of them, who hath had another frame, one temptation or other, hath laid hold upon him. World, or pride, or uncleanneſs, or ſelf-ſeeking, or malice and envy, or one thing or other, hath poſſeſſed his ſpirit; gray hairs are here and there upon him, though he perceive it not. And this is to be obſerved as to the manner of duties, as well as to the matter. Men may upon many ſiniſter accounts, eſpecially for the ſatisfaction of their conſciences, keep up and frequent duties of Religion, as to the ſubſtance and matter of them, when they have no heart to them, no life in them as to the ſpirituality required in their performance. *Sardis* kept up the performance of duties, and had therefore a name to live; but wanted ſpiritual life in their performances, and was therefore dead, *Rev.* iii. 1. As it is in diſtempers of the body; if a man finds his ſpirits faint, his heart oppreſſed, his head heavy, the whole perſon indiſpoſed, though he do not yet actually burn, nor rave; yet he will cry, I fear I am entring into a Feaver, I am ſo out of order and indiſpoſed. A man may do ſo in this ſickneſs of the ſoul, if he find his pulſe not beat aright and evenly towards duties of worſhip, and communion with God, if his ſpirit be low, and his heart faint in them, let him conclude, though his luſt do not yet burn or rage, that he is entered into temptation, and it is high time for him to conſider the particular Cauſes of his diſtemper. If the head be heavy, and ſlumber in the things of grace, if the heart be cold in duties, evil lies at the door. And if ſuch a ſoul do eſcape a great temptation unto ſin, yet it ſhall not eſcape a great temptation by deſertion. The ſpouſe cries, *I ſleep*, Cant. v. 2. and that ſhe *had put off her coat, and could not put it on*; had an indiſpoſition to duties and communion with Chriſt. What is the next news you have of her? *verſ.* 6. her beloved had with-drawn himſelf; Chriſt was gone, and ſhe ſeeks him long and finds him not. There is ſuch a ſuitableneſs between the new nature that is wrought and created in believers, and the duties of the worſhip of God, that they will not be parted nor kept aſunder, unleſs it be by the interpoſition of ſome diſturbing diſtemper. The new creature feeds upon them, is ſtrengthened and increaſed by them, finds ſweetneſs in them, yea meets in them with its God and Father; ſo that it cannot but of its ſelf, unleſs made ſick by ſome temptation, but delight in them, and deſire to be in the exerciſe of them; this frame is deſcribed in the 119th *Pſalm* throughout, It is not I ſay caſt out of this frame and temper, unleſs it be oppreſſed, and diſorder'd, by one ſecret temptation or other. Sundry other evidences there are of a ſoul's entring into temptation, which upon enquiry it may diſcover.

I propoſe this to take off the ſecurity that we are apt to fall into; and to manifeſt what is the peculiar duty that we are to apply our ſelves unto in the ſpecial ſeaſons of temptation. For he that is already entered into temptation is to apply himſelf unto means for diſintanglement, not to labour to prevent his entering in. How this may be done I ſhall afterwards declare.

CHAP. V.

The ſecond *caſe propoſed, or enquiries reſolved. What are the beſt directions, to prevent entring into temptation; thoſe directions laid down. The directions given by our Saviour;* Watch and Pray. *What is included therein.* 1. *Senſe of the danger of temptation.* 2. *That it is not in our power to keep our ſelves.* 3. *Faith in promiſes of preſervation. Of Prayer in particular. Of Watching.*

HAving ſeen the danger of entring into temptation, and alſo diſcovered, the ways and ſeaſons, whereby, and wherein men uſually do ſo. Our ſecond enquiry is; what general directions may be given to preſerve a ſoul from that condition that hath been ſpoken of. And we ſee our Saviour's direction in the place ſpoken of before, *Matth.* xxvi. 41. he ſums up all in theſe two words *Watch* and *Pray*; I ſhall a little labour to unfold them, and ſhew what is enwrapped and contained in them: and that both jointly and ſeverally.

1. There is included in them, a clear abiding apprehenſion of the great evil, that there is in entering into temptation. That which a man watches and prays againſt, he looks upon as evil to him, and by all means to be avoided.

This then is the firſt direction; Always bear in mind the great danger that it is, for any ſoul to enter into temptation.

It is a woful thing to conſider what ſlight thoughts the moſt have of this thing: ſo men can keep themſelves from ſin it ſelf, in open action, they are content, they ſcarce aim at more; on any temptation in the world, all ſorts of men will venture at any time. How will young men put themſelves on any company, any ſociety; at firſt being delighted with evil company, then with the evil of the company? How vain are all admonitions and exhortations to them, to take heed of ſuch perſons, debauched in themſelves, corrupters of others, deſtroyers of ſouls? At firſt they will venture on the company, abhorring the thoughts of practiſing their lewdneſs: but what is the iſſue? Unleſs it be here or there one, whom God ſnatches with a mighty hand from the jaws of deſtruction, they are all loſt, and become after a while in love with the evil, which at firſt they abhorred. This open door to the ruin of ſouls, is too evident; and woful experience makes it no leſs evident, that it is a moſt impoſſible to faſten upon many poor creatures, any fear or dread of temptation, who yet will profeſs a fear and abhorrency of ſin. Would it were only thus with young men, ſuch as are unaccuſtomed to the yoke of the Lord. What ſort of men is free from this folly in one thing or other? How many profeſſors have I known that would plead for their liberty, as they called it? They could hear any thing, all things; all ſorts of men, all men; they would try all things, whether they come to them in the way of God or no; and on that account would run to hear and to attend to every broacher of falſe and abominable opinions; every ſeducer though ſtigmatized by the generality of the Saints, for ſuch a one, they had their liberty, they could do it; but the opinions they hated as much as any; what hath been the iſſue? I ſcarce ever knew any come off without a wound; the moſt have had their faith overthrown: let no man then pretend to fear ſin, that doth not fear temptation to it. They are too nearly ally'd, to be ſeparated. Satan hath put them ſo together, that it is very hard, for any man to put them aſunder: he hates not the fruit, who delights in the root.

When men ſee that ſuch ways, ſuch companies, ſuch courſes, ſuch buſineſſes, ſuch ſtudies and aims do entangle them, make them cold, careleſs, are quench-coals to them, indiſpoſe them to even univerſal, and conſtant obedience, if they adventure on them, ſin lies at the door. It is a tender frame of ſpirit, ſenſible of its own weakneſs and corruption, of the craft of Satan, of the evil of ſin, of the efficacy of temptation, that can perform this duty. And yet until we bring our hearts to this frame, upon the conſiderations before mentioned, or the like that may be propoſed, we ſhall never free our ſelves from ſinful intanglements. Boldneſs upon temptation, ſpringing from ſeveral pretences hath, as is known, ruined innumerable profeſſors in theſe days; and ſtill continues to caſt many down from their excellency; nor have I the leaſt hope of a more fruitful profeſſion amongſt us, until I ſee more fear of temptation. Sin will not long ſeem great or heavy unto any, to whom temptations ſeem light or ſmall.

This is the firſt thing enwrapped in this general direction; The daily exerciſe of our thoughts with an apprehenſion of the great danger that lies in entring into temptation, is required of us. Grief of the ſpirit of God, diſquietment of our own ſouls, loſs of peace, hazard of eternal welfare, lies at the door; if the ſoul be not prevailed withal, to the obſervation of this direction, all that enſues, will be of no value; temptation deſpiſed will conquer: and if the heart be made tender and watchful here, half the work of ſecuring a good converſation is over. And let not him go any farther, who reſolves not to improve this direction in a daily conſcientious obſervation of it.

2. There is this in it alſo, that it is not a thing in our own power to keep and preſerve our ſelves from entring into temptation. Therefore are we to pray that we may be preſerved from it, becauſe we cannot ſave our ſelves.

This is another means of preſervation; as we have no ſtrength, to reſiſt a temptation when it doth come, when we are entred into it, but ſhall fall under it, without a ſupply of ſufficiency of grace from God, ſo to reckon that we have no power or wiſdom to keep our ſelves from entring into temptation, but muſt be kept by the power and wiſdom of God, is a preſerving principle, 1 *Peter.* i. 5. *We are* in all things *kept by the power of God.* This our Saviour inſtructs us in, not only by directing us to pray that we be not led into temptation; but alſo by his own praying for us, that we may be kept from it, John xvii. 15. *I pray not that thou ſhouldeſt take them out of the world, but that thou ſhouldeſt keep them from the evil:* that is, the temptations of the world, unto evil, unto ſin; ἐκ τοῦ πονηροῦ, *out of the evil* that is in the world, that is temptation, which is all that is evil in the world; or from the evil one, who in the world, makes uſe of the world, unto temptation. Chriſt prays his father to keep us; and inſtructs us to pray that we be ſo kept; it is not then a thing in our own power. The ways of our entring into temptation are ſo many, various, and imperceptible; the means of it, ſo efficacious and powerful, the entrances of it ſo deceitful, ſubtile, inſenſible, and plauſible; our weakneſs, our unwatchfulneſs, ſo unſpeakable, that we cannot in the leaſt keep or preſerve our ſelves from it: we fail both in wiſdom and power for this work.

Let the heart then commune with it ſelf and ſay, I am poor and weak, Satan is ſubtile, cunning, powerful; watching conſtantly for advantages againſt my ſoul; the world earneſt, preſſing, and full of ſpecious pleas, innumerable pretences, and ways of deceit; my own corruption violent and tumultuating, enticing, entangling, conceiving ſin, and warring in me, againſt me. Occaſions and advantages of temptation innumerable in all things I have done or ſuffer, in all buſineſſes and perſons with whom I converſe. The firſt beginnings of temptation inſenſible and plauſible; ſo that left unto my ſelf I ſhall not know that I am enſnared, until my bonds be made ſtrong, and ſin hath got ground in my heart; therefore on God alone will I rely for preſervation, and continually will I look up to him, on that account. This will make the ſoul be always committing itſelf to the care of God, reſting itſelf on him; and to do nothing, undertake nothing, *&c.* without asking counſel of him. So that a double advantage will ariſe from the obſervation of this direction, both of ſingular uſe for the ſoul's preſervation from the evil feared.

(1.) The engagement of the grace and compaſſion of God, who hath called the fatherleſs and helpleſs to reſt upon him; nor did ever ſoul fail of ſupplies, who, in a ſenſe of want, rolled itſelf on him, on the account of his gracious invitation.

(2.) The keeping of it in ſuch a frame, as on various accounts, is uſeful for its preſervation; he that looks to God for aſſiſtance in a due manner, is both ſenſible of his danger, and conſcientiouſly careful in the uſe of means to preſerve himſelf, which two, of what importance they are in this caſe, may eaſily be apprehended, by them who have their hearts exerciſed in theſe things.

3. This alſo is in it, act faith on the promiſe of God for preſervation. To believe that he will preſerve us, is a means of preſervation. For this God will certainly do, or make a way for us to eſcape out of temptation, if we fall into it, under ſuch a believing frame. We are to pray for what God hath promiſed. Our requeſts are to be regulated by his promiſes and commands, which are of the ſame extent, faith cloſes with the promiſes, and ſo finds relief in this caſe. This *James* inſtructs us in, *Chap.* i. 5, 7. What we want we muſt ask of God: but we muſt ask it in faith, for otherwiſe we muſt not think *that we ſhall receive any thing of the Lord.* This then alſo is in this direction of our Saviour; that we act faith on the promiſes of God, for our preſervation out of temptation. He hath promiſed that he will keep us in all our ways; that we ſhall be directed in a way, that though we are fools, *we ſhall not entertain it*, Iſa. lv. 8. that he will lead us, guide us, and deliver us from the evil one. Set faith on work on theſe promiſes of God, and expect a good and comfortable iſſue. It is not eaſily conceived, what a train of graces faith is attended withal, when it goes forth to meet Chriſt in the promiſes: nor what a power for the preſervation of the ſoul lies in this thing: but I have ſpoken to this elſewhere (*a*).

4. Weigh theſe things ſeverally, and,

(1.) Take prayer into conſideration, to pray that we enter not into temptation, is a means to preſerve us from it. Glorious things are by all men that know ought of thoſe things, ſpoken of this duty; and yet the truth is, not one half of its excellency, power, and efficacy is known. It is not my buſineſs to ſpeak of it in general; but this I ſay as to my preſent purpoſe: he that would be little in temptation, let him be much in prayer. This calls in the ſuitable help and ſuccour that is laid up in Chriſt for us,

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(*a*) *Mortification of ſin in believers.*

Heb. iv. 16. This caſteth our ſouls into a frame of oppoſition to every temptation. When *Paul* had given inſtruction for the taking to ourſelves the whole armour of God, that we may reſiſt and ſtand in the time of temptation, he adds this general cloſe of the whole, *Eph.* vi. 18. *Praying always with all prayer and ſupplication in the ſpirit, and watching thereunto, with all perſeverance and ſupplication.*

Without this all the reſt will be of no efficacy for the end propoſed. And therefore conſider what weight he lays on it: *praying always*, that is, at all times and ſeaſons, or be always ready and prepared for the diſcharge of that duty, *Luke* xviii. 1. 1 *Theſ.* 5. 14. *With all prayer and ſupplications in the ſpirit*; putting forth all kinds of deſires unto God, that are ſuited to our condition, according to his will, and which we are aſſiſted in by the Spirit, and watching thereunto, leſt we be diverted, by any thing whatever; and that not for a little while, but with all perſeverance; continuance lengthned out to the utmoſt, ſo ſhall we ſtand. The ſoul ſo framed, is in a ſure poſture; and this is one of the means without which this work will not be done. If we do not abide in prayer, we ſhall abide in curſed temptations. Let this then be another direction. Abide in prayer! and that expreſly to this purpoſe; that we enter not into temptations: let this be one part of our daily contending with God; that he would preſerve our ſouls, and keep our hearts and our ways, that we be not entangled; that his good and wiſe providence will order our ways and affairs, that no preſſing temptation befal us; that he would give us diligence, carefulneſs, and watchfulneſs over our own ways: ſo ſhall we be delivered, when others are held with the cords of their own folly.

CHAP. VI.

Of watching that we enter not into temptation: the nature and efficacy of that duty. The firſt part of it, as to the ſpecial ſeaſons of temptation. The (1.) *ſeaſon; in unuſual proſperity. The* (2.) *In a ſlumber of grace.* (3.) *A ſeaſon of great ſpiritual enjoyments. The* (4.) *A ſeaſon of ſelf confidence.*

THE other part of our Saviour's direction, namely to watch, is more general, and extends it ſelf to many particulars; I ſhall fix on ſome things that are contained therein.

1. Watch the ſeaſons wherein men uſually do enter into temptation.

There are ſundry ſeaſons, wherein an hour of temptation is commonly at hand; and will unavoidably ſeize upon the ſoul, unleſs it be delivered by mercy in the uſe of watchfulneſs. When we are under ſuch a ſeaſon, then are we peculiarly to be upon our guard that we enter not into, that we fall not under, the power of temptation. Some of thoſe ſeaſons may be named.

(1.) A ſeaſon of unuſual outward proſperity is uſually accompanied with an hour of temptation. Proſperity and temptation go together; yea, proſperity is a temptation; many temptations; and that becauſe without eminent ſupplies of grace, it is apt to caſt a ſoul into a frame and temper expoſed to any temptation, and provides it with fuel and food for all; it hath proviſion for luſt; and darts for ſatan.

The wiſe man tells us, that the *proſperity of fools deſtroys them*, Prov. i. 31. it hardens them in their way, makes them deſpiſe inſtruction, and put the evil day (whoſe terror ſhould influence them into amendment) far from them. Without a ſpecial aſſiſtance, it hath an inconceivably malignant influence on believers themſelves. Hence *Agur* prays againſt Riches, becauſe of the temptation that attends them, *Leſt*, ſaith he, *I be full and deny thee, and ſay Who is the Lord?* Prov. xxx. 8, 9. Leſt, being filled with them he ſhould forget the Lord; as God complains that his People did, *Hoſ.* xiii. 6. We know how *David* was miſtaken in this caſe, Pſal. xxx. 6. *I ſaid in my proſperity, I ſhall never be moved:* all is well, and will be well, but what was at hand, what lay at the door, that *David* thought not of? Verſ. 7. *Thou diddeſt hide thy face, and I was* *troubled:* God was ready to hide his face, and *David* to enter into a temptation of deſertion, and he knew it not.

As then unto a proſperous condition. I ſhall not run croſs to *Solomon*'s counſel, *In the day of proſperity rejoice*, Eccleſ. vii. 14. Rejoice in the God of thy mercies, who doth thee good in his patience and forbearance, notwithſtanding all thy unworthineſs: yet I may add to it from the ſame foundation of wiſdom, *Conſider alſo, leſt evil lie at the door.* A man in that ſtate is in the midſt of ſnares; ſatan hath many advantages againſt him; he forgeth darts out of all his enjoyments, and if he watch not, he will be entangled before he is aware.

Thou wanteſt that which ſhould poiſe and ballaſt thy heart. Formality in religion will be apt to creep upon thee, and that lays the ſoul open to all temptations in their full power and ſtrength. Satisfaction and delight in creature comforts, the poyſon of the ſoul, will be apt to grow upon thee. In ſuch a time be vigilant, be circumſpect, or thou wilt be ſurprized. *Job* ſays, that in his *Affliction God made his heart ſoft*, Chap. xxiii. 16. There is a hardneſs, an inſenſible want of ſpiritual ſenſe, gathered in proſperity, that if not watched againſt, will expoſe the heart to the deceits of ſin and baits of ſatan: watch and pray in this ſeaſon, many mens negligence in it hath coſt them dear, their woful experience cries out to take heed. Bleſſed is he that feareth always; but eſpecially in a time of proſperity.

(2.) As in part was manifeſted before, a time of the ſlumber grace, of neglect in communion with God, of formality in duty, is a ſeaſon to be watched in, as that which hath certainly ſome other temptation attending it.

Let a ſoul in ſuch an eſtate awake and look about him; his enemy is at hand, and he is ready to fall into ſuch a condition as may coſt him dear all the days of his life: His preſent eſtate is bad enough in its ſelf; but it is an indication of that which is worſe, that lies at the door. The diſciples that were with Chriſt in the mount, had not only a bodily, but a ſpiritual drowſineſs upon them. What ſays our Saviour to them? *Ariſe, watch and pray, that you enter not into temptation.* We know how near one of them was to a bitter hour of temptation, and not watching as he ought, he immediately entred into it.

I mentioned before the caſe of the ſpouſe, *Cant.* v. 2, 3, 4, 5. ſhe ſlept, and was drowſy, and unwilling to gird up her ſelf to a vigorous performance of duties, in a way of quick active communion with Chriſt. Before ſhe is aware, ſhe hath loſt her beloved; then ſhe moans, enquires, cries, endures woundings, reproaches, and all, before ſhe obtains him again. Conſider then, O poor ſoul, thy ſtate and condition! doth thy light burn dim? or though it give to others as great a blaze as formerly, yet thou ſeeſt not ſo clearly the face of God in Chriſt, 2 *Cor.* iv. 6. by it as thou haſt done? is thy zeal cold? or if it do the ſame works as formerly, yet thy heart is not warmed with the love of God, and to God, in them as formerly, but only thou proceedeſt in the courſe thou haſt been in? Art thou negligent in the duties of praying or hearing? Or if thou doſt obſerve them, thou doeſt it not with that life and vigour as formerly? Do'ſt thou flag in thy profeſſion? Or if thou keep it up, yet thy wheels are oiled by ſome ſiniſter reſpects from within or without? Does thy delight in the people of God faint and grow cold? Or is thy love to them changing from that which is purely ſpiritual, into that which is very carnal, upon the account of ſuitableneſs of principles, and natural ſpirits, if not worſe foundations? If thou art drowſing in ſuch a condition as this; take heed, thou art falling into ſome woful temptation, that will break all thy bones, and give thee wounds that ſhall ſtick by thee all the Days of thy Life. Yea when thou awakeſt, thou wilt find that it hath indeed laid hold of thee already, though thou perceivedſt it not; it hath ſmitten and wounded thee, though thou haſt not complained, nor ſought for relief or healing.

Such was the ſtate of the church of *Sardis*, *Rev.* iii. 2. the things that remained were ready to die: Be watchful, ſays our Saviour, and ſtrengthen them, or a worſe thing will befall thee: if any that reads the word of this direction be in this condition, if he hath any regard of his poor ſoul, let him now awake, before he be entangled beyond recovery. Take this warning from God; deſpiſe it not.

(3.) A ſeaſon of great ſpiritual enjoyments, is often by the malice of Satan, and the weakneſs of our hearts, turned into a ſeaſon of danger: as to this buſineſs of temptation.

We know how the caſe ſtood with *Paul*, 2 *Cor.* xii. 7. he had glorious ſpiritual revelations of God and Jeſus Chriſt; inſtantly Satan falls upon him; a meſſenger from him buffets him, ſo that he earneſtly begs its departure; but yet is left to ſtruggle with it. God is pleaſed ſometimes to give us eſpecial diſcoveries of himſelf and his love; to fill the heart with his kindneſs, Chriſt takes us into the banqueting houſe, and gives our hearts their fills of love; and this by ſome ſignal work of his Spirit, overpowering us with a ſenſe of love, in the unſpeakable privilege of adoption, and ſo fills our ſouls with joy unſpeakable and glorious. A man would think, this was the ſecureſt condition in the world: what ſoul does not cry with *Peter* in the mount; *It is good for me to be here*, to abide here for ever? But yet very frequently ſome bitter temptation is now at hand. Satan ſees, that being poſſeſt by the joy before us, we quickly neglect many ways of approach to our ſouls, wherein he ſeeks and finds advantages againſt us. Is this then our ſtate and condition? Does God at any time give us to drink of the rivers of pleaſure, that are at his right hand, and ſatisfy our ſouls with his kindneſs as with marrow and fatneſs? Let us not ſay, we ſhall never be moved; we know not how ſoon God may hide his face, or a meſſenger from Satan may buffet us.

Beſides, there lies oftentimes a greater and worſe deceit in this buſineſs. Men cheat their ſouls with their own fancies, inſtead of a ſenſe of God's love by the holy Ghoſt; and when they are lifted up with their imaginations, it is not expreſſible how fearfully they are expoſed to all manner of temptations; and how then are they able to find relief againſt their conſciences, from their own fooliſh fancies, and deceivings wherewith they ſport themſelves? May we not ſee ſuch every day? perſons walking in the vanities and ways of this world, yet boaſting of their ſenſe of the love of God; ſhall we believe them? We muſt not then believe truth its ſelf; and how woful then muſt their condition needs be?

(4.) A fourth ſeaſon, is a ſeaſon of ſelf confidence; then uſually temptation is at hand.

The caſe of *Peter* is clear unto this: *I will not deny thee, though all men ſhould deny thee, I will not:* though I were to die for it, I would not do it. This ſaid the poor man, when he ſtood on the very brink of that temptation, that coſt him in the iſſue ſuch bitter tears. And this taught him ſo far to know himſelf all his days, and gave him ſuch acquaintance with the ſtate of all believers, that when he had received more of the Spirit and of power, yet he had leſs of confidence, and ſaw it was fit that others ſhould have ſo alſo; and therefore perſuades all men to *paſs the time of their ſojourning here in fear*, 1 Peter i. 17. not to be confident and high, as he was, leſt, as he did, they fall. At the firſt trial he compares himſelf with others, and vaunts himſelf above them; *Though all men ſhould forſake thee, yet I will not*; he fears every man more than himſelf: but when our Saviour afterwards comes to him, and puts him directly upon the compariſon, Simon Peter, *loveſt tho ume, more than theſe?* John xi. 15. he hath done comparing himſelf with others, and only cryeth, *Lord, thou knoweſt that I love thee:* he will lift up himſelf above others no more. Such a ſeaſon oftentimes falls out. Temptations are abroad in the world, falſe doctrines, with innumerable other allurements and provocations; we are ready every one to be very confident, that we ſhall not be ſurprized with them: though all men ſhould fall into theſe follies, yet we would not; ſurely we ſhall never go off from our walking with God; it is impoſſible our hearts ſhould be ſo ſottiſh: but ſays the apoſtle, *Be not high minded, but fear*; *Let him that ſtandeth take heed leſt he fall.* Wouldeſt thou think that *Peter*, who had walked on the ſea with Chriſt, confeſſed him to be the ſon of God, been with him on the mount when he heard the voice from the excellent glory, ſhould at the word of a ſervant girl, when there was no legal inquiſition after him, no proceſs againſt him, nor any one in his condition, inſtantly fall a curſing and ſwearing that he knew him not? Let them take heed of ſelf-confidence who have any mind to take heed of ſin. And this is the firſt thing in our watching, to conſider well the ſeaſons wherein temptation uſually makes its approaches to the ſoul, and be armed againſt them. And theſe are ſome of the ſeaſons, wherein temptations are nigh at hand.

CHAP. VII.

Several acts of watchfulneſs againſt temptation propoſed. Watch the heart. What it is to be watched in and about. Of the ſnares lying in mens natural tempers. Of peculiar luſts. Of occaſions ſuited to them. Watching to lay in proviſion againſt temptation. Directions for watchfulneſs in the firſt approaches of temptation. Directions after entering into temptation.

THAT part of watchfulneſs againſt temptation which we have conſidered, regards the outward means, occaſions and advantages of temptation; proceed we now to that which reſpects the heart itſelf, which is wrought upon, and entangled by temptation: watching or keeping of the heart, which above all keepings we are obliged unto, comes within the compaſs of this duty alſo; for the right performance whereof, take theſe enſuing directions.

1. Let him that would not enter into temptation labour to know his own heart, to be acquainted with his own ſpirit, his natural frame and temper, his luſts and corruptions, his natural, ſinful, or ſpiritual weakneſſes, that finding where his weakneſs lies, he may be careful to keep at a diſtance from all occaſions of ſin.

Our Saviour tells the diſciples, that *they knew not what ſpirit they were of*, which under a pretence of zeal betrayed them into ambition and deſire of revenge. Had they known it, they would have watched over themſelves. *David* tells us, *Pſal.* xviii. 23. that he conſidered his ways, and *kept himſelf from his iniquity*, which he was particularly prone unto.

There are advantages for temptations lying oftentimes in mens natural tempers and conſtitutions: ſome are naturally gentle, facile, eaſy to be intreated, pliable, which though it be the nobleſt temper of nature, and the beſt and choiceſt ground, when well broken up and fallowed for grace to grow in, yet if not watched over, will be a means of innumerable ſurprizals and intanglements in temptation. Others are earthy, froward, moroſe; ſo that envy, malice, ſelfiſhneſs, peeviſhneſs, harſh thoughts of others, repinings, lie at the very door of their natures, and they can ſcarce ſtep out, but they are in the ſnare of one or other of them: others are paſſionate, and the like. Now he that would watch that he enter not into temptation, had need be acquainted with his own natural temper: that he may watch over the treacheries that lie in it continually; take heed leſt you have a *Jehu* in you, that ſhall make you drive furiouſly, or, a *Jonah* in you, that will make you ready to repine; or a *David* that will make you haſty in your determinations as he was often in the warmth and goodneſs of his natural temper. He who watches not this throughly, who is not exactly ſkill'd in the knowledge of himſelf, will never be diſintangled from one temptation or another, all his days.

Again, as men have peculiar natural tempers, which according as they are attended or managed, prove a great *fomes* of ſin, or advantage to the exerciſe of grace; ſo men may have peculiar luſts or corruptions, which either by their natural conſtitution or education and other prejudices, have got deep rooting and ſtrength in them. This alſo is to be found out by him, who would not enter into temptation. Unleſs he know it, unleſs his eyes be always on it, unleſs he obſerves its actings, motions, advantages, it will continually be intangling and inſnaring of him. This then is our ſixth direction in this kind; labour to know thine own frame and temper, what ſpirit thou art of; what aſſociates in thy heart Satan hath, where corruption is ſtrong, where grace is weak; what ſtrong hold luſt hath in thy natural conſtitution, and the like. How many have all their comforts blaſted, and peace diſturbed, by natural paſſion and peeviſhneſs?

neſs? How many are rendered uſeleſs in the world, by their own gentleneſs and facility? Be acquainted then with thine own heart, though it be deep, ſearch it: though it be dark, enquire into it: though it give all its diſtempers other names, than what are their due, believe it not. Were not men utter ſtrangers to themſelves, did they not give flattering titles to their natural diſtempers, did they not ſtrive rather to juſtify, palliate, or excuſe the evils of their hearts, that are ſuited to their natural tempers and conſtitutions, than to deſtroy them, and by theſe means keep themſelves off from taking a clear and diſtinct view of them: it were impoſſible that they ſhould all their days hang in the ſame briers without attempt for deliverance; uſeleſsneſs and ſcandal in profeſſors, are branches growing conſtantly on this root of unacquaintedneſs with their own frame and temper; and how few are there, who will either ſtudy them themſelves, or bear with thoſe who would acquaint them with them?

2. When thou knoweſt the ſtate and condition of thy heart, as to the particular mentioned, watch againſt all ſuch occaſions and opportunities, employments, ſocieties, retirements, buſineſſes, as are apt to intangle thy natural temper, or provoke thy corruption.

It may be, there are ſome ways, ſome ſocieties, ſome buſineſſes, that thou never in thy life eſcaped'ſt them, but ſuffered'ſt by them more or leſs, through their ſuitableneſs to entice, or provoke thy corruption. It may be thou art in a ſtate and condition of life, that weary thee day by day, on the account of thy ambition, paſſion, diſcontent or the like; if thou haſt any love to thy Soul, it is time for thee to awake, and to deliver thy ſelf as a bird from the evil ſnare. *Peter* will not come again in haſt to the high-prieſt's hall, nor would *David* walk again in the top of his houſe, when he ſhould have been in the high places of the field. But the particulars of this inſtance are ſo various, and of ſuch ſeveral natures in reſpect of ſeveral perſons, that it is impoſſible to enumerate them, *Prov.* iv. 14, 15. herein lies no ſmall part of that wiſdom, which conſiſts in our ordering our converſation aright. Seeing we have ſo little power over our hearts, when once they meet with ſuitable provocations, we are to keep them aſunder, as a man would do fire and the combuſtible parts of the houſe wherein he dwells.

3. Be ſure to lay in proviſion in ſtore, againſt the approaching of any temptation.

This alſo belongs to our watchfulneſs over our hearts. You will ſay, What proviſion is intended, and where is it to be laid up? Our hearts, as our Saviour ſpeaks, are our treaſury. There we lay up whatever we have, good or bad; and thence do we draw it, for our uſe, *Matt.* xii. 35. It is the heart then wherein proviſion is to be laid up againſt temptation. When an enemy draws nigh to a fort or caſtle to beſiege and take it; oftentimes if he find it well manned, and furniſhed with proviſion for a ſiege, and able to hold out, he withdraws and aſſaults it not. If ſatan the prince of this world come, and find our hearts fortified againſt his batteries, and provided to hold out, he not only departs, but as *James* ſays, he flies; he *will fly from us*, Jam. iv. 7. for the proviſion to be laid up, it is that which is provided in the Goſpel for us. Goſpel proviſions will do this work; that is, keep the heart full of a ſenſe of the love of God in Chriſt: this is the greateſt preſervative againſt the power of temptation in the world. *Joſeph* had this; and therefore on the firſt appearance of a temptation, he cries out; *How can I do this great evil, and ſin againſt God?* And there is an end of the temptation, as to him, it lays no hold on him, but departs. He was furniſhed with ſuch a ready ſenſe of the love of God, as temptation could not ſtand before, *Gen.* xxxviii. 9. *The love of Chriſt conſtrains us*, ſaith the Apoſtle, *to live to him*, 2 Cor. v. 14. and ſo conſequently, to withſtand temptation. A man may, nay he ought to lay in proviſions of the law alſo; fear of death, hell, puniſhment, with the terror of the Lord in them. But theſe are far more eaſily conquered than the other: nay they will never ſtand alone againſt a vigorous aſſault. They are conquered, or convinced perſons every day: hearts ſtored with them will ſtruggle for a while, but quickly give over. But ſtore the heart with a ſenſe of the love of God in Chriſt; with the eternal deſign of his grace, with a taſt of the blood of Chriſt, and his love in the ſhedding of it; get a reliſh of the privileges we have thereby; our adoption, juſtification, acceptation with God, fill the heart with thoughts of the beauty of holineſs as it is deſigned by Chriſt for the end, iſſue, and effect of his death, and thou wilt in an ordinary courſe of walking with God, have great peace and ſecurity as to the diſturbance of temptations. When men can live and plod on in their profeſſion, and not be able to ſay, when they had any living ſenſe of the love of God, or of the privileges which we have in the blood of Chriſt; I know not what they can have to keep them from falling into ſnares. The apoſtle tells us, that the peace of God Φρουρήσει τὰς καρδίας, *Phil.* iv. vii. ſhall keep our hearts; Φρουρὰ, is a military word, a garriſon; and ſo Φρουρήσει, is, *ſhall keep as in a garriſon.* Now a garriſon hath two things attending it. *Firſt*, That it is expoſed to the aſſaults of its enemies. *Secondly*, That ſafety lies in it from their attempts. It is ſo with our Souls: they are expoſed to temptations, aſſaulted continually: but if there be a garriſon in them, or if they be kept as in a garriſon, temptation ſhall not enter, and conſequently we ſhall not enter into temptation. Now how is this done? Saith he, the peace of God ſhall do it: what is *this peace of God?* A ſenſe of his love and favour in Jeſus Chriſt. Let this abide in you, and it ſhall garriſon you againſt all aſſaults whatever: beſides, there is that in an eſpecial manner, which is alſo in all the reſt of the directions; namely that the thing its ſelf lies in a direct oppoſition to all the ways and means that temptation can make uſe of, to approach unto our ſouls. Contending to obtain, and keep, a ſenſe of the love of God in Chriſt, in the nature of it, obviates all the workings and inſinuations of temptation. Let this be a third direction then in our watching againſt temptation, lay in ſtore of Goſpel proviſions, that may make the ſoul a defenced place, againſt all the aſſaults thereof.

4. In the firſt approach of any temptation, as we are all tempted, theſe directions following are alſo ſuited to carry on the work of watching, which we are in the purſuit of.

(1.) Be always awake, that thou may'ſt have an early diſcovery of thy Temptation; that thou may'ſt know it ſo to be. Moſt men perceive not their enemy, until they are wounded by him. Yea others may ſometimes ſee them deeply inſenſible; they ſleep without any ſenſe of danger, until others come and awake them, by telling them that their houſe is on fire. Temptation in a neuter ſenſe is not eaſily diſcoverable, namely, as it denotes ſuch a way, or thing, or matter, as is, or may be made uſe of for the ends of temptation; few take notice of it, until it is too late; and they find themſelves intangled, if not wounded. Watch then, to underſtand betimes the ſnares that are laid for thee; to underſtand the advantages thy enemies have againſt thee, before they get ſtrength and power; before they are incorporated with thy luſts, and have diſtilled poyſon into thy Soul.

(1.) Conſider the aim and tendency of the temptation, whatever it be, and of all that are concerned in it. Thoſe who have an active concurrence into thy temptation, are ſatan, and thy own luſts. For thine own luſt, I have maniſeſted elſewhere, what it aims at in all its actings and enticings. It never riſes up, but its intendment is the worſt of evils. Every acting of it, would be a formed enmity againſt God. Hence look upon it in its firſt attempts, what pretences ſoever may be made, as thy mortal enemy; *I hate it*, ſaith the Apoſtle, *Rom.* vii. 15. that is, the working of luſt in me, I hate it; it is the greateſt enemy I have; oh! that it were killed and deſtroy'd; oh! that I were delivered out of the power of it. Know then that in the firſt attempt or aſſault in any temptation, the moſt curſed, ſworn enemy is at hand, is ſetting on thee, and that for thy utter ruin: ſo that it were the greateſt madneſs in the world, to throw thy ſelf into his arms, to be deſtroy'd. But of this I have ſpoken in my diſcourſe of *Mortification.*

Hath Satan any more friendly aim and intention towards thee, who is a ſharer in every temptation? To beguile thee as a ſerpent, to devour thee as a lyon, is the friendſhip that he owes thee. I ſhall only add that the ſin he tempts thee to againſt the law, it is not the thing he aims at; his deſign lies againſt thy intereſt in the Goſpel. He would make ſin but a bridge, to get over to a better ground to aſſault thee, as to thy intereſt in Chriſt. He who perhaps will ſay to day thou may'ſt venture on ſin, becauſe thou haſt an intereſt in Chriſt; will to morrow tell thee to the purpoſe, that thou haſt none, becauſe thou haſt done ſo.

(3.) Meet thy temptation in its entrance with thoughts of faith concerning Chriſt on the croſs: this will make it ſink before thee. Entertain no parly, no diſpute with it, if thou wouldeſt not enter into it. Say it is Chriſt that dyed, that dyed for ſuch ſins as theſe. This is called *taking the ſhield of faith to quench the fiery darts of Satan*, Eph. vi. 16. faith doth it, by laying hold on Chriſt crucified, his love therein, and what from thence he ſuffered for ſin. Let thy temptation be what it will; be it unto ſin, to fear or doubting for ſin, or about thy ſtate and condition, it is not able to ſtand before faith lifting up the ſtandard of the croſs. We know what means the papiſts, who have loſt the power of faith, uſe to keep up the form. They will ſign themſelves with the ſign of the croſs, or make aerial croſſes; and by virtue of that work done, think to ſcare away the devil. To act faith on Chriſt crucified, is really to ſign our ſelves with the ſign of the croſs; and thereby *ſhall we overcome that wicked one*, 1 Peter v. 9.

But ſuppoſe the ſoul hath been ſurprized by temptation, and intangled at unawares, ſo that now it is too late to reſiſt the firſt entrances of it; what ſhall ſuch a ſoul do, that it be not plunged into it, and carried away with the power thereof?

1. Do as *Paul* did; beſeech God again and again, that it may *depart from thee*, 1 Cor. xii. 7. and if thou abideſt therein, thou ſhalt certainly either be ſpeedily delivered out of it, or receive a ſufficiency of grace not to be foiled utterly by it. Only, as I ſaid in part before, do not ſo much imploy thy thoughts about the things whereunto thou art tempted, which oftentimes raiſeth further intanglements; but ſet thy ſelf againſt the temptation it ſelf. Pray againſt the temptation that it may depart; and when that is taken away, the things themſelves may be more calmly conſidered.

2. Fly to Chriſt, in a peculiar manner, as he was tempted; and beg of him to give thee ſuccour in this *needful time of trouble*, Heb. ii. 11. the apoſtle inſtructs us herein, *In that he hath been tempted, he is able to ſuccour them that are tempted*: this is the meaning of it; when you are tempted, and are ready to faint, when you want ſuccour, you muſt have it, or you die; act faith peculiarly on Chriſt, as he was tempted, that is, conſider that he was tempted himſelf, that he ſuffered thereby, that he conquered all temptations, and that not merely on his own account, ſeeing for our ſakes he ſubmitted to be tempted; but for us (he conquered in, and by himſelf, but for us) and draw, yea expect ſuccour from him, *Heb.* iv. 15, 16. lye down at his feet, make thy complaint known to him, beg his aſſiſtance, and it will not be in vain.

3. Look to him who hath promiſed deliverance; conſider that he is faithful, and will not ſuffer thee to be tempted above what thou art able. Conſider that he hath promiſed a comfortable iſſue of theſe trials, and temptations. Call all the promiſes to mind, of aſſiſtance and deliverance that he hath made: ponder them in thy heart, and reſt upon it, that God hath innumerable ways that thou knoweſt not of, to give thee in deliverance; as,

(1.) He can ſend an affliction, that ſhall mortify thy heart unto the matter of the temptation, whatever it be; that, which was before a ſweet morſel under the tongue, ſhall neither have taſte, or reliſh in it unto thee, thy deſire to it ſhall be killed; as was the caſe with *David*; or,

(2.) He can by ſome providence alter that whole ſtate of things, from whence thy temptation doth ariſe; ſo taking fuel from the fire, cauſing it to go out of it ſelf; as it was with the ſame *David* in the day of battle; or,

(3.) He can tread down Satan under thy feet, that he ſhall not dare to ſuggeſt any thing any more to thy diſadvantage (the God of peace ſhall do it) that thou ſhalt hear of him no more; or,

(4.) He can give thee ſuch ſupply of grace, as that thou mayeſt be freed, though not from the temptation it ſelf, yet from the tendency and danger of it, as was the caſe with *Paul*; or,

(5.) He can give thee ſuch a comfortable perſuaſion of good ſucceſs in the iſſue, as that thou ſhalt have refreſhment in thy trials, and be kept from the trouble of the temptation; as was the caſe with the ſame *Paul*; or,

(6.) He can utterly remove it, and make thee a compleat conquerour. And innumerable other ways he hath, of keeping thee from entring into temptation, ſo as to be foiled by it.

4. Conſider where the temptation, wherewith thou art ſurprized, hath made its entrance, and by what means, and with all ſpeed make up that breach: ſtop that paſſage which the waters have made to enter in at. Deal with thy ſoul like a wiſe phyſician; inquire, when, how, by what means thou felleſt into this diſtemper, and if thou findeſt negligence, careleſsneſs, want of keeping watch over thy ſelf, to have lain at the bottom of it, fix thy ſoul there; bewail that before the Lord; make up that breach, and then proceed to the work that lies before thee.

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CHAP. VIII.

The laſt general direction, Revel. iii. 10. *watch againſt temptation by conſtant keeping* the word of Chriſt's patience, *what that word is: how it is kept: how the keeping of it will keep us from the power of temptation.*

THE directions inſiſted on in the former chapters are ſuch, as are partly given us in their ſeveral particulars, up and down the ſcripture; partly ariſe from the nature of the thing it ſelf; there is one general direction remains, which is comprehenſive of all that went before, and alſo adds many more particulars unto them; this contains an approved antidote againſt the poiſon of temptation; a remedy, that Chriſt himſelf hath marked with a note of efficacy, and ſucceſs that is given us, *Revel.* iii. 10. in the words of our Saviour himſelf to the church of *Philadelphia. Becauſe,* ſaith he, *thou haſt kept the word of my patience, I will alſo keep thee from the hour of temptation, which ſhall come upon all the world, to try them that dwell in the earth*; Chriſt is the ſame yeſterday, to day, and for ever; as he dealt with the church of *Philadelphia,* ſo will he deal with us; if we keep the word of his patience, he will keep us from the hour of temptation. This then being a way of rolling the whole care of this weighty affair on him who is able to bear it, it requires our peculiar conſideration.

And therefore I ſhall ſhew 1. What it is to keep the word of Chriſt's patience, that we may know how to perform our duty; And 2. How this will be a means of our preſervation, which will eſtabliſh us in the faith of Chriſt's promiſe.

1. The word of Chriſt, is the word of the Goſpel; the word by him revealed from the boſom of the father. The word of the Word; the word ſpoken in time of the eternal word. So it is called, *The word of Chriſt,* Coloſ. iii. 16. or the *Goſpel of Chriſt,* Rom. i. 16. 1 Cor. ix. 12. and the *doctrine of Chriſt,* Heb. vi. 1. of Chriſt, that is, as its author, *Heb.* i. 1, 2. and *of him,* as the chief ſubject or matter of it, 1 *Cor.* i. 20. now this word is called the *word of Chriſt's patience,* or tolerance, and forbearance, upon the account of that patience, and long-ſuffering which in the diſpenſation of it, the Lord Chriſt exerciſeth towards the whole, and to all perſons in it; and that both actively, and paſſively; in his bearing with men, and enduring from them.

(1.) He is patient towards his ſaints, he bears with them, ſuffers from them. He is *patient to us-ward,* 2 Pet. iii. 9. that is, that believe. The Goſpel is the word of Chriſt's patience, even to believers. A ſoul acquainted with the Goſpel knows that there is no property of Chriſt rendred more glorious therein, than that of his patience; that he ſhould bear with ſo many unkindneſſes, ſo many cauſeleſs breaches, ſo many neglects of his love, ſo many affronts done to his grace, ſo many violations of ingagements, as he doth; it manifeſts his Goſpel to be not only the word of his grace, but alſo of his patience. He ſuffers alſo from them, in all the reproaches they bring upon his name and ways: and he ſuffers in them; for in *all their afflictions he is afflicted.*

(2.) Towards his elect, not yet effectually called, *Revel.* iii. 20. he ſtands waiting at the door of their hearts, and knocks for an entrance. He deals with them by all means, and yet ſtands and waits, until *his head is filled with the dew, and his locks with the drops of the night,* Cant. v. 2. as enduring the cold and inconveniencies of the night, that when his morning is come, he may have entrance; oftentimes for a long ſeaſon, he is by them ſcorned in his perſon, perſecuted in his ſaints, and ways, reviled in his word, whilſt he ſtands at the door in the word of his patience, with his heart full of love towards their poor rebellious ſouls.

(3.) To the periſhing world; hence the time of his kingdom in this world, is called the *time of his patience,* Revel. i. 9. he endures the veſſels of wrath with much *long-ſuffering,*

ſuffering, Rom. ix. 22. whilſt the Goſpel is adminiſtred in the world, he is patient towards the men thereof, until the ſaints in heaven and earth are aſtoniſhed, and cry out, *How long?* Pſal. xiii. 1, 2. *Revel.* vi. 10. and themſelves do mock at him, as if he were an idol, 2 *Pet.* iii. 4. he endures from them bitter things; in his name, ways, worſhip, ſaints, promiſes, threats, all his intereſt of honour and love; and yet paſſeth by them, lets them alone, does them good; nor will he cut this way of proceeding ſhort, until the Goſpel ſhall be preached no more; patience muſt accompany the Goſpel.

Now this is the word that is to be kept, that we may be kept from the hour of temptation. Three things are implyed in the keeping of this word.

[1.] Knowledge. [2.] Valuation. [3.] Obedience.

[1.] Knowledge, he that will keep this word muſt know it, be acquainted with it; under a four-fold notion.

1.) As a word of grace and mercy to ſave him.
2.) As a word of holineſs and purity to ſanctify him.
3.) As a word of liberty and power to enoble him, and ſet him free.
4.) As a word of conſolation to ſupport him in every condition.

1.) As a word of grace, and mercy able to ſave us: *It is the power of God unto ſalvation*, Rom. i. 19. *The grace of God that bringeth ſalvation*, Titus ii. 11. *The word of grace, that is able to build us up, and to give us an heritance among all them that are ſanctified*, Acts xx. 32. *The word that is able to ſave our ſouls*, Jam. 1. 21. When the word of the Goſpel is known, as a word of mercy, grace, and pardon, as the ſole evidence for life, as the conveyance of an eternal inheritance, when the Soul finds it ſuch to it ſelf, it will ſtrive to keep it.

2.) As a word of holineſs and purity able to ſanctify him; *Ye are clean through the word I have ſpoken unto you*, ſaith our Saviour, *John* xv. 3. To that purpoſe is his prayer, *John* xvii. 17. He that knows not the word of Chriſt's patience, as a ſanctifying, cleanſing word, in the power of it, upon his own Soul; neither knows it, nor keeps it. The empty profeſſion of our days knows not one ſtep towards this duty; and thence it is, the moſt are ſo overborn under the power of temptations: men full of ſelf, of the world, of fury, ambition, and almoſt all unclean luſts, do yet talk of keeping the word of Chriſt, ſee 1 *Pet.* xx. 2 *Tim.* ii. 19.

3.) As a word of liberty and power, to enable him and ſet him free; and this, not only from the guilt of ſin and wrath, for that it doth, as it is a word of grace and mercy; not only from the power of ſin, for that it doth as it is a word of holineſs, but alſo from all outward reſpects of men, or the world, that might entangle him, or enſlave him, it declares us to be Chriſt's freemen, and in bondage unto none, *John* viii. 32. 1 *Cor.* vii. 23. we are not by it freed from due ſubjection unto ſuperiours, nor from any duty, nor unto any ſin, 1 *Pet.* ii. 16. but in two reſpects, it is a word of freedom, liberty, largeneſs of mind, power, and deliverance from Bondage.

(1. In reſpect of conſcience, as to the worſhip of God, *Gal.* v. 1.

(2. In reſpect of ignoble, ſlaviſh reſpects, unto the men, or things of the World, in the courſe of our Pilgrimage; the Goſpel gives a free, large, and noble ſpirit in ſubjection to God, and none elſe; there is adminiſtred in it, a ſpirit *not of fear, but of power and of love, and of a ſound mind*, 2 Tim. i. 7. A mind in nothing terrified, *Phil.* i. 28. not ſway'd with any bye reſpect whatever; there is nothing more unworthy of the Goſpel, than a mind in bondage, to perſons, or things proſtituting its ſelf to the luſts of men, or affrightments of the world. And he that thus knows the word of Chriſt's patience, really and in power, is even thereby freed from innumerable, from unſpeakable temptations.

4.) As a word of conſolation to ſupport him in every condition; and to be a full portion in the want of all, it is a word attended with joy unſpeakable, and full of Glory; it gives ſupportment, relief, refreſhment, ſatisfaction, peace, conſolation, joy, boaſting, glory, in every condition whatever. Thus to know the word of Chriſt's patience, thus to know the Goſpel, is the firſt part, and it is a great part of this condition of our preſervation from the hour, and power of temptation.

[2.] Valuation of what is thus known, belongs to the keeping of this word, it is to be kept as *a treaſure*, 2 Tim. i. 14. τὴν καλὴν παρακαταθήκην, that excellent *depoſitum*, that is, the word of the Goſpel, *keep it*, ſaith the apoſtle, *by the holy ghoſt*; and, *hold faſt the faithful word*, Tit. i. 9. It is a good treaſure, a faithful word, hold it faſt. It is a word that comprizes the whole intereſt of Chriſt in the world. To value that as our chiefeſt treaſure, is to keep the word of Chriſt's patience. They that will have a regard from Chriſt in the time of temptation, are not to be regardleſs, of his concernments.

[3.] Obedience; perſonal obedience, in the univerſal obſervation of all the commands of Chriſt, is the keeping of his Word, *John* xiv. 15. Cloſe adherence unto Chriſt in holineſs, and univerſal obedience, then when the oppoſition, that the Goſpel of Chriſt doth meet withal in the world, doth render it ſignally the word of his patience, is the life and ſoul of the duty required.

Now all theſe are to be ſo managed, with that intention of mind and ſpirit, that care of heart, and diligence of the whole perſon, as to make up a keeping of this word; which evidently includes all thoſe conſiderations.

We are arrived then to the ſum of this ſafeguarding duty; of this condition of freedom from the power of temptation; he that having a due acquaintance with the Goſpel in its excellencies, as to him, a word of mercy, holineſs, liberty and conſolation, values it, in all its concernments as his choiſeſt and only treaſure; makes it his buſineſs, and the work of his life, to give himſelf up unto it in univerſal obedience, then eſpecially, when oppoſition, and apoſtaſy put the patience of Chriſt to the utmoſt, he ſhall be preſerved from the hour of temptation.

This is that which is comprehenſive of all that went before; and is excluſive of all other ways for the obtaining of the end propoſed; nor let any man think without this, to be kept one hour from entring into temptation; where-ever he fails, there temptation enters.

2. That this will be a ſure preſervative, may appear, from the enſuing conſiderations.

(1.) It hath the promiſe of preſervation, and this alone hath ſo. It is ſolemnly promiſed in the place mentioned to the church of *Philadelphia* on this account. When a great trial and temptation was to come on the world, at the opening of the ſeventh ſeal, *Rev.* vii. 3. a caution is given for the preſervation of God's ſealed ones, which are deſcribed to be thoſe, who keep the *word of Chriſt:* for the promiſe is, that it ſhould be ſo.

Now in every promiſe there are three things to be conſidered.

[1.] The faithfulneſs of the father who gives it.

[2.] The grace of the ſon which is the matter of it.

[3.] The power and efficacy of the holy Ghoſt which puts the promiſe in execution. And all theſe are ingaged for the preſervation of ſuch perſons from the hour of temptation.

[1.] The faithfulneſs of God, accompanieth the promiſe. On this account is our deliverance laid, 1 *Cor.* x. 13. though we be tempted, yet we ſhall be kept from the hour of temptation; it ſhall not grow too ſtrong for us. What comes on us we ſhall be able to bear; and what would be too hard for us, we ſhall eſcape. But what ſecurity have we hereof? Even the faithfulneſs of God; *God is faithful who will not ſuffer you,* &c. And wherein is God's faithfulneſs ſeen and exerciſed? *He is faithful that hath promiſed,* Heb. x. 23. his faithfulneſs conſiſts in his diſcharge of his promiſes. He abideth faithful, he cannot *deny himſelf*, 2 Tim. ii. 13. ſo that by being under the promiſe, we have the faithfulneſs of God ingaged for our preſervation.

[2.] There is in every promiſe of the covenant, the grace of the ſon; that is, the ſubject matter of all promiſes. *I will keep thee*, how? By my grace with thee: ſo that what aſſiſtance the grace of Chriſt can give to a ſoul that hath a right in this promiſe, in the hour of temptation it ſhall enjoy it. *Paul*'s temptation grew very high; it was likely to have come to its prevalent hour: he *beſought the Lord*, that is the Lord Jeſus Chriſt, for help, 2 *Cor.* xii. 8. and receives that anſwer from him, *My grace is ſufficient for thee*, ver. 9. that it was the Lord Chriſt and his grace, with whom he had peculiarly to do, is evident from the cloſe of that verſe; *I will glory in my infirmity, that the power of Chriſt may reſt upon me*; or the efficacy of the grace of Chriſt in my preſervation, be made evident, ſo *Heb.* ii. 18.

[3.] The efficacy of the Spirit, accompanieth the promiſes. He is called the *holy ſpirit of promiſe*; not only, becauſe he is promiſed by Chriſt, but alſo, becauſe he effectually makes good the promiſe, and gives it accompliſhment in our ſouls. He alſo then is engaged to preſerve the ſoul walking according to the rule laid down: ſee *Iſa.* lix. the *laſt*. Thus where the promiſe is, there is all this aſſiſtance; the faithfulneſs of the father, the grace of the ſon, the power of the ſpirit; all are engaged in our preſervation.

(2.) This conſtant, univerſal keeping of Chriſt's word of patience, will keep the heart and ſoul in ſuch a frame, as wherein no prevalent temptation, by virtue of any advantages whatever, can ſeize upon it, ſo as totally to prevail againſt it. So *David* prays, Pſal. xxv. 21. *Let integrity preſerve me.* This integrity and uprightneſs, is the Old Teſtament keeping the word of Chriſt, univerſal cloſe walking with God. Now how can they preſerve a man? Why by keeping his heart in ſuch a frame, ſo defended on every ſide, that no evil can approach, or take hold on him? Fail a man in his integrity, he hath an open place for temptation to enter, *Iſa.* lvii. 21. to keep the word of Chriſt, is to do it univerſally, as hath been ſhewed; this exerciſes grace in all the faculties of the ſoul; and compaſſes it with the whole armour of God: the underſtanding is full of light, the affections of love and holineſs; let the wind blow from what quarter it will, the ſoul is fenced and fortified; let the enemy aſſault when, or by what means he pleaſeth, all things in the ſoul of ſuch a one are upon the guard: *how can I do this thing and ſin againſt God*, is at hand, eſpecially, upon a two-fold account, doth deliverance and ſecurity ariſe from this hand.

[1.] By the mortification of the heart unto the matter of temptations. The prevalency of any temptation ariſes from hence, that the heart is ready to cloſe with the matter of it. There are luſts within, ſuited to the propoſals of the world, or Satan without. Hence *James* reſolves all temptations into our own luſts, *chap.* i. 14. becauſe either they proceed from, or are made effectual by them, as hath been declared. Why doth terror, or threats turn us aſide from a due conſtancy in the performance of our duty? Is it not becauſe there is unmortified, carnal fear abiding in us, that tumultuates in ſuch a ſeaſon? Why is it that the allurements of the world and compliances with men entangle us? Is it not becauſe our affections are entangled with the things and conſiderations propoſed unto us? Now keeping the word of Chriſt's patience, in the manner declared, keeps the heart mortified to theſe things, and ſo it is not eaſily entangled by them. Saith the apoſtle, Col. ii 20. *I am crucified with Chriſt*, he that keeps cloſe to Chriſt, is crucified with him; and is dead to all the deſires of the fleſh and the world: as more fully, *chap.* vi. 14. here the match is broken, and all love, entangling love diſſolved. The heart is crucified to the world, and all things in it. Now the matter of all temptations almoſt is taken out of the world: the men of it, or the things of it make them up. As to theſe things, ſays the apoſtle, *I am crucified to them* (and it is ſo with every one, that keeps the word of Chriſt) my heart is mortified unto them; I have no deſire after them; nor affection to them, nor delight in them; and they are crucified unto me. The crowns, glories, thrones, pleaſures, profits, of the world, I ſee nothing deſirable in them; the luſts, ſenſual pleaſures, love, reſpects, honours of men, name and reputation among them, they are all as a thing of nought; I have no value, nor eſtimation of them. This ſoul is ſafeguarded from aſſaults of manifold temptations. When *Achan* ſaw the goodly *Babyloniſh* garment, and two hundred ſhekels of ſilver, and a wedge of gold; firſt he coveted them, then he took them. Temptation ſubtilly ſpreads the Babyloniſh garment of favour, praiſe, peace, the ſilver of pleaſure, or profit, with the golden contentments of the fleſh, before the eyes of men; if now there be that in them alive, unmortified, that will preſently fall a coveting, let what fear of puniſhment will enſue, the heart or hand will be put forth unto iniquity.

Herein then lyes the ſecurity of ſuch a frame, as that deſcribed; it is always accompanied with a mortified heart; crucified unto the things that are the matter of our temptations; without which it is utterly impoſſible, that we ſhould be preſerved one moment when any temptation doth befall us. If liking, and love of the things propoſed, inſinuated, commended in the temptation, be living and active in us, we ſhall not be able to reſiſt and ſtand.

[2.] In this frame the heart is filled with better things, and their excellency; ſo far as to be fortified againſt the matter of any temptation. See what reſolution this puts *Paul* upon, *Phil.* iii. 8. *all is loſs and dung to* him. Who would go out of his way, to have his arms full of loſs and dung? And whence is it, that he hath this eſtimation of the moſt deſirable things in the world? It is from that dear eſtimation he had of the excellency of Chriſt; ſo *ver.* 10. when the ſoul is exerciſed to communion with Chriſt, and to walking with him; he drinks new wine, and cannot deſire the old things of the world, for he ſays the new is better. He taſts every day how gracious the Lord is, and therefore longs not after the ſweetneſs of forbidden things, which indeed have none. He that makes it his buſineſs to eat daily of the tree of life, will have no appetite unto other fruit, though the tree that bare them ſeem to ſtand in the midſt of paradiſe. This the ſpouſe makes the means of her preſervation; even the excellency which by daily communion, ſhe found in Chriſt and his graces, above all other deſirable things. Let a ſoul exerciſe it ſelf to a communion with Chriſt, in the good things of the Goſpel, pardon of ſin, fruits of holineſs, hope of glory, peace with God, joy in the holy Ghoſt, dominion over ſin, and he ſhall have a mighty preſervative againſt all temptations. As the full ſoul loatheth the honey combs; as a ſoul filled with carnal, earthly, ſenſual contentments finds no reliſh nor ſavour in the ſweeteſt ſpiritual things; ſo he that is ſatisfied with the kindneſs of God, as with marrow and fatneſs, that is every day entertained at the banquet of wine, wine upon the lees, and well refined; hath an holy contempt of the baits and allurements that lie in prevailing temptations, and is ſafe.

(3.) He that ſo keeps the word of Chriſt's patience, is always furniſhed with preſerving conſiderations, and preſerving principles; moral and real advantages of preſervation.

[1.] He is furniſhed with preſerving conſiderations, that powerfully influence his ſoul in his walking diligently with Chriſt. Beſides the ſenſe of duty which is always upon him, he conſiders,

1.) The concernment of Chriſt, whom his ſoul loves in him and his careful walking. He conſiders that the preſence of Chriſt is with him, his eye upon him, that he ponders his heart and ways, as one greatly concerned in his deportment of himſelf, in a time of trial. So Chriſt manifeſts himſelf to do, *Rev.* ii. 19. 20. He conſiders all; what is acceptable, what is to be rejected: he knows that Chriſt is concerned in his honour, that his name be not evil ſpoken of by reaſon of him; that he is concerned in love to his ſoul; having that deſign upon him to preſent him holy, and unblameable, and unreproveable in his ſight, *Col.* i. 23. and his Spirit is grieved where he is interrupted in his work; concerned on the account of this Goſpel, the progreſs and acceptation of it in the world; its beauty would be flurred, its good things reviled, its progreſs ſtopped, if ſuch an one be prevailed againſt; concerned in his love to others, who are grievouſly ſcandalized, and perhaps ruined by the miſcarriages of ſuch. When *Hymeneus* and *Philetus* fell, they overthrew the faith of ſome, and ſays ſuch a ſoul then, who is exerciſed to keep the word of Chriſt's patience, when intricate, perplexed, intangling temptations, publick, private, perſonal, do ariſe; Shall I now be careleſs, ſhall I be negligent, ſhall I comply with the world, and the ways of it? Oh! what thoughts of heart hath he concerning me, whoſe eye is upon me? Shall I contemn his honour, deſpiſe his love, trample his Goſpel in the mire under the feet of men, turn aſide others from his ways? Shall ſuch a man as I fly, give over reſiſtings? It cannot be. There is no man who keeps the word of the patience of Chriſt, but is full of this ſoul preſſing conſideration, it dwells on his heart and ſpirit, and love of Chriſt conſtrains him ſo to keep his heart and ways, 2 *Cor.* v. 10.

2.) The great conſideration of the temptations of Chriſt in his behalf, and the conqueſt he made in all aſſaults for his ſake, and his God dwell alſo on his ſpirit. The prince of this world came upon him, every thing in earth or hell, that hath either allurement or affrightment in it, was propoſed to him, to divert him from the work of mediation, which for us he had undertaken: this whole life he calls the time of his temptation; but he reſiſted all, conquered all, and is become a captain of ſalvation on them that obey him. And, ſays the ſoul, ſhall this temptation, theſe arguings, this plauſible pretence, this ſloth, this ſelf love, this ſenſuality, this bait of the world, turn me aſide, prevail over me, to deſert him who went before me, in the ways of all temptations that his holy nature was obnoxious unto, for my good?

3.) Diſmal thoughts of the loſs of love, of the ſmiles of the countenance of Chriſt, do alſo frequently exerciſe ſuch a ſoul. He knows what it is to enjoy the favour of Chriſt, to have a ſenſe of his love, to be accepted in his approaches to him, to converſe with him; and perhaps hath been ſometimes at ſome loſs in this thing, and ſo knows alſo, what it is to be in the dark, diſtanced from him. See the deportment of the ſpouſe in ſuch a caſe, *Cant.* iii. 4. when ſhe had once found him again; ſhe holds him, ſhe will not let him go, ſhe will looſe him no more.

[2.] He that keeps the word of Chriſt's patience, hath preſerving principles, whereby he is acted. Some of them may be mentioned.

1.) In all things he lives by faith, and is acted by it in all his ways, *Gal.* ii. 20. now upon a twofold account hath faith, when improved, the power of preſervation from temptation annexed unto it.

(1. Becauſe it empties the ſoul of its own wiſdom, underſtanding and fulneſs, that it may act in the wiſdom and fulneſs of Chriſt. The only advice for preſervation in trials

and temptations lies in that of the wiſe man, Prov. iii. 5. *Truſt in the Lord with all thine heart, and lean not to thine own underſtanding.* This is the work of faith: it is faith; it is to live by faith. The great falling of men in trials, is their leaning to, or leaning upon, their own underſtanding and counſel. What is the iſſue of it? Job. xviii. 7. *The ſteps of his ſtrength ſhall be ſtraigthned, and his own counſel ſhall caſt him down.* Firſt he ſhall be entangled, and then caſt down; and all by his own counſel, until he come to be aſhamed of it, as *Ephraim* was, *Hoſ.* x. 6. when ever in our trials, we conſult our own underſtandings, hearken to ſelf reaſonings, though they ſeem to be good, and tending to our preſervation, yet the principle of living by faith is ſtifled, and we ſhall in the iſſue be caſt down by our own counſels. Now nothing can empty the heart of this ſelf-fulneſs, but faith, but living by it, but not living to our ſelves, but having Chriſt live in us, by our living by faith on him.

(2. Faith, making the ſoul poor, empty, helpleſs, deſtitute in its ſelf, ingages the heart, will, and power of Jeſus Chriſt, for aſſiſtance, of which I have ſpoken more at large elſewhere.

2.) Love to the ſaints, with care that they ſuffer not upon our account, is a great preſerving principle in a time of temptations and trials. How powerful this was in *David*, he declares in that earneſt prayer, Pſal. lxix. 6. *let not them that wait on thee, O Lord God of hoſts, be aſhamed for my ſake, Let not thoſe that ſeek thee be confounded for my ſake, O God of Iſrael.* O let not me ſo miſcarry, that thoſe for whom I would lay down my life, ſhould be put to ſhame, be evil ſpoken of, diſhonoured, reviled, contemned on my account, for my failings. A ſelfiſh ſoul, whoſe love is turned wholly inwards, will never abide in a time of trial.

Many other conſiderations and principles, that thoſe who keep the word of Chriſt's patience in the way and manner before deſcribed, are attended withal, might be enumerated, but I ſhall content my ſelf to have pointed at theſe mentioned.

And will it now be eaſy to determine, whence it is that ſo many in our days, are prevailed on, in the time of trial: that the hour of temptation comes upon them, and bears them down, more or leſs before it? Is it not becauſe amongſt the great multitude of profeſſors that we have, there are few that keep the word of the patience of Chriſt? If we wilfully neglect, or caſt away our intereſt in the promiſe of preſervation, is it any wonder, if we be not preſerved? There is an hour of temptation come upon the world, to try them that dwell therein: it variouſly exerts its power and efficacy; there is not any way, nor thing, wherein it may not be ſeen acting and putting forth it ſelf, in worldlineſs, in ſenſuality, in looſeneſs of converſation, in neglect of ſpiritual duties, private, publick, in fooliſh, looſe, diabolical opinions, in haughtineſs and ambition; in envy and wrath, in ſtriſe and debate, revenge, ſelfiſhneſs; in atheiſm and contempt of God, doth it appear. They are but branches of the ſame root, bitter ſtreams of the ſame foundation, cheriſhed by peace, proſperity, ſecurity, apoſtaſies of profeſſors and the like; and alaſs how many do daily fall under the power of this temptation in general? How few keep their garments girt about them, and undefiled? And if any urging particular temptation beſal any, what inſtances almoſt have we of any that eſcape? May we not deſcribe our condition, as the apoſtle that of the *Corinthians* in reſpect of an outward viſitation; *ſome are ſick, and ſome are weak, and many ſleep*; ſome are wounded, ſome defiled, many utterly loſt: what is the ſpring and fountain of the ſad condition of things? Is it not, as hath been ſaid; we do not keep the word of Chriſt's patience in univerſal cloſe walking with him; and ſo loſe the benefit of the promiſe given and annexed thereunto?

Should I go about to give inſtances of this thing; of profeſſors coming ſhort of keeping the word of Chriſt, it would be a long work. Theſe *Four* heads would compriſe the moſt of them. *Firſt*, conformity to the world, which Chriſt hath redeemed us from, almoſt in all things, with joy and delight, in promiſcuous compliances, with the men of the world. *Secondly*, neglect of duties which Chriſt hath enjoined, from cloſe meditation to publick ordinances. *Thirdly*, ſtriſe, variance, and debate among our-ſelves, woful judging and deſpiſing one another, upon account of things foreign to the bond of communion that is between the ſaints. *Fourthly*, ſelf-fulneſs as to principles, and ſelfiſhneſs as to ends. Now where theſe things are, are not men carnal? Is the word of Chriſt's patience effectual in them? Shall they be preſerved? They ſhall not.

Would you then be preſerved, and kept from the hour of temptation; would you watch againſt entring into it, as deductions from what hath been delivered in this chapter, take the enſuing cautions.

1. Take heed of leaning on deceitful aſſiſtances; As

(1.) On your own counſels, underſtandings, reaſonings, though you argue in them never ſo plauſibly in your own defence, they will leave you, betray you; when the temptation comes to any height, they will all turn about, and take part with your enemy, and plead as much for the matter of the temptation whatever it be, as they pleaded againſt the end and iſſue of it before.

(2.) The moſt vigorous actings by prayer, faſting, and other ſuch means againſt that particular luſt, corruption, temptation, wherewith you are exerciſed, and have to do. This will not avail you, if in the mean time there be neglects on other accounts: to hear a man wreſtle, cry, contend as to any particular of temptation, and immediatly fall into wordly ways, wordly compliances, looſeneſs, and negligence in other things it is righteous with Jeſus Chriſt to leave ſuch an one to the hour of temptation.

(3.) The general ſecurity of ſaints perſeverance, and preſervation from total apoſtaſy. Every ſecurity that God gives us, is good in its kind, and for the purpoſe for which it is given to us; but when it is given for one end, to uſe it for another, that is not good or profitable. To make uſe of the general aſſurance of preſervation from total apoſtaſy, to ſupport the ſpirit in reſpect of a particular temptation, will not in the iſſue advantage the ſoul; becauſe notwithſtanding that, this or that temptation may prevail. Many relieve themſelves with this, until they find themſelves in the depth of perplexities.

2. Apply your ſelves to this great preſervation of faithful keeping the word of Chriſt's patience, in the midſt of all trialls and temptations.

(1.) In particular, wiſely, conſider wherein the word of Chriſt's patience is moſt likely to ſuffer in the days wherein we live, and the ſeaſons that paſs over us, and ſo vigorouſly ſet your ſelves to keep it in that particular, peculiarly. You will ſay, How ſhall we know wherein the word of Chriſt's patience in any ſeaſon is like to ſuffer? I anſwer; Conſider what works he peculiarly performs in any ſeaſon, and neglect of his word in reference to them, is that wherein his word is like to ſuffer.

The works of Chriſt, wherein he hath been peculiarly engaged in our days and ſeaſons, ſeem to be theſe.

[1.] The pouring of contempt upon the great men and great things of the world, with all the enjoyments of it, he hath diſcovered the nakedneſs of all earthly things, in overturning, overturning, overturning both men, and things, to make way for the things that cannot be ſhaken.

[2.] The owning of the lot of his own inheritance in a diſtinguiſhing manner, putting a difference between the precious and the vile, and cauſing his people to dwell alone, as not reckoned with the nations.

[3.] In being nigh to faith and prayer, honouring them above all the ſtrength and counſels of the ſons of men.

[4.] In recovering his ordinances and inſtitutions from the carnal adminiſtrations, that they were in bondage under by the luſts of men, bringing them forth in the beauty and the power of the Spirit. Wherein then in ſuch a ſeaſon muſt lie the peculiar neglect of the word of Chriſt's patience? Is it not in ſetting a value on the world, and the things of it, which he hath ſtained and trampled under foot? Is it not in the ſlighting of his peculiar lot, his people, and caſting them into the ſame conſiderations with the men of the world? Is it not in leaning to our own counſels and underſtandings? Is it not in the defilement of his ordinances, by giving the outward court of the temple to be trod upon by unſanctified perſons? Let us then be watchful, and in theſe things keep the word of the patience of Chriſt, if we love our own preſervation.

[5.] In this frame urge the Lord Jeſus Chriſt with his bleſſed promiſes, with all the conſiderations that may be apt to take and hold the king in his galleries, that may work on the heart of our bleſſed and merciful high prieſt, to give ſuitable ſuccour at time of need.

CHAP. IX.

General exhortation to the Duty preſcribed.

HAVING thus paſſed through the conſiderations of the duty of watching, that we enter not into temptation, I ſuppoſe I need not add motives to the obſervance of it. Thoſe who are not moved by their own ſad experiences, nor the importance of the duty, as laid down in the entrance of this diſcourſe, muſt be left by me to the farther patience of God. I ſhall only ſhut up the whole with a general exhortation to them, who are in any meaſure prepared for it, by the conſideration of what hath been ſpoken. Should you go into an hoſpital, and ſee many perſons lying ſick and weak, ſore and wounded, with many filthy diſeaſes and diſtempers, and ſhould enquire of them, how they fell into this condition, and they ſhall all agree to tell you, ſuch, or ſuch a thing was the occaſion of it; by that I got my wound ſays one, and my diſeaſe ſays another; would it not make you a little careful how, or what you had to do with that thing or place? Surely it would. Should you go to a dungeon, and ſee many miſerable creatures bound in chains for an approaching day of execution, and inquire the way and means whereby they were brought into that condition, and they ſhould all fix on one and the ſame thing, would you not take care to avoid it? The caſe is ſo with entring into temptation: ah! how many poor, miſerably, ſpiritually, wounded ſouls have we every where? One wounded by one ſin, another by another; one falling into filthineſs of the fleſh, another of the ſpirit: ask them now how they came into this eſtate and condition; they muſt all anſwer, Alas! we entred into temptation, we fell into curſed ſnares and intanglements, and that hath brought us into the woeful condition you ſee. Nay if a man could look into the dungeons of hell, and ſee the poor damned ſouls that lie bound in chains of darkneſs, and hear their cries: what would he be taught? What do they ſay? Are they not curſing their tempters, and the temptations that they entred in? And ſhall we be negligent in this thing? *Solomon* tells us, that the *ſimple one that follows the ſtrange woman knows not that the dead are there, her houſe inclineth to death, and her paths to the dead,* (which he repeats three times) and that is the reaſon, that he ventures on her ſnares. If you knew what hath been done by entring into temptation, perhaps you would be more watchful and careful. Men may think that they ſhall do well enough notwithſtanding; but can a man take fire in his boſome, and his cloaths not be burnt? Can one go upon hot coals, and his feet not be burnt? *Prov.* vii. 27, 28. No ſuch thing, men come not out of their temptation without wounds, burnings, and ſcars. I know not any place in the world, where there is more need of preſſing this exhortation, than in this; go to our ſeveral colleges, enquire for ſuch and ſuch young men; what is the anſwer in reſpect of many? Ah! ſuch an one was very hopeful for a ſeaſon, but he fell into ill company and he is quite loſt. Such an one had ſome good beginning of religion, we were in great expectation of him, but he is fallen into temptation; and ſo in other places: Such an one was uſeful and humble, adorned the Goſpel, but now he is ſo wofully intangled with the world, that he is grown all ſelf, hath no ſap nor ſavour; ſuch an one was humble and zealous, but he is advanced and hath loſt his firſt love and ways; oh! how full is the world, how full is this place of theſe woful examples: to ſay nothing of theſe innumerable poor creatures, who are fallen into temptation by deluſions in religion. And is it not time for us to awake before it be too late; to watch againſt the firſt riſing of ſin, the firſt attempts of ſatan, and all ways whereby he hath made his approaches to us, be they never ſo harmleſs in themſelves?

Have we not experience of our weakneſs, our folly, the invincible power of temptation when once it is gotten within us? As for this duty that I have inſiſted on, take theſe conſiderations:

1. If you neglect it, it being the only means preſcribed by our Saviour, you will certainly enter into temptation, and as certainly fall into ſin: flatter not your ſelves; ſome of you are old diſciples, have a great abhorrency of ſin; you think it impoſſible you ſhould ever be ſeduced ſo, and ſo: but, *Let him* (who ever he be) *that ſtandeth take heed leſt he fall:* it is not any grace received, it is not any experience obtained, it is not any reſolution improved, that will preſerve you from any evil, unleſs you ſtand upon your watch: *What I ſay to you*, ſays Chriſt, *I ſay to all*; *Watch.* Perhaps you may have had ſome good ſucceſs for a time, in your careleſs frame: but awake, admire God's tenderneſs and patience, or evil lies at the door. If you will not perform this duty, whoever you are, one way or other, in one thing or other, ſpiritual or carnal wickedneſs, you will be tempted, you will be defiled, and what will be the end thereof? Remember *Peter*.

2. Conſider that you are always under the eye of Chriſt, the great captain of our ſalvation, who hath enjoyned us to watch thus, and pray that we enter not into temptation. What think you are the thoughts, and what the heart of Chriſt, when he ſees a temptation haſtening towards us, a ſtorm riſing about us, and we are faſt aſleep? Doth it not grieve him, to ſee us expoſe our ſelves ſo to danger, after he hath given us warning upon warning? Whileſt he was in the days of his fleſh, he conſidered his temptation whileſt it was yet coming, and armed himſelf againſt it: *The prince of this world cometh*, ſays he, *but hath no part in me.* And ſhall we be negligent under his eye? Do but think that thou ſeeſt him coming to thee, as he did to *Peter*, when he was aſleep in the Garden, with the ſame reproof, *What! canſt thou not watch one hour?* Would it not be a grief to thee to be ſo reproved, or to hear him thundring againſt thy neglect from heaven, as againſt the church of *Sardis*, *Revel.* iii. 2?

3. Conſider that if thou neglect this duty, and ſo fall into temptation, which aſſuredly thou wilt do, that when thou art intangled, God may withal bring ſome heavy affliction or judgment upon thee, which by reaſon of thy intanglement, thou ſhalt not be able to look on any otherwiſe, than as an evidence of his anger and hatred: and then what wilt thou do with thy temptation and affliction together? All thy bones will be broken, and thy peace and ſtrength will be gone in a moment. This may ſeem but as a noiſe of words for the preſent, but if ever it be thy condition, thou wilt find it to be full of woe and bitterneſs: Oh! then let us ſtrive to keep our ſpirits unintangled, avoiding all appearance of evil, and all ways leading thereunto: eſpecially all ways, buſineſſes, ſocieties, and imployments, that we have already found diſadvantageous to us.

4 JA 55

OF THE

MORTIFICATION

OF

SIN

IN

BELIEVERS:

THE

NECESSITY, NATURE, and MEANS of it.

With a Reſolution of Sundry

Caſes of Conſcience,

THEREUNTO BELONGING.

By JOHN OWEN, *D. D.*

LONDON:

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BRITISH MUSEUM

Chriſtian Reader,

I SHALL in a few words acquaint thee with the reaſons, that obtained my conſent to the publiſhing of the enſuing diſcourſe. The conſideration of the preſent ſtate and condition of the generality of profeſſors, the viſible evidences of the frame of their hearts and ſpirits, manifeſting a great diſability of dealing with the temptations, wherewith from the peace they have in the world, and the diviſions that they have among themſelves, they are encompaſſed, holds the chief place amongſt them. This I am aſſured is of ſo great importance, that if hereby I only occaſion others to preſs more effectually on the conſciences of men, the work of conſidering their ways, and to give more clear direction for the compaſſing of the end propoſed, I ſhall well eſteem of my lot in this undertaking. This was ſeconded by an obſervation of ſome men's dangerous miſtakes, who of late days have taken upon them to give directions for the mortification of ſin, who being unacquainted with the myſtery of the Goſpel, and the efficacy of the death of Chriſt, have anew impoſed the yoke of a ſelf-wrought-out mortification on the necks of their Diſciples, which neither they, nor their forefathers were ever able to bear. A mortification they cry up, and preſs, ſuitable to that of the Goſpel, neither in reſpect of nature, ſubject, cauſes, means, nor effects; which conſtantly produces the deplorable iſſues of ſuperſtition, ſelf-righteouſneſs and anxiety of conſcience, in them who take up the burthen which is ſo bound for them.

What is here propoſed in weakneſs, I humbly hope will anſwer the ſpirit and letter of the Goſpel, with the experiences of them, who know what it is to walk with God, according to the tenour of the covenant of grace. So that if not this, yet certainly ſome thing of *this kind, is very neceſſary at this ſeaſon, for the promotion and furtherance of this work of Goſpel mortification in the hearts of believers, and their direction in paths ſafe, and wherein they may find reſt to their ſouls. Something I have to add, as to what in particular relates unto myſelf. Having preached on this ſubject unto ſome comfortable ſucceſs, through the grace of him that adminiſtreth ſeed to the ſower, I was preſſed by ſundry perſons, in whoſe hearts are the ways of God, thus to publiſh what I had delivered, with ſuch additions and alterations, as I ſhould judge neceſſary. Under the inducement of their deſires, I called to remembrance the debt, wherein I have now for ſome years ſtood ingaged unto ſundry noble and worthy chriſtian friends, as to a treatiſe of communion with God, ſome while ſince promiſed to them ; and thereon apprehended, that if I could not hereby compound for the greater debt, yet I might poſſibly tender them this diſcourſe of variance with themſelves, as intereſt for their forbearance of that of peace and communion with God. Beſides, I conſidered that I had been providentially engaged in the publick debate of ſundry controverſies in religion, which might ſeem to claim ſomething in another kind, of more general uſe, as a fruit of choice not neceſſity : on theſe and the like accounts, is this ſhort diſcourſe brought forth to publick view, and now preſented unto thee. I hope I may own in ſincerity, that my hearts deſire unto God, and the chief deſign of my life in the ſtation wherein the good providence of God hath placed me, are, that mortification and univerſal holineſs may be promoted in my own, and in the hearts and ways of others, to the glory of God, that ſo the Goſpel of our Lord and Saviour Jeſus Chriſt, may be adorned in all things ; for the compaſſing of which end, if this little diſcourſe (of the publiſhing whereof this is the ſum of the account I ſhall give) may in any thing be uſeful to the leaſt of the ſaints, it will be looked on as a return of the weak prayers, wherewith it is attended, by its unworthy author,*

JOHN OWEN.

OF

OF THE
Mortification of Sin
IN
BELIEVERS, &c.

CHAP. I.

The foundation of the whole enſuing diſcourſe laid in Rom. viii. 13. *The words of the apoſtle opened. The certain connexion between true mortification and ſalvation. Mortification the work of believers. The ſpirit the principle efficient cauſe of it. What meant by the body in the words of the apoſtle. What by the deeds of the body. Life in what ſence promiſed to this duty.*

THAT what I have of direction to contribute to the carrying on of the work of mortification in believers, may receive order and perſpicuity, I ſhall lay the foundation of it in thoſe words of the apoſtle, *Rom.* viii. 13. *If ye by the ſpirit do mortify the deeds of the fleſh, ye ſhall live;* and reduce the whole to an improvement of the great evangelical truth and myſtery contained in them.

The apoſtle having made a recapitulation of his doctrine of juſtification by faith, and the bleſſed eſtate and condition of them, who are made by grace partakers thereof, *v.* 1, 2, 3. of this chapter, proceeds to improve it to the holineſs and conſolation of believers.

Among his arguments and motives unto holineſs, the *verſe* mentioned containeth one, from the contrary events and effects of holineſs and ſin. *If ye live after the fleſh, ye ſhall die.* What it is to *live after the fleſh,* and what it is to *die,* that being not my preſent aim and buſineſs, I ſhall no otherwiſe explain, than as they will fall in with the ſenſe of the latter words of the *verſe,* as before propoſed.

In the words peculiarly deſigned for the foundation of the enſuing diſcourſe, there is,

Firſt, A duty preſcribed; *mortify the deeds of the body.*

Secondly. The perſons are denoted to whom it is preſcribed; *ye, if ye mortify.*

Thirdly, There is in them a promiſe annexed to that duty, *ye ſhall live.*

Fourthly, The cauſe or means of the performance of this duty, the ſpirit; *if ye through the ſpirit.*

Fifthly, The conditionality of the whole propoſition, wherein duty, means and promiſe, are contained, *if ye*, &c.

1. The firſt thing occurring in the words, as they lye in the entire propoſition, is the conditional note, *εἰ δὲ but if.* Conditionals in ſuch propoſitions may denote two things,

(1.) The uncertainty of the event, or thing promiſed, in reſpect of them to whom the duty is preſcribed. And this takes place where the condition is abſolutely neceſſary unto the iſſue, and depends not itſelf on any determinate cauſe, known to him to whom it is preſcribed. So we ſay, If we live, we will do ſuch a thing. This cannot be the intendment of the conditional expreſſion in this place. Of the perſons to whom theſe words are ſpoken, it is ſaid, *v.* 1. of the ſame *chapter*, *There is no condemnation to them.*

(2.) The certainty of the coherence and connexion that is between the things ſpoken of. As we ſay to a ſick man, If you will take ſuch a potion, or uſe ſuch a remedy, you will be well. The thing we ſolely intend to expreſs, is the certainty of the connexion that is between the potion or remedy, and health. And this is the uſe of it here. The certain connexion that is between the mortifying of the deeds of the body, and living, is intimated in this conditional particle.

Now the connexion and coherence of things being manifold, as of cauſe and effect, of way and means, and the end; this between mortification, and life, is not of cauſe and effect properly and ſtrictly, *For eternal life is the gift of God through Jeſus Chriſt, Rom.* vi. 23. But of means and end: God hath appointed this means for the attaining that end, which he hath freely promiſed. Means, though neceſſary, have a fair ſubordination to an end of free promiſe. A gift and procuring cauſe in him to whom it is given, are inconſiſtent. The intendment then of this propoſition, as conditional, is, That there is a certain infallible connexion and coherence between true mortification and eternal life: if you uſe this means, you ſhall obtain that end; if you do mortify, you ſhall live. And herein lyes the main motive unto, and enforcement of the duty preſcribed.

2. The next thing we meet withal in the words, is, the perſons to whom duty this is preſcribed; and that is expreſſed in the word *ye*, in the original included in the verb, θανατοῦτε *if ye mortify*; that is, ye believers; ye to whom *there is no condemnation*, *v.* 1. ye that are not in the fleſh, but in the ſpirit, *v.* 5. who are *quickned by the ſpirit of Chriſt*, *v.* 10, 11. to you is this duty preſcribed; and this deſcription of the perſons, in conjunction with the preſcription of the duty, is the main foundation of the enſuing diſcourſe, as it lyes in the theſis or propoſition.

The choiceſt believers, who are aſſuredly freed from the condemning power of ſin, ought yet to make it their buſineſs, all their days, to mortify the indwelling power of ſin.

3. The principal efficient cauſe of the performance of this duty, is the ſpirit; εἰ δὲ πνεύματι, *if by the ſpirit.* The ſpirit here is the ſpirit mentioned, *v.* 11. the ſpirit of Chriſt, the ſpirit of God, that *dwells in us*, *v.* 9. that *quickens us*, *v.* 11. *the Holy Ghoſt*, *v.* 14. the *ſpirit of adoption*, *v.* 15. the ſpirit *that maketh interceſſion for us*, *v.* 26. All other ways of mortification are vain, all helps leave us helpleſs, it muſt be done by the ſpirit. Men, as the apoſtle intimates, *Rom.* ix. 30, 31. may attempt this work on other principles, by means and advantages adminiſtred on other accounts, as they always have done, and do; but, ſaith he, this is the work of the ſpirit, by him alone is it to be wrought, and by no other power is it to be brought about. And this is a ſecond principle of my enſuing diſcourſe.

4. The duty itſelf, *Mortify the deeds of the body*, is nextly to be remarked.

Three things are here to be enquired into, (1.) What is meant by the *body.* (2.) What by the *deeds of the body.* (3.) What by *mortifying* of them.

(1.) The *body*, in the cloſe of the *verſe*, is the ſame with the *fleſh* in the beginning. *If ye live after the flleſh, ye ſhall die*, but if ye *mortify the deeds of the body*, that is, of the fleſh. It is that which the apoſtle hath all along diſcourſed of, under the name of the fleſh, which is evident from the proſecution of the Antitheſis between the ſpirit and the fleſh, before and after. The Body then here is taken for that Corruption and pravity of our natures, whereof the Body, in a great part, is the ſeat and inſtrument: the very members of the body being made ſervants unto unrighteouſneſs thereby, *Rom.* vi. 19. it is indwelling ſin, the corrupted fleſh, or luſt, that is intended. Many reaſons might be given of this metonymical expreſſion, that I ſhall not now inſiſt on. The body here is the ſame with παλαιὸς ἄνθρωπος, and σῶμα τῆς ἁμαρτίας, the *old man*, and the *body of ſin*, *Rom.* vi. 6. or it may ſynecdochically expreſs the whole perſon conſidered as corrupted, and the ſeat of luſts, and diſtempered affections.

(2.) *The deeds of the body*: the word is πράξεις which indeed denoteth the outward actions chiefly. The works of the fleſh, as they are called, τὰ ἔργα τῆς σαρκὸς *Gal.* v. 19. which are there ſaid to be *manifeſt*, and are enumerated. Now, though the outward deeds are here only expreſſed, yet the inward and next cauſes are chiefly intended, the *axe is to be laid to the root of the tree*; the deeds of the fleſh are to be mortified in their cauſes, from whence they ſpring: the apoſtle calls them *deeds*, as that which every luſt tends unto: though it do but conceive, and prove abortive, it aims to bring forth a perfect ſin.

Having both both in the *ſeventh*, and the beginning of this *chapter*, treated of indwelling luſt and ſin, as the fountain and principle of all ſinful actions, he here mentions its deſtruction under the name of the effects, which it doth produce, πράξεις τοῦ σώματος, are as much as φρόνημα τῆς σαρκὸς, *Rom.* viii. 8. the *wiſdom of the fleſh*, by a metonymy of the ſame nature with the former; or as the παθήματα, and ἐπιθυμίαι, the *paſſions* and *luſts of the fleſh*, *Gal.* v. 24. whence the deeds and fruits of it do ariſe: and in this ſenſe is the body uſed, *v.* 10. *The body is dead becauſe of ſin.*

(3.) To mortify; εἰ θανατοῦτε, *if ye put to death*: a metaphorical expreſſion, taken from the putting of any living thing to death. To kill a man, or any other living thing, is to take away the principle of all his ſtrength, vigour, and power, ſo that he cannot act, or exert, or put forth any proper actings of his own; ſo it is in this caſe. Indwelling ſin is compared to a Perſon, a living perſon, called *the old man*, with his faculties, and properties, his wiſdom, craft, ſubtilty, ſtrength; this, ſays the the Apoſtle, muſt be killed, put to death, mortified, that is, have its power, life, vigour and ſtrength to produce its effects, taken away by the Spirit. It is indeed meritoriouſly, and, by way of example, utterly mortified and ſlain by the croſs of Chriſt: and the old man is thence ſaid to be *crucified with Chriſt*, *Rom.* vi. 6. and our *ſelves to be dead with him*, *v.* 8. and really initially in regeneration, *Rom.* vi. 3, 4, 5. when a principle contrary to it, and deſtructive of it, *Gal.* v. 17. is planted in our hearts; but the whole work is by degrees to be carried on towards perfection all our days. Of this more in the proceſs of our diſcourſe. The intendment of the apoſtle in this preſcription of the duty mentioned, is, that The mortification of indwelling ſin, remaining in our mortal bodies, that it may not have life and power to bring forth the works or deeds of the fleſh, is the the conſtant duty of believers.

5. The promiſe unto this Duty is life: *Ye ſhall live.* The life promiſed, is oppoſed to the death threatned in the clauſe foregoing: If ye live after the fleſh, ye ſhall die: which the ſame apoſtle elſewhere expreſſeth, *Ye ſhall of the fleſh reap corruption*, *Gal.* vi. 8. or deſtruction from God. Now perhaps the word may not only intend eternal life, but alſo the ſpiritual life in Chriſt, which here we have, not as to the eſſence and being of it, which is already enjoyned by believers, but as to the joy, comfort, and vigour of it: as the apoſtle ſays in another caſe, *Now I live if ye ſtand faſt*, 1 *Theſſ.* iii. 8. Now my life will do me good; I ſhall have joy and comfort with my life: ye ſhall live, lead a good, vigorous, comfortable, ſpiritual life whilſt you are here, and obtain eternal life hereafter.

Suppoſing what was ſaid before of the connexion between mortification and eternal life, as of means and end, I ſhall add only, as a ſecond motive to the duty preſcribed, that,

The vigour, and power, and comfort of our ſpiritual life depends on the mortification of the deeds of the fleſh.

* * *

CHAP. II.

The principal aſſertion concerning the neceſſity of mortification propoſed to confirmation. Mortification the duty of the beſt believers, Col. iii. 5. 1 Cor. ix. 27. *Indwelling ſin always abides: no perfection in this life*, Phil. iii. 12. 1 Cor. xiii. 12. 2 Pet. iii. 18. Gal. v. 17. *&c. The activity of abiding ſin in believers*, Rom. vii. 23. Jam. iv. 5. Heb. xii. 1. *Its fruitfulneſs and tendency. Every luſt aims at the height in its kind. The ſpirit and new nature given to contend againſt indwelling ſin*, Gal. v. 17, 2 Pet. i. 4, 5. Rom. vii. 23. *The fearful iſſue of the neglect of mortification*, Rev. iii. 2. Heb. iii. 13. *The firſt general principle of the whole diſcourſe hence confirmed. Want of this duty lamented.*

HAVING laid this foundation, a brief confirmation of the forementioned principal deductions will lead me to what I chiefly intend.

I. *That the choiceſt believers, who are aſſuredly freed from the condemning power of ſin, ought yet to make it their buſineſs all their days to mortify the indwelling power of ſin.*

So the apoſtle, *Col.* iii. 5. *Mortify therefore your members, which are upon earth.* Whom ſpeaks he to? Such as were *riſen with Chriſt*, *v.* 1. ſuch as were *dead with him*, *v.* 3. ſuch as whoſe life Chriſt was, and who ſhould appear with him in glory, *v.* 4. Do you mortify, do you make it your daily work, be always at it whilſt you live; ceaſe not a day from this work, be killing ſin, or it will be killing you; your being dead with Chriſt virtually, your being quickned with him, will not excuſe you from this work. And our Saviour tells us, how his father deals with every branch in him that beareth fruit; every true and living branch, *He purgeth it, that it may bring forth more fruit, John* xv. 2. He prunes it, and that not for a day or two, but whilſt it is a branch in this world. And the apoſtle tells you what was his practice, 1 *Cor.* ix. 27. *I keep under my body, and bring it into Subjection.* I do it, ſaith he, daily, it is the work of my life, I omit it not, this is my buſineſs. Some brief account of the reaſons hereof may be given.

1. Indwelling ſin always abides, whilſt we are in this world, therefore it is always to be mortify'd. The vain, fooliſh and ignorant diſputes of men about perfect keeping the commands of God, of perfection in this life, of being wholly and perfectly dead to ſin, I meddle not now with. It is more than probable, that the men of thoſe abominations never knew what belonged to the keeping of any one of God's Commands, and are ſo much below perfection of degrees, that they never attained to a perfection of parts in obedience, or univerſal obedience in ſincerity. And therefore many in our days, who have talked of perfection, have been wiſer, and have affirmed it to conſiſt in knowing no difference between good and evil. Not that they are perfect in the things we call good, but that all is alike to them, and the height of wickedneſs is their perfection. For us, who dare *not be wiſe above what is written*, nor boaſt by other men's lines of what God hath not done for us, we ſay, that indwelling ſin lives in us in ſome meaſure and degree whilſt we are in this world. We dare not ſpeak as *though we had already attained, or were already perfect, Phil.* iii. 12. our inward man is to be renewed day by day, whilſt here we live, 2 *Cor.* iv. 16. and according to the renovations of the new, are the breaches and decays of the old. Whilſt we are here, we *know but in part*, 1 *Cor.* xiii. 12. having a remaining darkneſs to be gradually removed by our *growth in the knowledge of our Lord Jeſus Chriſt*, 2 *Pet.* iii. 18. And *the fleſh luſteth againſt the ſpirit, ſo that we cannot do the things that we would, Gal.* v. 17. and are therefore defective in our obedience, as well as in our light, 1 *John* i. 8. We have a *body of death, Rom.* vii. 24. from whence we are not delivered, but by the death of

our bodies, *Phil.* iii. 21. now it being our duty to mortify, to be killing of ſin whilſt it is in us, we muſt be at work. He that is appointed to kill an enemy, if he leave ſtriking before the other ceaſes living, doth but half his work, *Gal.* vi. 9. *Heb.* xii. 1. 2 *Cor.* vii. 1.

2. Sin doth not only ſtill abide in us, but is ſtill acting, ſtill labouring to bring forth the deeds of the fleſh; when ſin lets us alone, we may let ſin alone: but as ſin is never leſs quiet, than when it ſeems to be moſt quiet; and its waters are for the moſt part deep, when they are ſtill; ſo ought our contrivances againſt it to be vigorous at all times, and in all conditions, even where there is leaſt ſuſpicion. Sin doth not only abide in us, but the law of the *members is ſtill rebelling againſt the law of the mind*, *Rom.* vii. 22. and the ſpirit that dwells in us luſteth to envy, *Jam.* iv. 5. It is always in continual work, *the fleſh luſteth againſt the ſpirit*, *Gal* 5. 17. luſt is ſtill tempting and conceiving ſin, *Jam.* 1. 14. in every moral action, it is always either inclining to evil, or hindring from that which is good, or disframing the ſpirit from communion with God. It inclines to evil; *The evil that I would not, that I do*, ſaith the apoſtle, *Rom.* vii. 19. whence is that? why *becauſe in me, that is, in my fleſh, dwelleth no good thing*; and it hinders from good, *the good that I would do, that I do not*, *v.* 19. upon the ſame account, either I do it not; or not as I ſhould; all my holy things being defiled by this ſin. *The fleſh luſteth againſt the ſpirit, that ye cannot do the things that ye would*, *Gal.* v. 17. and it unframes our ſpirit; and thence is called the ſin that ſo *eaſily beſets us*, Heb. xii. 1. on which account are thoſe grievous complaints that the apoſtle makes of it, *Rom.* vii. So that ſin is always acting, always conceiving, always ſeducing and tempting. Who can ſay that he had ever any thing to do with God, or for God, that indwelling had not an hand in the corrupting of what he did? And this trade will it drive more or leſs all our days: if then ſin will be always acting, if we be not always mortifying, we are loſt creatures. He that ſtands ſtill, and ſuffers his Enemies to double blows upon him without reſiſtance, will undoubtedly be conquered in the iſſue. If ſin be ſubtil, watchful, ſtrong, and always at work in the buſineſs of killing our ſouls, and we be ſlothful, negligent, fooliſh, in proceeding to the ruin thereof, can we expect a comfortable event? There is not a day but ſin foils, or is foiled; prevails or is prevailed on: and it will be ſo whilſt we live in this world.

3. Sin will not only be ſtriving, acting, troubling, diſquieting, but if let alone, if not continually mortified, it will bring forth great, curſed, ſcandalous ſoul deſtroying ſins. The apoſtle tells us what the works and fruits of it are, *Gal.* v. 19, 20, 21. *The works of the fleſh are manifeſt, which are adultery, fornication, uncleanneſs, laſciviouſneſs, idolatry, witchcraft, hatred, variance, emulation, wrath, ſtrife, ſeditions, hereſies, envyings, murders, drunkenneſs, revilings, and ſuch like.* You know what it did in *David*, and ſundry others. Sin aims always at the utmoſt: every time it riſes up to tempt or entice, might it have its own courſe, it would go out to the utmoſt ſin in that kind. Every unclean thought or glance would be adultery, if it could; every covetous deſire would be oppreſſion; every thought of unbelief would be atheiſm, might it grow to its head. Men may come to that, that ſin may not be heard ſpeaking a ſcandalous word in their hearts; that is, provoking to any great ſin with ſcandal in its mouth; but yet every riſe of luſt, might it have its courſe, would come to the height of villany: it is like the grave, that is never ſatisfied. Now nothing can prevent this, but mortification; that withers the root and ſtrikes at the head of ſin every hour; that whatever it aims at, it is croſſed in. There is not the beſt ſaint in the world, but if he ſhould give over this duty, would fall into as many curſed ſins as ever any did of his kind.

4. This is one main reaſon why the ſpirit and the new nature is given unto us, that we may have a principle within, whereby to oppoſe ſin and luſt. *The fleſh luſteth againſt the ſpirit*: well! and what then? *why the ſpirit alſo luſteth againſt the Fleſh*, Gal. v. 17. There is a propenſity in the ſpirit, or ſpiritual new creature, to be acting againſt the fleſh, as well as in the fleſh to be acting againſt the ſpirit, ſo 2 *Pet.* i. 4, 5. It is our participation of the divine nature, that gives us an *eſcape from the pollutions that are in the world through luſt*: and *Rom.* vii. 23. there is a law of the mind, as well as a law of the members. Now this is, Firſt, the moſt unjuſt, and unreaſonable thing in the world; when two combatants are engaged, to bind one, and keep him up from doing his utmoſt, and to leave the other at liberty to wound him at his pleaſure. And Secondly, the fooliſheſt thing in the world, to bind him, who fights for our eternal condition, and to let him alone, who ſeeks and violently attempts our everlaſting

ruin. The conteſt is for our lives and ſouls. Not to be daily employing the ſpirit and new nature, for the mortifying of ſin, is to neglect that excellent ſuccour, which God hath given us againſt our greateſt enemy. If we neglect to make uſe of what we have received, God may juſtly hold his hand from giving us more. His graces, as well as his gifts, are beſtowed on us, to uſe, exerciſe, and trade with. Not to be daily mortifying ſin, is to ſin againſt the goodneſs, kindneſs, wiſdom, grace, and love, of God, who hath furniſh'd us with a principle of doing it.

5. Negligence in this duty, caſts the ſoul into a perfect contrary condition to that which the apoſtle affirms was his, 2 *Cor.* iv. 16. In theſe the inward man periſheth and the outward man is renewed day by day. Sin is as the houſe of *David*, and grace as the houſe of *Saul*. Exerciſe and ſucceſs are the two main cheriſhers of grace in the heart; when it is ſuffered to lie ſtill, it withers and decays; the things of it are ready to die, *Rev.* iii. 2. and ſin gets ground towards the hardening of the Heart, *Heb.* iii. 13. This is that which I intend, by the omiſſion of this duty, grace withers, luſt flouriſheth, and the frame of the heart grows worſe and worſe: and the Lord knows what deſperate and fearful iſſues it hath had with many. Where ſin through the neglect of mortification gets a conſiderable victory, it breaks the bones of the ſoul, *Pſal.* xxxi. 10. *Pſal.* li. 8. and makes a man weak, ſick, and ready to die, *Pſal.* xxxviii. 3, 4, 5. that he cannot look up, *Pſal.* xl. 12. *Iſa.* xxxiii. 24. and when poor creatures will take blow after blow, wound after wound, foil after foil, and never rouſe up themſelves to a vigorous oppoſition, can they expect any thing, but to be hardened through the *deceitfulneſs of ſin*; and that their ſouls ſhould bleed to death, ii *John* 8?

6. It is our duty to be perfecting holineſs in the *fear of the Lord*, 2 *Cor.* vii. 1. To be growing in grace every day, 1 *Pet.* ii. 2. 2 *Pet.* iii. 18. to the renewing our inward man day by day, 2 *Cor.* iv. 16. now this cannot be done without the daily mortifying of ſin: ſin ſets its ſtrength againſt every act of holineſs, and againſt every degree we grow to. Let not that man think he makes any progreſs in holineſs, who walks over the bellies of his luſts; he who doth not kill ſin in his way, takes no ſteps towards his journey's end. He who finds not oppoſition from it, and who ſets not himſelf in every particular to its mortification, is at peace with it, not dying to it.

This then is the firſt general principle of our enſuing diſcourſe: notwithſtanding the meritorious mortification, if I may ſo ſpeak, of all and every ſin in the croſs of Chriſt, notwithſtanding the real foundation of univerſal mortification laid in our firſt converſion, by conviction of ſin, humiliation for ſin, and the implantation of a new principle, oppoſite to it, and deſtructive of it; yet ſin doth ſo remain, ſo act, and work, in the beſt of believers, whilſt they live in this world, that the conſtant daily mortification of it, is all their days incumbent on them. Before I proceed to the conſideration of the next principle, I cannot but by the way complain of many profeſſors of theſe days; who inſtead of bringing forth ſuch great and evident fruits of mortification as are expected, ſcarce bear any leaves of it. There is indeed a broad light fallen upon the men of this generation; and together therewith many ſpiritual gifts communicated, which with ſome other conſiderations have wonderfully enlarged the bounds of profeſſors and profeſſion; both they and it, are exceedingly multiplied and increaſed. Hence there is a noiſe of religion and religious duties in every corner; preaching in abundance; and that not in an empty, light, trivial, and vain manner, as formerly, but to a good proportion of a ſpiritual gift; ſo that if you will meaſure the number of believers, by light, gifts, and profeſſion, the church may have cauſe to ſay, who hath born me all theſe? But now if you will take the meaſure of them by this great diſcriminating grace of chriſtians, perhaps you will find their number not ſo multiplied. Where almoſt is that profeſſor, who owes his converſion to theſe days of light, and ſo talks and profeſſes at ſuch a rate of ſpirituality, as few in former days were in any meaſure acquainted with; (I will not judge them, but perhaps boaſting what the Lord hath done in them) that doth not give evidence of a miſerably ununmortified heart? if vain ſpending of time, idleneſs, unprofitableneſs in mens places, envy, ſtrife, variance, emulations, wrath, pride, worldlineſs, ſelfiſhneſs, (1 *Cor.* 1.) be badges of chriſtians, we have them on us, and amongſt us in abundance. The good Lord ſend out a ſpirit of mortification to cure our diſtempers, or we are in a ſad condition.

There are two evils which certainly attend every unmortify'd profeſſor: the *firſt* in himſelf, the *other* in reſpect of others.

(1.) In himſelf. Let him pretend what he will, he hath ſlight thoughts of ſin; at leaſt of ſins of daily infirmity. The root of an unmortify'd courſe, is the digeſtion of ſin without bitterneſs in the heart. When a man hath confirmed his imagination to ſuch an apprehenſion of grace and mercy, as to be able without bitterneſs to ſwallow and digeſt daily ſins, that man is at the very brink of turning the grace of God into laſciviouſneſs, and being hardened by the deceitfulneſs of ſin. Neither is there a greater evidence of a falſe and rotten heart in the world, than to drive ſuch a trade. To uſe the blood of Chriſt, which is given to cleanſe us, 1 *Joh.* i. 7. *Tit* ii. 14. the exaltation of Chriſt, which is to give us repentance, *Act.* v. 31. the doctrine of grace, which teaches us to deny all ungodlineſs, *Tit.* ii. 11, 12. to countenance ſin is a rebellion, that in the iſſue will break the bones.

(2.) To others. It hath an evil influence on them, on a twofold account.

[1.] It hardens them, by begetting in them a perſuaſion that they are in as good condition as the beſt profeſſors. Whatever they ſee in them, is ſo ſtained for want of this mortification, that it is of no value with them: they have a zeal for religion, but it is accompanied with want of forbearance, and univerſal righteouſneſs. They deny prodigality, but with worldlineſs they ſeparate from the world, but live wholly to themſelves, taking no care to exerciſe loving kindneſs in the earth: or they talk ſpiritually, and live vainly; mention communion with God, and are every way conformed to the world, boaſting of forgiveneſs of ſin, and never forgiving others: and with ſuch conſiderations do poor creatures harden their hearts in their unregeneracy.

[2.] They deceive them in making them believe, that if they can come up to their condition, it ſhall be well with them: and ſo it grows an eaſy thing, to have the great temptation of repute in religion to wreſtle withal: when they may go far beyond them, as to what appears in them, and yet come ſhort of eternal life; but of theſe things, and all the evils of unmortify'd walking, afterwards.

CHAP. III.

The ſecond general principle of the means of mortification propoſed to confirmation. The ſpirit the only author of this work. Vanity of popiſh mortification diſcovered. Many means of it uſed by them not appointed of God. Thoſe appointed by him abuſed. The miſtakes of others in this buſineſs. The ſpirit is promiſed believers for this work, Ezek. i. 19. chap. xxxvi. 26. *All that we receive from Chriſt, is by the ſpirit. How the ſpirit mortifies ſin,* Gal. v. 19, 20, 21, 22, 23. *The ſeveral ways of his operations to this end propoſed. How his work, and our duty.*

THE next principle relates to the great ſovereign cauſe of the mortification treated of, which, in the words laid for the foundation of this diſcourſe, is ſaid, to be the Spirit; that is, the holy Ghoſt, as was evinced.

He only is ſufficient for this work; all ways and means without him are as a thing of nought; and he is the great efficient of it, he works in us as he pleaſes.

1. In vain do men ſeek other remedies, they ſhall not be healed by them. What ſeveral ways have been preſcribed for this, to have ſin mortified is known. The greateſt part of popiſh religion, of that which looks moſt like religion in their profeſſion, conſiſts in miſtaken ways and means of mortification. This is the pretence of their rough garments, whereby they deceive. Their vows, orders, faſtings, penances, are

all built on this ground, they are all for the mortifying of ſin. Their preachings, ſermons and books of devotion, look all this way. Hence thoſe who interpret the locuſts that came out of the bottomleſs pit, *Rev.* ix. 2. to be the friers of the romiſh church, who are ſaid to torment men, ſo *that they ſhould ſeek death and not find it*, v. 6. think, that they did it by their ſtinging ſermons, whereby they convinced them of ſin, but being not able to diſcover the remedy for the healing and mortifying of it, they keep them in ſuch perpetual anguiſh and terror, and ſuch trouble in their conſciences, that they deſired to die.

That the ways and means to be uſed for the mortification of ſin invented by them, are ſtill inſiſted on and preſcribed for the ſame end by ſome, who ſhould have more light and knowledge of the goſpel, is known. Such directions to this purpoſe have of late been given by ſome, and are greedily catch'd at by others profeſſing themſelves proteſtants, as might have become popiſh devotioniſts three or four hundred years ago. Such outſide endeavours, ſuch bodily exerciſes, ſuch ſelf performances, ſuch meerly legal duties, without the leaſt mention of Chriſt, or his ſpirit, are varniſh'd over with ſwelling words of vanity, for the only means and expedients for the mortification of ſin, as diſcover a deep rooted unacquaintedneſs with the power of God, and myſtery of the goſpel. The conſideration hereof was one motive to the publiſhing of this plain diſcourſe.

Now the reaſons why the papiſts can never with all their endeavours truly mortify any one ſin, amongſt others, are,

(1.) Becauſe many of the ways and means they uſe and inſiſt upon, for this end, were never appointed of God for that purpoſe. Now there is nothing in religion that hath any efficacy for compaſſing an end, but it hath it from God's appointment of it to that purpoſe. Such as theſe are there rough garments, their vows, penances, diſciplines, their courſe of monaſtical life, and the like, concerning all which God will ſay, Who hath required theſe things at your hands? And *In vain do you worſhip me, teaching for doctrine the traditions of men.* Of the ſame nature are ſundry ſelf vexations, inſiſted on by others.

(2.) Becauſe thoſe things that are appointed of God as means, are not uſed by them in their due place and order: ſuch as are praying, faſting, watching, meditation, and the like; theſe have their uſe in the buſineſs in hand. But whereas they are all to be looked on as ſtreams, they look on them as the fountain. Whereas they effect and accompliſh the end, as means only ſubordinate to the ſpirit and faith, they look on them to do it by virtue of the work wrought. If they faſt ſo much, and pray ſo much, and keep their hours and times, the work is done: as the apoſtle ſays of ſome in another caſe, they are always *learning*, never coming to the *knowledge of the truth*; ſo they are always mortifying, but never come to any ſound mortification. In a word, they have ſundry means to mortify the natural man, as to the natural life here we lead, none to mortify luſt or corruption.

Neither will the natural popery that is in others, do it. Men are gall'd with the guilt of a ſin, that hath prevailed over them; they inſtantly promiſe to themſelves and God, that they will do ſo no more; they watch over themſelves, and pray for a ſeaſon, until the heat waxes cold, and the ſenſe of ſin is worn off, and ſo mortification goes alſo, and ſin returns to its former dominion: duties are excellent food for an healthy ſoul; they are no phyſick for a ſick ſoul. He that turns his meat into his medicine, muſt expect no great operation. Spiritually ſick men cannot ſweat out their diſtemper with working. But this is the way of men who deceive their own ſouls; as we ſhall ſee afterwards.

That none of theſe ways are ſufficient, is evident from the nature of the work itſelf that is to be done; it is a work that requires ſo many concurrent actings in it as no ſelf endeavour can reach unto, and is of that kind, that an almighty energy is neceſſary for its accompliſhment, as ſhall be afterwards manifeſted.

2. It is then the work of the ſpirit. For

(1.) He is promiſed of God to be given unto us, to do this work; the taking away of the ſtony heart, that is, the ſtubborn, proud, rebellious, unbelieving heart, is in general the work of mortification that we treat of. Now this is ſtill promiſed to be done by the ſpirit, *Ezek.* xi. 19. *Chap.* xxxvi. 26. *I will give my ſpirit, and take away the ſtony heart:* and by the ſpirit of God is this work wrought, when all means fail. *Iſa.* lvii. 17, 18.

(2.) We have all our mortification from the gift of Chriſt, and all the gifts of Chriſt are communicated to us, and given us by the ſpirit of Chriſt. *Without Chriſt we can* *do nothing*, Joh. xv. 5. all communications of ſupplies and relief in the beginnings, increaſings, actings of any grace whatever from him, are by the ſpirit, by whom he alone works in, and upon believers. From him we have our mortification: *He is exalted and made a prince, and a ſaviour, to give repentance unto us*, Act. v. 31. and of our repentance our mortification is no ſmall portion. How doth he do it? Having received the promiſe of the Holy Ghoſt, he ſends him abroad for that end, *Act.* ii. 33. you know the manifold promiſes he made of ſending the ſpirit, as *Tertullian* ſpeaks, *Vicariam navare operam*, to do the works that he had to accompliſh in us.

The reſolution of one or two queſtions, will now lead me nearer to what I principally intend.

How doth the Spirit mortify ſin?

I anſwer, in general three ways.

[1.] By cauſing our hearts to abound in grace and the fruits that are contrary to the fleſh, and the fruits thereof, and principles of them. So the apoſtle oppoſes the fruits of the fleſh, and of the ſpirit: the fruits of the fleſh, ſays he, are ſo and ſo, *Gal.* v. 19, 20. but, ſays he, the fruits of the ſpirit are quite contrary, quite of another ſort, *v.* 22, 23. yea, but what if theſe are in us, and do abound, may not the other abound alſo? No, ſays he, *v.* 24. *They that are Chriſt's, have crucified the fleſh with the affections and luſts:* but how? why, *v.* 25. *By living in the ſpirit, and walking after the ſpirit:* that is, by the abounding of theſe graces of the ſpirit in us, and and walking according to them. For, ſaith the apoſtle, theſe are *contrary one to another*, v. 17. ſo that they cannot both be in the ſame ſubject, in any intenſe or high degree. This *renewing of us by the Holy Ghoſt*, as it is called, *Tit.* iii. 5. is one great way of mortification: he cauſes us to *grow, thrive*, flouriſh, and abound in thoſe graces which are contrary, oppoſite, and deſtructive to all the fruits of the fleſh, and to the quiet, or thriving of indwelling ſin itſelf.

[2.] By a real, phyſical efficiency on the root and habit of ſin, for the weakening, deſtroying, and taking it away. Hence he is called a *ſpirit of judgment and burning*, Iſa. iv. 4. really conſuming and deſtroying our luſts. He takes away the ſtony heart by an almighty efficiency; for as he begins the work as to its kind, ſo he carries it on as to its degrees. He is the fire which burns up the very root of luſt.

[3.] He brings the croſs of Chriſt into the heart of a ſinner by faith, and gives us communion with Chriſt in his death, and fellowſhip in his ſufferings; of the manner whereof more afterwards.

If this be the work of the ſpirit alone, how is it that we are exhorted to it? Seeing the Spirit of God only can do it, let the work be left wholly to him.

[1.] It is no otherwiſe the work of the ſpirit, but as all graces and good works, which are in us, are his: he works in us to *will and to do of his own good pleaſure*, Phil. ii. 13. He works all *our works in us*, Iſa. xxvi. 12. *the work of faith with power*, 2 Theſſ. i. 11. Col. ii. 12. He cauſes us to pray, and is a ſpirit of ſupplication, *Rom.* viii. 26. *Zech.* xii. 10. and yet we are exhorted, and are to be exhorted to all theſe.

[2.] He doth not ſo work our mortification in us, as not to keep it ſtill an act of our obedience. The Holy Ghoſt works in us, and upon us, as we are fit to be wrought in, and upon; that is, ſo as to preſerve our own liberty, and free obedience. He works upon our underſtandings, wills conſciences, and affections, agreeably to their own natures; he works in us, and with us, not againſt us, or without us; ſo that his aſſiſtance is an encourgement, as to the facilitating of the work, and and no occaſion of neglect, as to the work it ſelf. And indeed I might here bewail the endleſs, fooliſh labour of poor ſouls, who being convinced of ſin, and not able to ſtand againſt the power of their convictions, do ſet themſelves by innumerable perplexing ways and duties to keep down ſin, but being ſtrangers to the ſpirit of God, all in vain. They combate without victory, have war without peace, and are in ſlavery all their days. They ſpend their ſtrength for that which is not bread, and their labour for that which profiteth not.

And if the caſe be ſo ſad with them who do labour and ſtrive, and yet enter not into the Kingdom; what is their condition who deſpiſe all this? who are perpetually under the power and dominion of ſin, and love to have it ſo: and are troubled at nothing, but that they cannot make ſufficient proviſion for the fleſh, to fulfil the luſts thereof.

CHAP. IV.

The laſt principle; of the uſefulneſs of mortification. The vigour and comfort of our ſpiritual lives depend on our mortification. In what ſenſe. Not abſolutely and neceſſarily, Pſal. lxxxviii. Heman's *condition. Not as on the next and immediate cauſe. As a means: by removing of the contrary. The deſperate effects of any unmortify'd luſt: it weakens the ſoul,* Pſal. xxxviii. 3, 8. *ſundry ways; and darkens it. All graces improved by the mortification of ſin. The beſt evidence of ſincerity.*

THE laſt principle I ſhall inſiſt on, omitting firſt, The neceſſity of mortification unto life. And ſecondly, The certainty of life upon mortification, is,

II. *That the life, vigour, and comfort of our ſpiritual life depends much on our mortification of ſin.*

Strength, and comfort, and power, and peace, in our walking with God, are the things of our deſires. Were any of us asked ſeriouſly, what it is that troubles us, we muſt refer it to one of theſe heads; either we want ſtrength, or power, vigour, and life, in our obedience, in our walking with God; or we want peace, comfort, and conſolation therein. Whatever it is that may befal a believer, that doth not belong to one of theſe two heads, doth not deſerve to be mentioned in the days of our complaints.

Now all theſe do much depend on a conſtant courſe of mortification; concerning which obſerve,

1. I do not ſay they proceed from it, as tho' they were neceſſarily tied to it. A man may be carried on in a conſtant courſe of mortification all his days, and yet perhaps never enjoy a good day of peace and conſolation. So it was with *Heman*, *Pſal.* lxxxviii. his life was a life of perpetual mortification, and walking with God, yet terrors and wounds were his portion all his days. But God ſingled out *Heman* a choice friend, to make him an example to them that afterwards ſhould be in diſtreſs. Can'ſt thou complain if it be no otherwiſe with thee than it was with *Heman*, that eminent ſervant of God? and this ſhall be his praiſe to the end of the world; God makes it his prerogative to ſpeak peace and conſolation, *Iſa.* lvii. 18, 19. *I will do that work*, ſays God: I will comfort him, *v.* 18. but how? by an immediate work of the new creation; *I create it*, ſays God. The uſe of means for the obtaining of peace, is ours; the beſtowing of it is God's prerogative.

2. In the ways inſtituted by God for to give us life, vigour, courage, and conſolation, mortification is not one of the immediate cauſes of it. They are the Privileges of our adoption made known to our ſouls, that give us immediately theſe things. *The Spirit bearing witneſs with our ſpirits, that we are the children of God:* giving us a new name, and a white ſtone; adoption and juſtification; that is, as to the ſenſe and knowledge of them, are the immediate cauſes (in the hand of the Spirit) of theſe things. But this I ſay.

3. In our ordinary walking with God, and in an ordinary courſe of his dealing with us, the vigour and comfort of our ſpiritual lives, depends much on our mortification, not only as a *cauſa ſine qua non*, but as a thing that hath an effectual influence thereinto. For

(1.) This alone keeps ſin from depriving us of the one and the other.

Every unmortified ſin will certainly do two things. [1.] It will weaken the ſoul, and deprive it of its vigour. [2.] It will darken the ſoul and deprive it of its comfort and peace.

[1.] It weakens the ſoul and deprives it of its ſtrength. When *David* had for a while harboured an unmortify'd luſt in his heart, it broke all his bones, and left him no ſpiritual ſtrength; hence he complained that he was ſick, weak, wounded, faint; there is, ſaith he, *no ſoundneſs* in me, *Pſal.* xxxviii. 3. *I am feeble and ſore broken*, v. 8. yea I cannot *ſo much as look up*, *Pſal.* xl. 12. An unmortify'd luſt will drink up the ſpirit, and all the vigour of the ſoul, and weaken it for all duties. For

1.) It untunes and unframes the heart itſelf, by entangling its affections. It diverts the heart from that ſpiritual frame, that is required for vigorous communion with God. It lays hold on the affections, rendring its object beloved and deſirable; ſo expelling the love of the father, 1 *John* ii. 1. *Chap.* iii. 17. ſo that the ſoul cannot ſay uprightly and truly to God, thou art my portion, having ſomething elſe that it loves. Fear, deſire, hope, which are the choice affections of the ſoul, that ſhould be full of God, will be one way or other entangled with it.

2.) It fills the thoughts with contrivances about it. Thoughts are the great purveyors of the ſoul, to bring in proviſion to ſatisfy its affections; and if ſin remain unmortify'd in the heart, they muſt ever and anon be making proviſion for the fleſh, to fulfil the luſts thereof. They muſt glaze, adorn and dreſs the objects of the fleſh, and bring them home to give ſatisfaction. And this they are able to do, in the ſervice of a defiled imagination, beyond all expreſſion.

3.) It breaks out and actually hinders duty. The ambitious man muſt by ſtudying, and the worldling muſt be working or contriving, and the ſenſual vain perſon providing himſelf for vanity, when they ſhould be engaged in the worſhip of God.

Were this my preſent buſineſs, to ſet forth the breaches, ruin, weakneſs, deſolations, that one unmortify'd luſt will bring upon a ſoul, this diſcourſe muſt be extended much beyond my intendment.

[2.] As ſin weakens, ſo it darkens the ſoul. It is a cloud, a thick cloud, that ſpreads itſelf over the face of the ſoul, and intercepts all the beams of God's love and favour. It takes away all ſenſe of the privilege of our adoption: and if the ſoul begins to gather up thoughts of conſolation, ſin quickly ſcatters them. Of which afterwards.

Now in this regard doth the vigour and power of our ſpiritual life, depend on our mortification. It is the only means of the removal of that, which will allow us neither the one nor the other. Men that are ſick and wounded under the power of luſt, make many applications for help; they cry to God, when the perplexity of their thoughts overwhelmes them; even to God do they cry, but are not deliver'd; in vain do they uſe many remedies, *they ſhall not be healed*; ſo *Hoſ.* v. 13. Ephraim *ſaw his ſickneſs, and* Judah *his wound*, and attempted ſundry remedies; nothing will do until they come, *v.* 15. to acknowledge their offence. Men may ſee their ſickneſs and wounds, but yet if they make not due applications, their cure will not be effected.

(2.) Mortification prunes all the graces of God, and makes room for them in our hearts to grow. The life and vigour of our ſpiritual lives conſiſts in the vigour and flouriſhing of the plants of grace in our hearts. Now as you may ſee in a garden, let there be a precious herb planted, and let the ground be untill'd, and weeds grow about it, perhaps it will live ſtill, but be a poor, withering, unuſeful thing; you muſt look and ſearch for it, and ſometimes can ſcarce find it; and when you do, you can ſcarce know it, whether it be the plant you look for or no; and ſuppoſe it be you can make no uſe of it at all; when let another of the ſame kind be ſet in ground, naturally as barren and bad as the other; but let it be well weeded, and every thing that is noxious and hurtful removed from it, it flouriſhes and thrives; you may ſee it at firſt look into the garden, and have it for your uſe when you pleaſe. So it is with the graces of the ſpirit that are planted in our hearts.

(3.) As to our peace; as there is nothing that hath any evidence of ſincerity without it, ſo I know nothing that hath ſuch an evidence of ſincerity in it; which is no ſmall foundation of out peace. Mortification is the ſoul's vigorous oppoſition to ſelf; wherein ſincerity is moſt evident.

CHAP. V.

The principal intendment of the whole diſcourſe propoſed. The firſt main caſe of conſcience ſtated. What it is to mortify any ſin, negatively conſider'd. Not the utter deſtruction of it in this life. Not the diſſimulation of it. Not the improvement of any natural principle. Not the diverſion of it. Not an occaſional conqueſt. Occaſional conqueſts of ſin, what, and when. Upon the eruption of ſin. In time of danger or trouble.

THESE things being premiſed, I come to my principal intention, of handling ſome queſtions or practical caſes, that preſent themſelves in this buſineſs of mortification of ſin in believers.

The firſt, which is the head of all the reſt, and whereunto they are reduced, may be conſidered as lying under the enſuing propoſal.

Suppoſe a man to be a true believer, and yet finds in himſelf a powerful indwelling ſin, leading him captive to the law of it, conſuming his heart with trouble, perplexing his thoughts, weakning his ſoul, as to duties of communion with God, diſquieting him as to peace, and perhaps defiling his conſcience, and expoſing him to hardning through the deceitfulneſs of ſin, what ſhall he do? what courſe ſhall he take and inſiſt on, for the mortification of this ſin, luſt, diſtemper, or corruption, to ſuch a degree, as that though it be not utterly deſtroy'd yet, in his conteſt with it, he may be enabled to keep up power, ſtrength and peace, in communion with God?

In anſwer to this important enquiry, I ſhall do theſe things,

I. Shew what it is to mortify any ſin; and that both negatively and poſitively, that we be not miſtaken in the foundation.

II. Give general directions for ſuch things, as without which it will be utterly impoſſible for any one to get any ſin truly and ſpiritually mortify'd.

III. Draw out the particulars whereby this is to be done: in the whole carrying on this conſideration, that it is not of the doctrine of mortification in general, but only in reference to the particular caſe before propoſed, that I am treating.

1. To mortify a ſin, is not utterly to kill, root it out, and deſtroy it, that it ſhould have no more hold at all, nor reſidence in our hearts. It is true, this is that which is aimed at, but this is not in this life to be accompliſhed. There is no man that truly ſets himſelf to mortify any ſin, but he aims at, intends, deſires its utter deſtruction; that it ſhould leave neither root nor fruit in the heart or life. He would ſo kill it, that it ſhould never move or ſtir any more, cry or call, ſeduce or tempt to eternity. Its not being is the thing aimed at. Now though doubtleſs there may by the ſpirit and grace of Chriſt, a wonderful ſucceſs and eminency of victory againſt any ſin be attained; ſo that a man may have almoſt conſtant triumph over it; yet an utter killing and deſtruction of it, that it ſhould not be, is not in this life to be expected. This *Paul* aſſures us of, *Phil.* iii. 12. *Not as though I had already attained, or were already perfect.* He was a choice ſaint, a pattern for believers, who in faith and love, and all the fruits of the ſpirit, had not his fellow in the world; and on that account aſcribes perfection to himſelf, in compariſon of others, *v.* 15. yet he had not attained; he was not perfect, but was following after: ſtill a vile body he had, and we have, that muſt be changed by the great power of Chriſt at laſt, *v.* 21. This we would have, but God ſees it beſt for us, that we ſhould be compleat in nothing in ourſelves; that in all things we might be compleat in Chriſt, which is beſt for us, *Col.* ii. 10.

2. I think I need not ſay, it is not the diſſimulation of a ſin; when a man on ſome outward reſpects forſakes the practice of any ſin; men perhaps may look on him as a changed man; God knows that to his former iniquity he hath added curſed hypocriſy, and is got in a ſafer path to hell, than he was in before. He hath got another heart than he had, that is, more cunning, not a new heart, that is, more holy.

3. The mortification of ſin conſiſts not in the improvement of a quiet, ſedate nature. Some men have an advantage by their natural conſtitution, ſo far, as that they are not expoſed to ſuch violence of unruly paſſions, and tumultuous affections, as many others are. Let now theſe men cultivate and improve their natural frame and temper, by diſcipline, conſideration and prudence, and they may ſeem to themſelves and others, very mortify'd men, when perhaps their hearts are a ſtanding ſink of all abominations; ſome man is never ſo much troubled all his life perhaps with anger and paſſion, nor doth trouble others, as another is almoſt every day; and yet the latter hath done more to the mortification of the ſin than the former. Let not ſuch try their mortification by ſuch things, as their natural temper gives no life or vigour to: let them bring themſelves to ſelf-denial, unbelief, or ſome ſuch ſpiritual ſin, and they will have a better view of themſelves.

4. A ſin is not mortify'd, when it is only diverted. *Simon Magus* for a ſeaſon left his ſorceries; but his covetouſneſs and ambition that ſet him on work, remained ſtill, and would have been acting another way: therefore *Peter* tells him, *I perceive thou art in the gall of bitterneſs*; notwithſtanding the profeſſion thou haſt made, notwithſtanding thy relinquiſhment of thy ſorceries, thy luſt is as powerful as ever in thee: the ſame luſt, only the ſtreams of it are diverted: it now exerts and puts forth itſelf another way, but it is the old gall of bitterneſs ſtill. A man may be ſenſible of a luſt, ſet himſelf againſt the eruptions of it, take care that it ſhall not break forth as it hath done; but in the mean time ſuffer the ſame corrupted habit to vent itſelf ſome other way. As he who heals and ſkins a running ſore, thinks himſelf cured, but in the mean time his fleſh feſtereth by the corruption of the ſame humour, and breaks out in another place. And the ſame is the caſe of bartering of luſts, and leaving to ſerve one, that a man may ſerve another. He that changes pride for worldlineſs, ſenſuality for phariſaiſm, vanity in himſelf to the contempt of others; let him not think that he hath mortified the ſin that he ſeems to have left. He hath changed his maſter, but is a ſervant ſtill.

5. Occaſional conqueſts of ſin do not amount to a mortifying of it.

There are two occaſions or ſeaſons, wherein men who are contending with any ſin, may ſeem to themſelves to have mortify'd it.

(1.) When it hath had ſome ſad eruption to the diſturbance of their peace, terrour of their conſciences, dread of ſcandal, and evident provocation of God. This awakens and ſtirs up all that is in the man, and amazes him, fills him with abhorrency of ſin, and himſelf for it; ſends him to God, makes him cry out as for life, to abhor his luſt as hell, and to ſet himſelf againſt it. The whole man, ſpiritual and natural, being now awaked, ſin ſhrinks in its head, appears not, but lies as dead before him. As when one that hath drawn nigh to an army in the night, and hath killed a principal perſon; inſtantly the guards awake, men are rouſed up, and ſtrict enquiry is made after the enemy: who in the mean time, until the noiſe and tumult be over, hides himſelf, or lies like one that is dead, yet with firm reſolution to do the like miſchief again, upon the like opportunity. Upon the ſin among the *Corinthians*, ſee how they muſter up themſelves for the ſurprizal and deſtruction of it, 2 *Epiſt. Chap.* 7. *v.* 11. So it is in a perſon, when a breach hath been made upon his conſcience, quiet, perhaps credit, by his luſt, in ſome eruption of actual ſin, carefulneſs, indignation, deſire, fear, revenge, are all ſet on work about it, and againſt it. And luſt is quiet for a ſeaſon, being run down before them; but when the hurry is over, and the inqueſt paſt, the thief appears again alive, and is as buſy as ever at his work.

(2.) In a time of ſome judgment, calamity, or preſſing affliction; the heart is then taken up with thoughts, and contrivances of flying from the preſent troubles, fears and dangers: this as a convinced perſon concludes, is to be done, only by relinquiſhment of ſin, which gains peace with God. It is the anger of God in every affliction that galls a convinced perſon. To be quit of this, men reſolve at ſuch times againſt their ſins. Sin ſhall never more have any place in them; they will never again give up themſelves to the ſervice of it. Accordingly ſin is quiet, ſtirs not, ſeems to be mortify'd; not indeed that it hath received any one wound, but meerly becauſe the ſoul hath poſſeſs'd its faculties, whereby it ſhould exert itſelf, with thoughts inconſiſtent with the motions thereof; which when they are laid aſide, ſin returns again to its former life and vigour. So they, *Pſal.* 78. 32. unto 38. are a full inſtance and deſcription of this frame of Spirit, whereof I ſpeak. *For all this they ſinned ſtill and believed not for his wonderous works. Therefore their days did he conſume in vanity, and their years in trouble. When he ſlew them, then they ſought him, and they returned, and enquired early after God. And they remembred that God was their rock, and the high God their Redeemer. Nevertheleſs, they did flatter him with their mouth, and they lied unto him with their tongues. For their heart was not right with him, neither were they ſtedfaſt in his Covenant.* I no way doubt, but that when they ſought, and returned, and enquired earneſtly after God, they did it with full purpoſe of heart, as to the relinquiſhment of their ſins: It is expreſſed in the word *returned.* To *turn* or *return* to the Lord, is by a relinquiſhment of ſin. This they did *early,* with earneſtneſs and diligence; but yet their ſin was unmortify'd for all this, *v.* 36, 37. and this is the ſtate of many humiliations in the days of affliction, and a great deceit in the hearts of believers themſelves, lies oftentimes herein.

Theſe, and many other ways there are, whereby poor ſouls deceive themſelves, and ſuppoſe they have mortify'd their luſts, when they live and are mighty, and on every occaſion break forth to their diſturbance and diſquietneſs.

CHAP. VI.

The mortification of ſin in particular deſcribed. The ſeveral parts and degrees thereof. The habitual weakning of its root and principal. The power of luſt to tempt. Differences of that power as to perſons and times. Conſtant fighting againſt ſin. The parts thereof conſider'd. Succeſs againſt it. The ſum of this diſcourſe conſider'd.

WHAT it is to mortify a ſin in general, which will make farther way for particular directions, is nextly to be conſider'd.

The mortification of a luſt conſiſts in three things.

1. An habitual weakning of it. Every luſt is a depraved habit or diſpoſition, continually inclining the heart to evil. Thence is that deſcription of him, who hath no luſt truly mortify'd, *Gen.* vi. 5. *Every imagination of the thoughts of his heart is only evil continually.* He is always under the power of a ſtrong bent and inclination to ſin. And the reaſon why a natural man is not always, perpetually, in the purſuit of ſome one luſt night and day, is, becauſe he hath many to ſerve, every one crying to be ſatisfy'd; thence he is carried on with great variety, but ſtill in general he lies towards the ſatisfaction of ſelf.

We will ſuppoſe then the luſt or diſtemper, whoſe mortificatinn is inquired after, to be in itſelf a ſtrong, deeply rooted, habitual inclination and bent of will and affections, unto ſome actual ſin, as to the matter of it, though not under that formal conſideration, always ſtirring up imaginations, thoughts and contrivances about the object of it. Hence men are ſaid to have their hearts ſet upon evil, the bent of their ſpirits lies towards it, to make proviſion for the fleſh *. And a ſinful depraved habit, as in many other things, ſo in this, differs from all natural or moral habits whatever; for whereas they incline the ſoul gently and ſuitably to itſelf, ſinful habits impel with violencc and impetuouſneſs: whence luſts are ſaid to *fight* or *wage war* againſt the ſoul, 1 *Pet.* ii. 11. to rebel, or riſe up in war with that conduct and oppoſition which is uſual therein, *Rom.* vii. 23. to lead captive, or effectually captivating upon ſucceſs in battel: all works of great violence and impetuouſneſs.

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* Romans xiii. 14.

I might maniſeſt fully from that deſcription we have of it, *Rom.* vii. How it will darken the mind, extinguiſh convictions, dethrone reaſon, interrupt the power and influence of any conſiderations, that may be brought to hamper it, and break through all into a flame. But this is not my preſent buſineſs. Now the firſt thing in mortification is the weakening of this habit of ſin or luſt, that it ſhall not with that violence, earneſtneſs, frequency, riſe up, conceive, tumultuate, provoke, entice, diſquiet, as naturally it is apt to do, *Jam.* i. 14, 15.

I ſhall deſire to give one caution or rule by the way; and it is this. Though every luſt doth in its own nature, equally, univerſally incline and impel to ſin, yet this muſt be granted with theſe two limitations.

(1.) One luſt, or a luſt in one man, may receive many accidental improvements, heightnings and ſtrengthnings, which may give it life, power, and vigour, exceedingly above what another luſt hath, or the ſame luſt, that is of the ſame kind and nature, in another man. When a luſt falls in with the natural conſtitutions and temper, with a ſuitable courſe of life, with occaſions; or when ſatan hath got a fit handle to it to manage it, as he hath a thouſand ways ſo to do; that luſt, grows violent and impetuous above others, or more than the ſame luſt in another man; then the ſteams of it darken the mind ſo, that though a man knows the ſame things as formerly, yet they have no power, nor influence on the will, but corrupt affections and paſſions are ſet by it at liberty.

(2.) Some luſts are far more ſenſible and diſcernable in their violent actings than others. *Paul* puts a difference between uncleanneſs and all other ſins, 1. *Cor.* vi. 18. *Flee fornication, every ſin that a man doth, is without the body, but he that committeth fornication ſinneth againſt his own body.* Hence the motions of that ſin are more ſenſible, more diſcernable than of others; when perhaps, the love of the world, or the like, is in a perſon no leſs habitually predominant than that, yet it makes not ſo great a combuſtion in the whole man. I ſay then, that the firſt thing in mortification is the weakening of this habit, that it ſhall not impel and tumultuate as formerly, that it ſhall not entice and draw aſide, that it ſhall not diſquiet and perplex the killing of its life, vigour, promptneſs and readineſs to be ſtirring. This is called *crucifying the fleſh with the luſts thereof,* Gal. v. 24. that is, taking away its blood and ſpirits, that give it ſtrength and power. The waſting of the body of death day by day, 2 *Cor.* iv. 16. As a man nailed to the croſs; he firſt ſtruggles and ſtrives and cries out with great ſtrength and might; but as his blood and ſpirits waſte, his ſtrivings are but faint and ſeldom, his cries low and hoarſe, ſcarce to be heard. When a man firſt ſets on a luſt or diſtemper, to deal with it, it ſtruggles with great violence to break looſe; it cries with earneſtneſs and impatience to be ſatisfy'd and relieved; but when by mortification the blood and ſpirits of it are let out, it moves ſeldom and faintly, cries ſparingly, and is ſcarce heard in the heart; it may have ſometimes a dying pang, that makes an appearance of great vigour and ſtrength, but it is quickly over, eſpecially if it be kept from conſiderable ſucceſs. This the apoſtle deſcribes as in the whole *chapter,* ſo eſpecially *v.* 6. *ch.* vi. to the *Romans.* *Sin,* ſaith he, is *crucify'd*; it is faſtened to the croſs to what end? that the *body of death may be deſtroy'd*; the power of ſin weakened, and aboliſhed by little and little; that *henceforth we ſhould not ſerve ſin,* that is, that ſin might not incline, impel us with ſuch efficacy, as to make us ſervants to it, as it hath done heretofore. And this is ſpoken not only with reſpect to carnal and ſenſual affections, or deſires of worldly things; not only in reſpect of the luſt of the fleſh, the luſt of the eyes, and the pride of life, but alſo as to the fleſh, that is in the mind and will, in that oppoſition unto God, which is in us by nature. Of what nature ſoever the troubling diſtemper be, by what ways ſoever it make itſelf out, either by impelling to evil or hindering from that which is good, the rule is the ſame.

2. In conſtant fighting and contending againſt ſin. To be able always to be laying load on ſin, is no ſmall degree of mortification. When ſin is ſtrong and vigorous, the ſoul is ſcarcc able to make any head againſt it: it ſighs, and groans, and mourns and is troubled, as *David* ſpeaks of himſelf, but ſeldom has ſin in the purſuit; *David* complains that his ſin had taken *faſt hold upon him, that he could not look up,* Pſal. xl. 12. how little then was he able to fight againſt it? now ſundry things are required unto, and comprized in this fighting againſt ſin.

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* στρατεύονται κατὰ τῆς ψυχῆς ἀντιστρατευόμενον αἰχμαλωτίζονται

(1.) To know that a man hath ſuch an enemy to deal withal; to take notice of it, to conſider it as an enemy indeed, and one that is to be deſtroy'd by all means poſſible, is required hereunto. As I ſaid before, the conteſt is vigorous and hazardous; it is about the things of eternity. When therefore men have ſlight and tranſient thoughts of their luſts, it is no great ſign that they are mortify'd, or that they are in a way for their mortification.

(2.) To labour to be acquainted with the ways, wills, methods, advantages and occaſions of its ſucceſs is the beginning of this warfare. So do men deal with enemies. They enquire out their councils and deſigns, ponder their ends, conſider how and by what means they have formerly prevailed, that they may be prevented; in this conſiſts the greateſt skill in conduct. Take this away, and all waging of war, wherein is the greateſt improvement of humane wiſdom, and induſtry, would be brutiſh. So do they deal with luſt, who mortify it indeed; not only when it is actually vexing, inticing, and ſeducing, but in their retirements they conſider, this is our enemy, this is his way and progreſs, theſe are his advantages, thus hath he prevailed, and thus he will do, if not prevented. So *David*, *My ſin is ever before me*, Pſal. li. 3.

(3.) To load it daily with all the things which ſhall after be mentioned, that are grievous, killing and deſtructive to it, is the height of this conteſt; ſuch an one never thinks his luſt dead, becauſe it is quiet, but labours ſtill to give it new wounds, new blows every day. So the Apoſtle *Col.* iii. 5.

Now whilſt the ſoul is in this condition, whilſt it is thus dealing, it is certainly uppermoſt, ſin is under the ſword and dying.

3. In ſucceſs; frequent ſucceſs againſt any luſt, is another part and evidence of mortification. By *ſucceſs* I underſtand not a meer diſappointment of ſin, that it be not brought forth, nor accompliſhed; but a victory over it, and purſuit of it to a compleat conqueſt: for inſtance, when the heart finds ſin at any time at work, ſeducing, forming imaginations to make proviſion for the fleſh, to fulfil the luſts thereof, it inſtantly apprehends ſin, and brings it to the law of God, and love of Chriſt; condemns it, follows it with execution to the uttermoſt. Now I ſay, when a man comes to this ſtate and condition, that luſt is weakened in the root and principle, that its motions and actions are fewer and weaker than formerly, ſo that they are not able to hinder his duty, nor interrupt his peace, when he can in a quiet, ſedate frame of ſpirit, find out, and fight aganiſt ſin, and have ſucceſs againſt it, then ſin is mortify'd in ſome conſiderable meaſure; and notwithſtanding all its oppoſition, a man may have peace with God all his days.

Unto theſe heads then do I refer the mortification aimed at; that is, of any one perplexing diſtemper, whereby the general pravity and corruption of our nature attempts to exert and put forth its ſelf.

[1.] Firſt, the weakening of its indwelling diſpoſition, whereby it inclines, entices, impells to evil, rebells, oppoſes, fights againſt God, by the implanting, habitual reſidence, and cheriſhing of a principle of grace, that ſtands in direct oppoſition to it, and is deſtructive of it, is the foundation of it. So by the implanting and growth of humility is pride weakened, paſſion by patience, uncleanneſs by purity of mind and conſcience, love of this world by heavenly mindedneſs, which are graces of the ſpirit, or the ſame habitual grace variouſly acting it ſelf by the Holy Ghoſt, according to the variety or diverſity of the objects about which is is exerciſed; as the other are ſeveral luſts, or the ſame natural corruption variouſly acting its ſelf according to the various advantages and occaſions that it meets withal.

2. The promptneſs, alacrity, vigour of the ſpirit, or new man in contending with, cheerful fighting againſt the luſt ſpoken of, by all the ways, and with all the means that are appointed thereunto, conſtantly uſing the ſuccours provided againſt its motions and actings, is a ſecond thing hereunto required.

3. Succeſs unto ſeveral degrees attends theſe two. Now this, if the diſtemper hath not an inconquerable advantage from its natural ſituation, may poſſibly be to ſuch an univerſal conqueſt, as the ſoul may never more ſenſibly feel its oppoſition, and ſhall, however aſſuredly raiſe to an allowance of peace to the conſcience, according to the tenor of the covenant of grace.

CHAP. VII.

General rules, without which no luſt will be mortifyed. No mortification unleſs a man be a believer. Dangers of attempting mortification of ſin by unregenerate Perſons. The duty of unconverted Perſons, as to this buſineſs of mortification, conſidered. The vanity of the Papiſts attempts, and rules for mortification thence diſcovered.

THE ways and means, whereby a ſoul may proceed to the mortification of any particular luſt, and ſin, which ſatan takes advantage by, to diſquiet and weaken him, comes next under conſideration.

Now there are ſome general conſiderations to be premiſed, concerning ſome principles and foundations of this work, without which no man in the world, be he never ſo much raiſed by convictions, and reſolved for the mortification of any ſin, can attain thereunto.

General rules and principles, without which no ſin will be ever mortified, are theſe.

1. Unleſs a man be a believer, that is, one that is truly ingrafted into Chriſt, he can never mortify any one ſin; I do not ſay, unleſs he know himſelf to be ſo, but unleſs indeed he be ſo.

Mortification is the work of believers, Rom. viii. 13. *If ye through the ſpirit,* &c. Ye believers, to whom there is no condemnation, *v.* 1. They alone are exhorted to it. Col. iii. 5. *Mortify therefore your members that are upon the earth.* Who ſhould mortify? You who are riſen with Chriſt, *v.* 1. Whoſe *life is hid with Chriſt in God,* v. 3. Who *ſhall appear with him in glory,* v. 4. An unregenerate man may do ſomething like it, but the work it ſelf, ſo as it may be acceptable with God, he can never perform. You know what a picture of it is drawn in ſome of the Philoſophers, *Seneca, Tully, Epictetus*; what affectionate diſcourſes they have of contempt of the world, and ſelf, of regulating and conquering all exorbitant affections and paſſions. The lives of moſt of them manifeſted, that their maxims differed as much from true mortification, as the ſun painted on a ſign poſt, from the ſun in the firmament, They had neither light nor heat. Their own *Lucian* ſufficiently manifeſts what they all were. There is no death of ſin, without the death of Chriſt. You know what attempts there are made after it, by the papiſts, in their vows, penances, and ſatisfactions; I dare ſay of them (I mean as many of them as act upon the principles of their Church, as they call it) what *Paul* ſays of *Iſrael* in point of Righteouſneſs, *Rom.* ix. 31, 32. they have followed after mortification, but they have not attained to it; wherefore? Becauſe they *ſeek it not by faith but as it were by the works of the law.* The ſame is the ſtate and condition of all amongſt our ſelves, who in obedience to their convictions, and awakened conſciences, do attempt a relinquiſhment of ſin; they follow after it, but they do not attain it.

It is true, it is, it will be required of every perſon whatever, that hears the Law or goſpel preached, that he mortify ſin; It is his duty, but it is not his immediate duty; It is his duty to do it, but to do it in God's way. If you require your ſervant to pay ſo much money for you in ſuch a place, but firſt to go and take it up in another; it is his duty to pay the money appointed, and you will blame him if he do it not; yet it was not his immediate duty; he was firſt to take it up, according to your direction. So it is in this caſe; ſin is to be mortify'd, but ſomething is to be done in the firſt place to inable us thereunto.

I have proved that it is the ſpirit alone that can mortify ſin; he is promiſed to do it, and all other means without him are empty and vain. How ſhall he then mortify ſin, that hath not the ſpirit? A man may eaſier ſee without eyes, ſpeak without a tongue, than truly mortify one ſin without the ſpirit. Now how is he attained? It is the ſpirit of Chriſt, and as the Apoſtle ſays, *If we have not the ſpirit of Chriſt, we are none of his,* Rom. viii. 9. So, if we are Chriſt's, have an intereſt in him, we have the ſpirit, and ſo alone have power for mortification. This the Apoſtle diſcourſes at large, Rom. viii. v. 8. *So that they that are in the fleſh connot pleaſe God.* It is the inference and concluſion he makes of his foregoing diſcourſe about our natural ſtate and condition, and the enmity we have unto God and his law therein. If we are in the fleſh, if we have not the ſpirit, we cannot do any thing that ſhould pleaſe God. But what is our deliverance from this condition. v. 9. *But ye are not in the fleſh, but in the ſpirit, if ſo be that the ſpirit of God dwell in you*; ye believers, that have the ſpirit of Chriſt, ye are not in the fleſh. There is no way of deliverance from the ſtate and condition of being in the fleſh, but by the ſpirit of Chriſt; and what if this ſpirit of Chriſt be in you? why then you are mortifiy'd, *v.* 10, *the body is dead becauſe of ſin*, or unto it; mortification is carried on; the new man is quickned to righteouſneſs. This the apoſtle proves, *v.* 11. from the union we have with Chriſt by the ſpirit, which will produce ſuitable operations in us, to what it wrought in him. All attempts then for mortification of any luſt, without any intereſt in Chriſt, are vain. Many men that are galled with, and for ſin, the arrows of Chriſt for conviction, by the preaching of the word, or ſome affliction having been made ſharp in their hearts, do vigorouſly ſet themſelves againſt this or that particular luſt, wherewith their conſciences have been moſt diſquieted, or perplexed. But poor creatures! they labour in the fire, and their work conſumeth. When the ſpirit of Chriſt comes to this work, he will be as refiner's fire, and as fuller's ſope, and he will purge men as gold and as ſilver, *Mal.* iii. 3. take away their droſs and tin, their filth and blood, as *Iſa.* iv. 3, but men muſt be gold and ſilver in the bottom, or elſe refining will do them no good. The prophet gives us the ſad iſſue of wicked mens utmoſt attempts for mortification, by what means ſoever that God affords them. *Jer.* vi. 29. 30. *The bellows are burnt, and the lead is conſumed of the fire, the founder melteth in vain, reprobate ſilver ſhall men call them, becauſe the Lord hath rejected them*; And what is the reaſon hereof? *v.* 28. they were braſs and iron when they were put into the furnace. Men may refine braſs and iron long enough, before they will be good ſilver.

I ſay then, mortification is not the preſent buſineſs of unregenerate men. God calls them not to it as yet, converſion is their work. The converſion of the whole ſoul, not the mortification of this or that particular luſt. You would laugh at a man that you ſhould ſee ſetting up a great fabrick, and never take any care for a foundation; eſpecially if you ſhould ſee him ſo fooliſh, as that having a thouſand experiences, that what he built one day fell down another, he would yet continue in the ſame courſe. So it is with convinced perſons; though they plainly ſee, that what ground they get againſt ſin one day, they loſe another, yet they will go on in the ſame road ſtill, without enquiring where the deſtructive flaw in their progreſs lies. When the *Jews* upon the conviction of their ſin were cut to the heart, *Acts* ii. 37. and cried out *what ſhall we do*? What doth *Peter* direct them to? does he bid them go and mortify their pride, wrath, malice, cruelty, and the like? No, he knew that was not their preſent work, but he calls them to converſion and faith in Chriſt in general, *v.* 38. Let the ſoul be firſt throughly converted, and then *looking on him whom they had pierced*, Humiliation and mortificationwill enſue. Thus when *John* came to preach repentance and converſion, he ſaid, *The ax is now laid to the root of the tree*, Mat. iii. 10. The phariſees had been laying heavy burthens, impoſing tedious duties, and rigid means of mortification in faſtings, waſhings, and the like; all in vain: ſays *John*, the doctrine of converſion is for you, the ax in my hand is laid to the root. And our Saviour tells us, what is to be done in this caſe; ſays he, *Do men gather grapes from thorns*? Matt. vi. 16. but ſuppoſe a thorn be well pruned, and cut, and have pains taken with him? Yea but he will never bear figs, *v.* 17. 18. it cannot be but every tree will bring forth fruit according to its own kind. What is then to be done, he tells us, Matt. xii. 33. *Make the tree good, and his fruit will be good*: the root muſt be dealt with, the nature of the tree changed, or no good fruit will be brought forth.

This is that I aim at; unleſs a man be regenerate, unleſs he be a believer, all attempts that he can make for mortification, be they never ſo ſpecious and promiſing, all means he can uſe, let him follow them with never ſo much diligence, earneſtneſs, watchfulneſs and intention of mind and ſpirit, are to no purpoſe: In vain ſhall he uſe many remedies, he ſhall not be healed. Yea, there are ſundry deſperate evils attending an endeavour in convinced perſons, that are no more but ſo, to perform this duty.

[1.] The mind and ſoul is taken up about that which is not the man's proper buſineſs, and ſo he is diverted from that which is ſo. God lays hold by his word and judgments on ſome ſin in him, galls his conſcience, diſquiets his heart, dedeprives him of his reſt; now other diverſions will not ſerve his turn; he muſt apply himſelf to the work before him. The buſineſs in hand being to awake the whole man unto a conſideration of the ſtate and condition wherein he is, that he might be brought home to God; inſtead hereof, he ſets himſelf to mortify the ſin that galls him, which is a pure iſſue of ſelf-love, to be freed from his trouble; and not at all to the work he is called unto; and ſo is diverted from it. Thus God tells us of *Ephraim*, when he ſpread his net upon them, and brought them down as the fouls of heaven, and chaſtiſed them, *Hoſ.* vii. 12. caught them, intangled them, convinced them that they could not eſcape; ſaith he of them, *They return, but not to the moſt high:* they ſet themſelves to a relinquiſhment of ſin, but not in that manner by univerſal converſion, as God called for it. Thus are men diverted from coming unto God, by the moſt glorious ways that they can fix upon to come to them by.

[2.] This duty being a thing good in itſelf, in its proper place, a duty evidencing ſincerity, bringing home peace to the conſcience, a man finding himſelf really engaged in it, his mind and heart ſet againſt this or that ſin, with purpoſe and reſolution to have no more to do with it, he is ready to conclude, that his ſtate and condition is good, and ſo to delude his own ſoul. For,

1.) When his conſcience hath been made ſick with ſin, and he could find no reſt, when he ſhould go to the great phyſician of ſouls, and get healing in his blood; the man by this engagement againſt ſin, pacifies and quiets his conſcience, and ſits down without going to Chriſt at all. Ah! how many poor ſouls are thus deluded to eternity! when *Ephraim* ſaw his ſickneſs, he ſent to king *Jareb*, *Hoſ.* v. 13. which kept him off from God. The whole bundle of the popiſh religion is made up of deſigns, and contrivances to pacify conſcience without Chriſt: all deſcribed by the apoſtle, *Rom.* x. 4.

2.) By this means men ſatisfy themſelves that their ſtate and condition is good, ſeeing they do that which is a work good in itſelf, and they do not do it to be ſeen. They know they would have the work done in ſincerity, and ſo are hardened in a kind of ſelf-righteouſneſs.

[3.] When a man hath thus for a ſeaſon been deluded, and hath deceived his own ſoul, and finds in a long courſe of life, that indeed his ſin is not mortified, or if he hath changed one, he hath gotten another, he begins at length to think, that all contending is in vain, he ſhall never be able to prevail: He is making a dam againſt water that increaſeth on him. Hereupon he gives over, as one deſpairing of any ſucceſs, and yields up himſelf to the power of ſin, and that habit of formality that he hath gotten.

And this is the uſual iſſue with perſons attempting the mortification of ſin, without an intereſt in Chriſt firſt obtained: It deludes them, hardens them, deſtroys them. And this is the ſubſtance of the religion and godlineſs of the choiceſt formaliſts in the world; and of all thoſe, who in the Roman ſynagogue are drawn to mortification, as they drive *Indians* to baptiſm, or cattle to water. I ſay then, that mortification is the work of believers, and believers only.

2. It is the work of faith; the peculiar work of faith. Now, if there be a work to be done that will be effected by one only inſtrument, it is the greateſt madneſs for any to attempt the doing of it, that hath not that inſtrument. It is faith that purifies the heart, *Acts* xv. 9. And without it it will not be done.

What hath been ſpoken I ſuppoſe is ſufficient to make good my firſt general rule: be ſure to get an intereſt in Chriſt; if you intend to mortify any ſin without it, it will never be done.

But you will ſay: What then would you have unregenerate men, that are convinced of the evil of ſin do? Shall they ceaſe ſtriving againſt ſin, live diſſolutely, give their luſts their ſwing, and be as bad as the worſt of men? This were a way to ſet the whole world into confuſion, to bring all things into darkneſs, to ſet open the fludgates of luſt, and lay the reins upon the necks of men to ruſh into all ſin with delight and greedineſs, like the horſe into the battle.

1. God forbid! it is to be looked on as a great iſſue of the wiſdom, goodneſs, and love of God, that by manifold ways and means he is pleaſed to reſtrain the ſons of men, from running forth into that compaſs of exceſs and riot, which the depravedneſs of their nature would carry them out unto with violence. By what way ſoever this is done, it is an iſſue of the care, kindneſs, and goodneſs of God, without which the whole earth would be an hell of ſin and confuſion.

2. There is a peculiar convincing power in the word, which God is often-times pleaſed to put forth to the wounding, amazing, and in ſome ſort humbling of ſinners, though they are never converted. And the word is to be preached, tho' it hath this end, yet not with this end. Let then the word be preached, and the ſins of men rebuked, luſt will be reſtrained, and ſome oppoſitions will be made againſt ſin, though that be not the effect aimed at.

3. Though this be the work of the Word and Spirit, and it be good in itſelf, yet it is not profitable nor available as to the main end in them, in whom it is wrought; they are ſtill in the gall of bitterneſs, and under the power of darkneſs.

4. Let men know it is their duty, but in its proper place; I take not men from mortification, but put them upon converſion. He that ſhall call a man from mending a hole in the wall of his houſe, to quench a fire that is conſuming the whole building, is not his enemy. Poor ſoul! it is not thy ſore finger, but thy hectick feaver that thou art to apply thy ſelf to the conſideration of. Thou ſetteſt thy ſelf againſt a particular ſin, and doſt not conſider that thou art nothing but ſin.

Let me add this to them who are preachers of the word, or intend through the good hand of God that employment. It is their Duty to plead with men about their ſins, to lay loads on particular ſins, but always remember, that it be done with that which is the proper end of law and Goſpel: that is, that they make uſe of the ſin they ſpeak againſt, to the diſcovery of the ſtate and condition wherein the ſinner is; otherwiſe, haply they may work men to formality and hypocriſy, but little of the true end of preachingthe goſpel will be brought about. It will not avail to beat a man off from his drunkenneſs, into a ſober formality. A ſkilful maſter of the Aſſemblies lays his axe at the root, drives ſtill at the heart. To enveigh againſt particular ſins of ignorant, unregenerate perſons, ſuch as the land is full of, is a good work: but yet, though it may be done with great efficacy, vigour, and ſucceſs, if this be all the effect of it, that they are ſet upon the moſt ſedulous endeavours of mortifying their ſins preached down, all that is done, is but like the beating of an enemy in an open field, and driving him into an impregnable caſtle, not to be prevailed againſt. Get you at any time a ſinner at the Advantage, on the account of any one ſin whatever, have you any thing to take hold of him by, bring it to his ſtate and condition, drive it up to the head, and there deal with him: to break men off particular ſins, and not to break their hearts, is to deprive our ſelves of advantages of dealing with them.

And herein is the *Roman* mortification grievouſly peccant, they drive all ſorts of perſons to it, without the leaſt conſideration, whether they have a principle for it or no. Yea, they are ſo far from calling on men to believe, that they may be able to mortify their luſts; that they call men to mortification, inſtead of believing. The truth is, they neither know what it is to believe, nor what mortification itſelf intends. Faith with them is but a general aſſent to the doctrine taught in their church: and mortification the betaking of a man, by a vow to ſome certain courſe of life, wherein he denies himſelf ſomething of the uſe of the things of this world, not without a conſiderable compenſation. Such men know neither the ſcriptures, nor the power of God. Their boaſting of their mortification, is but their glorying in their ſhame. Some caſuiſts among ourſelves, who, overlooking the neceſſity of regeneration, do avowedly give this for a direction to all ſorts of perſons, that complain of any ſin or luſt, that they ſhould vow againſt it, at leaſt for a ſeaſon, a month or ſo, ſeem to have a ſcantling of light in the myſtery of the goſpel, much like that of *Nicodemus*, when he came firſt to Chriſt. They bid men vow to abſtain from their ſin, for a ſeaſon. This commonly makes their luſt more impetuous. Perhaps with great perplexity they keep their word: perhaps not, which encreaſes their guilt and torment. Is their ſin at all mortified hereby? Do they find a conqueſt over it? Is their condition changed, though they attain a relinquiſhment of it? Are they not ſtill in the gall of bitterneſs? Is not this to put men to make brick, if not without ſtraw, yet, which is worſe, without ſtrength? What promiſe hath any unregenerate man to countenance him in this work? What aſſiſtance for the performance of it? Can ſin be kill'd without an intereſt in the death of Chriſt, or mortified without the Spirit? If ſuch directions ſhould prevail to change mens lives, as ſeldom they do, yet they never reach to the change of their hearts, or conditions. They may make men ſelf-juſtitiaries, or hypocrites, not chriſtians. It grieves me oft-times to ſee poor ſouls, that have a zeal for God, and a deſire of eternal welfare, kept by ſuch directors and directions, under an hard, burdenſome, outſide worſhip and ſervice of God, with many ſpecious endeavours for mortification, in an utter ignorance of the righteouſneſs of Chriſt, and unacquaintedneſs with his Spirit, all their days. Perſons and things of this kind, I know too many. If ever God ſhine into their hearts, to give them the knowledge of his glory in the face of his Son Jeſus Chriſt, they will ſee the folly of their preſent way.

CHAP VIII.

The ſecond general rule propoſed, Without univerſal ſincerity for the mortifying of every luſt, no luſt will be mortified. Partial mortification always from a corrupt principle. Perplexity of temptation from a luſt, oftentimes a chaſtening for other negligences.

THE ſecond principle, which to this purpoſe I ſhall propoſe, is this:

Without ſincerity and diligence in an univerſality of obedience, there is no mortification of any one perplexing luſt to be obtained.

The other was to the perſon, this to the thing itſelf. I ſhall a little explain this poſition.

A man finds any luſt to bring him into the condition formerly deſcribed, it is powerful, ſtrong, tumultuating, leads captive, vexes, diſquiets, takes away peace; he is not able to bear it, wherefore he ſets himſelf againſt it, prays againſt it, groans under it, ſighs to be delivered; but in the mean time, perhaps in other duties, in conſtant communion with God, in reading, prayer and meditation, in other ways that are not of the ſame kind with the luſt wherewith he is troubled, he is looſe and negligent, let not that man think that ever he ſhall arrive to the mortification of the luſt he is perplexed withal. This is a condition that not ſeldom befals men in their pilgrimage. The *Iſraelites* under a ſenſe of their ſin drew nigh to God with much diligence and earneſtneſs, with faſting and prayer, *Iſai.* lviii. many expreſſions are made of their earneſtneſs in the work, *v.* 2. *They ſeek me daily, and delight to know my ways, they ask of me the ordinances of juſtice, they take delight in approaching unto God.* But God rejects all; their faſt is a remedy that will not heal them, and the reaſon given of it, *v.* 5, 6, 7. is, becauſe they were particular in this duty. They attended diligently to that, but in others were negligent and careleſs. He that hath a *running ſore* (it is the ſcripture expreſſion) upon him, ariſing from an ill habit of body, contracted by intemperance and ill diet; let him apply himſelf with what diligence and ſkill he can, to the cure of his ſore, if he leave the general habit of his body under diſtempers, his labour and travail will be in vain. So will his attempts be, that ſhall endeavour to ſtop a bloody iſſue of ſin; and filth in his ſoul, and is not equally careful of his univerſal ſpiritual temperature, and conſtitution. For,

1. This kind of endeavour for mortification, proceeds from a corrupt principle, ground, and foundation, ſo that it will never proceed to a good iſſue. The true and acceptable principles of mortification ſhall be afterward inſiſted on. Hatred of ſin, as ſin, not only as galling or diſquieting, a ſenſe of the love of Chriſt in the croſs, lies at the bottom of all true ſpiritual mortification. Now it is certain, that, that which I ſpeak of proceeds from ſelf-love. Thou ſetteſt thy ſelf with all diligence and earneſtneſs to mortify ſuch a luſt or ſin; What is the reaſon of it? It diſquiets thee, it hath taken away thy peaee, it fills thy heart with ſorrow, and trouble, and fear; thou haſt no reſt becauſe of it; yea but, friend, thou haſt neglected prayer or reading, thou haſt been vain and looſe in thy converſation in other things, that have not been of the ſame nature with that luſt, wherewith thou art perplexed; theſe are no leſs ſins and evils, than theſe under which thou groaneſt; Jeſus Chriſt bled for them alſo. Why doſt thou not ſet thy ſelf againſt them alſo? If thou hateſt ſin as ſin, every evil way, thou wouldſt be no leſs watchful againſt every thing that grieves and diſquiets the Spirit of God, than againſt that, which grieves and diſquiets thine own ſoul. It is evident that thou contendeſt againſt ſin, merely becauſe of thy own trouble by it. Would thy conſcience be quiet under it, thou wouldſt let it alone. Did it not diſquiet thee, it ſhould not be diſquieted by thee. Now, canſt thou think that God will ſet in with ſuch hypocritical indeavours, that ever his Spirit will bear

witneſs to the treachery and falſehood of thy ſpirit? Doſt thou think he will eaſe thee of that which perplexeth thee, that thou mayſt be at liberty to that which no leſs grieves him? No, ſays God, here is one, if he could be rid of this luſt I ſhould never hear of him more, let him wreſtle with this or he is loſt. Let not any man think to do his own work, that will not do God's. God's work conſiſts in univerſal obedience; to be freed of the preſent perplexity is their own only. Hence is that of the apoſtle, 2 *Cor.* vii. 1. *Cleanſe your ſelves from all pollution of fleſh and ſpirit, perfecting holineſs in the fear of the Lord.* If we will do any thing, we muſt do all things. So then it is not only an intenſe oppoſition to this, or that peculiar luſt, but an univerſal humble frame, and temper of heart, with watchfulneſs over every evil, and for the performance of every duty, that is accepted.

2. How knoweſt thou but that God hath ſuffered the luſt, wherewith thou haſt been perplexed, to get ſtrength in thee, and power over thee, to chaſten thee for thy other negligences, and common lukewarmneſs in walking before him; at leaſt to awaken thee to the conſideration of thy ways, that thou mayſt make a thorough work and change in thy courſe of walking with him?

The rage and predominancy of a particular luſt is commonly the fruit and iſſue of a careleſs, negligent courſe in general; and that upon a double account.

(1.) As its natural effect, if I may ſo ſay. Luſt, as I ſhewed, in general, lies in the heart of every one, even the beſt, whilſt he lives; and think not that the ſcripture ſpeaks in vain, that it is ſubtle, cunning, crafty, that it ſeduces, intices, fights, rebels. Whilſt a man keeps a diligent watch over his heart, its root and fountain; whilſt above *all keepings, he keeps his heart, whence are the iſſues of life and death*, luſt withers, and dies in it. But if through negligence it makes an eruption any particular way, gets a paſſage to the thoughts by the affections, and from them, and by them, perhaps breaks out into open ſin in the converſation; the ſtrength of it bears that way it hath found out, and that way mainly it urgeth, until having got a paſſage, it then vexes and diſquiets, and is not eaſily to be reſtrained; that perhaps a man may be put to wreſtle all his days in ſorrow, with that, which by a ſtrict univerſal watch might eaſily have been prevented.

(2.) As I ſaid, God oftentimes ſuffers it to chaſten our other negligences; for as with wicked men, he gives them up to one ſin, as the judgment of another, a greater for the puniſhment of a leſs, or one that will hold them more firmly and ſecurely, for that which they might have poſſibly obtained a deliverance from (*a*), ſo even with his own, he may, he doth leave them ſometimes, to ſome vexatious diſtempers, either to prevent or cure ſome other evil. So was the meſſenger of ſatan let looſe on *Paul*, that he *might not be lifted up through the abundance of ſpiritual revelation* (*b*). Was it not a correction to *Peter*'s vain confidence, that he was left to deny his maſter? Now if this be the ſtate and condition of luſt in its prevalency, that God oftentimes ſuffers it ſo to prevail, at leaſt to admoniſh us, and to humble us, perhaps to chaſten and correct us for our general looſe and careleſs walking, is it poſſible that the effect ſhould be removed, and the cauſe continued; that the particular luſt ſhould be mortified, and the general courſe be unreformed? He then that would really, throughly, and acceptably mortify any diſquieting luſt, let him take care to be equally diligent in all parts of obedience, and know that every luſt, every omiſſion of duty, is burdenſome to God, though but one, is ſo to him (*c*).

(*a*) Rom. i. 26. (*b*) 2 Cor. xii. 7. (*c*) Iſa. xliii. [illegible]4.

CHAP. IX.

Particular directions in relation to the foregoing caſe propoſed. First, *Conſider the dangerous ſymptoms of any luſt.* 1. *Inveterateneſs.* 2. *Peace obtained under it; the ſeveral ways whereby that is done.* 3. *Frequency of ſucceſs in its ſeductions.* 4. *The ſoul's fighting againſt it, with arguments only taken from the event.* 5. *Its being attended with judiciary hardneſs.* 6. *Its withſtanding particular dealings from God.* *The ſtate of perſons in whom theſe things are found.*

THE foregoing general rules being ſuppoſed, particular directions to the ſoul, for its guidance under the ſenſe of a diſquieting luſt or diſtemper, being the main thing I aim at, come next to be propoſed. Now of theſe ſome are previous and preparatory, and in ſome of them the work itſelf is contained. Of the firſt ſort are theſe enſuing.

1. Conſider what dangerous ſymptoms thy luſt hath attending or accompanying it. Whether it hath any deadly mark on it or no, if it hath, extraordinary remedies are to be uſed; an ordinary courſe of mortification will not do it.

You will ſay, what are theſe dangerous marks and ſymptoms, the deſperate attendences of an indwelling luſt that you intend? Some of them I ſhall name,

(1.) Inveterateneſs; if it hath lain long corrupting in thy heart, if thou haſt ſuffered it to abide in power and prevalency, without attempting vigorouſly the killing of it and the healing of the wounds thou haſt received by it, for ſome long ſeaſon, thy diſtemper is dangerous. Haſt thou permitted worldlineſs, ambition, greedineſs of ſtudy, to eat up other duties; the duties wherein thou oughteſt to hold conſtant communion with God, for ſome long ſeaſon? or uncleanneſs, to defile thy heart, with vain and fooliſh and wicked imaginations, for many days? Thy luſt hath a dangerous ſymptom. So was the caſe with *David*, Pſal. xxxviii. 5. *My wounds ſtink and are corrupt becauſe of my fooliſhneſs.* When a luſt hath lain long in the heart, corrupting, feſtering, cankring, it brings the ſoul to a woful condition. In ſuch a caſe an ordinary courſe of humiliation will not do the work, unleſs ſome extraordinary courſe be taken, ſuch a perſon hath no ground in the world to expect that his latter end ſhall be peace. For,

[1.] How will he be able to diſtinguiſh between the long abode of an unmortified luſt, and the dominion of ſin, which cannot befal a regenerate perſon?

[2.] How can he promiſe himſelf, that it ſhall ever be otherwiſe with him, or that his luſt will ceaſe tumultuating and ſeducing, when he ſees it fixed and abiding, and hath done ſo for many days, and hath gone through variety of conditions with him? Old neglected wounds are often mortal, always dangerous. Indwelling diſtempers grow ruſty, and ſtubborn, by continuance in eaſe and quiet. Luſt is ſuch an inmate, as if it can plead time and ſome preſcription, will not eaſily be ejected. As it never dies of its ſelf, ſo if it be not daily killed, it will always gather ſtrength.

(2.) Secret pleas of the heart for the countenancing of itſelf, and keeping up its peace, notwithſtanding the abiding of a luſt, without a vigorous Goſpel attempt for its mortification, is another dangerous ſymptom of a deadly diſtemper in the heart. Now there be ſeveral ways whereby this may be done, I ſhall name ſome of them. As, [1.] When upon thoughts, perplexing thoughts about ſin, inſtead of applying himſelf to the deſtruction of it, a man ſearches his heart to ſee what evidences he can find of a good condition, notwithſtanding that ſin and luſt, ſo that it may go well with him.

For a man to gather up his experiences of God, to call them to mind, to collect them, conſider, try, improve them, is an excellent thing; a duty practiſed by all the Saints; commended in the Old Teſtament and the New. This was *David*'s work, when he *communed with his own heart*, and called to remembrance the *former loving-kindneſs* of the Lord (*a*). This is the duty that *Paul* ſets us to practiſe, 2 *Cor.* xiii. 5. And as it is in itſelf excellent, ſo it hath beauty added to it, by a proper ſeaſon, a time of trial, or temptation, or diſquietneſs of the heart about ſin, is a *picture of ſilver* to ſet off this *golden apple*, as *Solomon* ſpeaks; but now to do it, for this end, to ſatisfy conſcience, which crys, and calls for another purpoſe, is a deſperate device of an heart in love with ſin. When a man's conſcience ſhall deal with him, when God ſhall rebuke him for the ſinful diſtemper of his heart, if he, inſtead of applying himſelf to get that ſin pardoned in the blood of Chriſt, and mortified by his Spirit, ſhall relieve himſelf by any ſuch other evidences as he hath, or thinks himſelf to have, and ſo diſ-intangle himſelf from under the yoke, that God was putting on his neck; his condition is very dangerous, his wound hardly curable. Thus the *Jews* under the gallings of their own conſciences, and the convincing preachings of our Saviour, ſupported themſelves with this, that they were *Abraham*'s children, and on that account accepted with God, and ſo countenanced themſelves in all abominable Wickedneſs, to their utter ruin.

[2.] By applying grace and mercy to an unmortified ſin, or one not ſincerely endeavoured to be mortified, is this deceit carried on. This is a ſign of an heart greatly intangled with the love of ſin. When a man hath ſecret thoughts in his heart, not unlike thoſe of *Naaman*, about his worſhipping in the houſe of *Rimmon* (*b*); In all other things I will walk with God, but in this thing, God be merciful unto me; his condition is ſad. It is true indeed, a reſolution to this purpoſe, to indulge a man's ſelf in any ſin on the account of mercy, ſeems to be, and doubtleſs in any courſe, is altogether inconſiſtent with chriſtian ſincerity, and is a badge of an hypocrite, and is the *turning of the grace of God into wantonneſs* (*c*); yet I doubt not, but through the craft of ſatan, and their own remaining unbelief, the children of God may themſelves ſometimes be inſnared with this deceit of ſin; or elſe *Paul* would never have ſo cautioned them againſt it, as he doth, *Rom.* vi. 1, 2. Theſe and many other ways and wiles, a deceitful heart will ſometimes make uſe of, to countenance itſelf in its abominations. Now when a man with his ſin is in this condition, that there is a ſecret liking of the ſin prevalent in his heart, and though his will be not wholly ſet upon it, yet he hath an imperfect velleity towards it, he would practiſe it, were it not for ſuch and ſuch conſiderations, and hereupon relieves himſelf other ways, than by the mortification and pardon of it in the blood of Chriſt; that man's wounds ſtink and are corrupt, and he will without ſpeedy deliverance be at the door of death.

(3.) Frequency of ſucceſs in ſin's ſeduction, in obtaining the prevailing conſent of the will unto it, is another dangerous ſymptom. This is that, I mean, when the ſin ſpoken of gets the conſent of the will, with ſome delight, though it be not actually outwardly perpetrated, yet it hath ſucceſs. A man may not be able upon outward conſiderations, to go along with ſin, to that which *James* calls the *finiſhing* of it (*d*), as to the outward acts of ſin, when yet the will of ſinning may be actually obtained, then hath it, I ſay, ſucceſs. Now if any luſt be able thus far to prevail in the ſoul of any man, as his condition may poſſibly be very bad, and himſelf be unregenerate, ſo it cannot poſſibly be very good, but dangerous; and it is all one upon the matter, whether this be done by the choice of the will, or by inadvertency. For that inadvertency itſelf is in a manner choſen. When we are inadvertent and negligent, where we are bound to watchfulneſs and carefulneſs, that inadvertency doth not take off from the voluntarineſs of what we do thereupon; for although men do not chooſe and reſolve to be negligent and inadvertent, yet if they chooſe the things that will make them ſo, they chooſe inadvertency itſelf, as a thing may be choſen in its cauſe.

(*a*) Pſal. lxxvii. 6, 7, 8, 9. (*b*) 2 Kings v. 18. (*c*) Jude iv. (*d*) Jam. i. 14, 15.

(4.) When a man fighteth againſt his ſin only with arguments from the iſſue, or the puniſhment due unto it; this is a ſign, that ſin hath taken great poſſeſſion of the will, and that in the heart there is a *ſuperfluity of naughtineſs*. Such a man as oppoſes nothing to the ſeduction of ſin and luſt in his heart, but fear of ſhame among men, or hell from God, is ſufficiently reſolved to do the ſin, if there were no puniſhment attending it, which, what it differs from living in the practice of ſin, I know not. Thoſe who are Chriſt's, and are acted in their obedience upon Goſpel-principles, have the death of Chriſt, the love of God, the deteſtable nature of ſin, the preciouſneſs of communion with God, a deep grounded abhorrency of ſin, as ſin, to oppoſe to any ſeduction of ſin; to all the workings, ſtrivings, fightings of luſt in their hearts. So did *Joſeph, How ſhall I do this great evil,* ſaith he, *and ſin againſt the Lord,* my good and gracious God (*a*). And *Paul, The love of Chriſt conſtrains us* (*b*), and *having received theſe promiſes, let us cleanſe our ſelves from all pollution of fleſh and Spirit,* 2 Cor. vii. 1. But now if a man be ſo under the power of his luſt, that he hath nothing but law to oppoſe it withal, if he cannot fight againſt it with Goſpel weapons, but deals with it altogether with hell and judgment, which are the proper arms of the law, it is moſt evident, that ſin hath poſſeſſed itſelf of his will and affections, to a very great prevalency and conqueſt. Try thy ſelf by this alſo, when thou art by ſin driven to make a ſtand, ſo that thou muſt either ſerve it, and ruſh at the command of it into folly, like the horſe into the battle, or make head againſt it to ſuppreſs it; what doſt thou ſay to thy ſoul? what doſt thou expoſtulate with thy ſelf? Is this all, hell will be the end of this courſe, vengeance will meet with me, and find me out? It is time for thee to look about thee, evil lies at the door. *Paul*'s main argument to evince that *ſin ſhall not have dominion over* believers, is, that they *are not under the law, but under grace,* Rom. vi. 14. If thy contendings againſt ſin be all on legal accounts, from legal principles and motives, what aſſurance canſt thou attain unto, that ſin ſhall not have dominion over thee, which will be thy ruin?

(5.) When it is probable that there is, or may be ſomewhat of judiciary hardneſs, or at leaſt of chaſtening puniſhment in thy luſt as diſquieting. This is another dangerous ſymptom, that God doth ſometimes leave even thoſe of his own, under the perplexing power, at leaſt of ſome luſt or ſin, to correct them for former ſins, negligence and folly, I no way doubt. Hence was that complaint of the Church, *Why haſt thou hardened us from the fear of thy name,* Iſa. lxxxiii. 17. That this is his way of dealing with unregenerate men, no man queſtions. But how ſhall a man know whether there be any thing of God's chaſtening hand, in his being left to the diſquietment of his diſtemper? Examine thy heart and ways, what was the ſtate and condition of thy ſoul before thou felleſt into the intanglements of that ſin, which now thou ſo complaineſt of? Hadſt thou been negligent in duties? Hadſt thou lived inordinately to thy ſelf? Is there the guilt of any great ſin lying upon thee unrepented of? A new ſin may be permitted, as well as a new affliction ſent to bring an old ſin to remembrance. If thou findeſt this to have been thy ſtate, awake, call upon God, thou art faſt aſleep in a ſtorm of anger round about thee.

(6.) When thy luſt hath already withſtood particular dealings from God againſt it. This condition is deſcribed, Iſa. lvii. 17. *For the iniquity of his covetouſneſs I was wroth, and ſmote him, I hid me and was wroth, and he went on frowardly in the way of his heart.* God had dealt with them about their prevailing luſt, and that ſeveral ways, by affliction and deſertion, but they held out againſt all. This is a ſad condition, which nothing but mere ſovereign grace (as God expreſſes it in the next *verſe*) can relieve a man in, and which no man ought to promiſe himſelf, or bear himſelf upon. God oftentimes in his providential diſpenſations meets with a man, and ſpeaks particularly to the evil of his heart, as he did to *Joſeph*'s brethren in their ſelling of him into *Egypt*. This makes the man reflect on his ſin, and judge himſelf in particular for it. God makes it to be the voice of the danger, affliction, trouble, ſickneſs that he is in, or under. Sometimes in reading of the word, God makes a man ſtay on ſomething that cuts him to the heart, and ſhakes him as to his preſent condition. More frequently in the hearing of the word preached, his great ordinance for conviction, converſion, and edification,

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(*a*) Gen. xxxix. 9. (*b*) 2 Cor. v. 14.

doth he meet with men. God often hews men by the ſword of his word in that ordinance; ſtrikes directly on their boſom, beloved luſt; ſtartles the ſinner, makes him engage into the mortification and relinquiſhment of the evil of his heart. Now if his luſt have taken ſuch hold on him, as to enforce him to break theſe bonds of the Lord, and to caſt theſe cords from him; if it overcomes theſe convictions, and gets again into its old poſture; if it can cure the wounds it ſo receives, that ſoul is in a ſad condition. Theſe and many other evidences are there of a luſt that is dangerous, if not mortal. As our Saviour ſaid of the evil Spirit, *This kind, goes not out but by faſting and prayer,* ſo ſay I, of luſts of this kind; an ordinary courſe of mortification will not do it, extraordinary ways muſt be fixed on.

This is the *firſt* particular direction; conſider whether the luſt or ſin, you are contending with, hath any of theſe dangerous ſymptoms attending of it. Before I proceed, I muſt give one caution by the way, leſt any be deceived by what hath been ſpoken. Whereas, I ſay, the things and evils above-mentioned may befal true believers, let not any that finds the ſame things in himſelf, thence or from thence conclude, that he is a true believer. Theſe are the evils that believers may fall into, and be enſnared withal, not the things that conſtitute a believer. A man may as well conclude that he is a believer, becauſe he is an adulterer; becauſe *David* that was ſo, fell into Adultery; as conclude it from the ſigns foregoing; which are the evils of ſin and ſatan in the hearts of believers. The 7th chapter of the *Romans* contains the deſcription of a regenerate man. He that ſhall conſider what is ſpoken of his dark ſide, of his unregenerate part, of the indwelling power and violence of ſin remaining in him, and becauſe he finds the like in himſelf, conclude that he is a regenerate man, will be deceived in his reckoning. It is all one as if you ſhould argue, A wiſe man may be ſick and wounded, yea do ſome things fooliſhly, therefore every one, who is ſick and wounded, and does things fooliſhly, is a wiſe man. Or as if a ſilly deformed creature hearing one ſpeaking of a beautiful perſon, ſhould ſay that he had a mark or a ſcar that much diſfigured him, ſhould conclude that becauſe he hath himſelf ſcars, and moles and warts, that he alſo is beautiful. If you will have evidences of your being believers, it muſt be from theſe things, that conſtitute men believers. He that hath theſe things in himſelf, may ſafely conclude, If I am a believer, *I* am a moſt miſerable one. But that any man is ſo, he muſt look for other evidences, if he will have peace.

CHAP. X.

The ſecond particular direction. Get a clear ſenſe of. 1. *The guilt of the ſin perplexing. Conſiderations for help therein propoſed.* 2. *The danger of it. This danger manifold.* (1.) *Hardening.* (2.) *Temporal correction.* (3.) *Loſs of peace and ſtrength.* (4.) *Eternal deſtruction. Rules for this management of the conſideration.* 3. *The evil of it.* (1.) *In grieving the Spirit.* (2.) *Wounding the new creature.*

THE ſecond direction is this, get a clear and abiding ſenſe upon thy mind and conſcience of the guilt, danger, and evil, of that ſin, wherewith thou art perplexed.

1. Of the guilt of it. It is one of the deceits of a prevailing luſt, to extenuate its own guilt. Is it not a little one? When I go and bow my ſelf in the houſe of *Rimmon,* God be merciful to me in this thing. Though

this be bad, yet it is not ſo bad, as ſuch, and ſuch an evil. Innumerable ways there are, whereby ſin diverts the mind from a right and due apprehenſion of its guilt. Its noiſom exhalations darken the mind, that it cannot make a right judgment of things. The prophet tells us, that luſt will do thus wholly, when it comes to the height, *Hoſ.* iv. 11. *Whoredom and wine and new wine take away the heart*, the heart, the underſtanding, as it is often uſed in the ſcripture. And as they accompliſh this work to the height in unregenerate perſons, ſo in part in regenerate alſo. *Solomon* tells you of him who was enticed by the lewd woman, that he was among the ſimple ones, he was *a young man void of underſtanding*, Prov. vii. 7. And wherein did his folly appear? Why ſays he, in the 23*d v. He knew not that it was for his life*; he conſidered not the guilt of the evil that he was involved in. And the Lord rendring a reaſon why his dealings with *Ephraim* took no better effect, gives this account, *Ephraim is like a ſilly dove, without heart*, Hoſ. vii. 11. had no underſtanding of his own miſerable condition. This is the proper iſſue of luſt in the heart, it darkens the mind that it ſhall not judge aright of its guilt, and many other ways it hath for its own extenuation, that I ſhall not now inſiſt on.

Let this then be the firſt care of him that would mortify ſin, to fix a right judgment of its guilt in his mind. To which end take theſe conſiderations to thy aſſiſtance.

(1.) Though the power of ſin be weakened by inherent grace, in them that have it, that ſin ſhall not have dominion over them, as it hath over others, yet the guilt of ſin that doth yet abide and remain, is aggravated and heightned by it, *Rom.* vi. 1, 2. *What ſhall we ſay then? Shall we continue in ſin that grace may abound? God forbid, how ſhall we that are dead to ſin live any longer therein?* How ſhall we that are dead; the emphaſis is on the word *We*. How ſhall we do ſo, who as he afterwards deſcribes, have received grace from Chriſt to the contrary? We doubtleſs are more evil then any, if we do it. I ſhall not inſiſt on the ſpecial aggravations of the ſins of ſuch perſons; how they ſin againſt more love, mercy, grace, aſſiſtance, relief, means, and deliverances, than others. But let this conſideration abide in thy mind: there is inconceivably more evil and guilt in the evil of thy heart, that doth remain, than if thou hadſt no grace at all. Obſerve,

(2.) That as God ſees abundance of beauty and excellency in the deſires of the heart of his ſervants, more than in any the moſt glorious works of other men, yea more than in moſt of their own outward performances, which have a greater mixture of ſin, than the deſires and pantings of grace in the heart have, ſo God ſees a great deal of evil in the working of luſt in their hearts, yea and more than in the open, notorious acts of wicked men, or in many outward ſins whereinto the Saints may fall, ſeeing againſt them there is more oppoſition made, and more humiliation generally follows them. Thus Chriſt, dealing with his decaying Children, goes to the root with them; lays aſide their profeſſion, *Rev.* iii. 15. I know thee, thou art quite another thing than thou profeſſeſt, and this makes thee abominable.

So then; let theſe things and the like conſiderations lead thee to a clear ſenſe of the guilt of thy indwelling luſt, that there may be no room in thy heart for extenuating, or excuſing thoughts, whereby ſin inſenſibly will get ſtrength and prevail.

2. Conſider the danger of it, which is manifold.

(1.) Of being hardened by its deceitfulneſs, this the apoſtle ſorely charges on the *Hebrews*, chap. iii. 12, 13. *Take heed, brethren, leſt there be in any of you an evil heart of unbelief, in departing from the living God, but exhort one another daily, while it is called to day, leaſt any of you be hardened through the deceitfulneſs of ſin.* Take heed, ſaith he, uſe all means, conſider your Temptations, watch diligently, there is a treachery, a deceit in ſin, that tends to the hardening of your hearts from the fear of God. The hardening here mentioned is to the utmoſt; utter obduration, ſin tends to it, and every diſtemper and luſt will make at leaſt ſome progreſs towards it. Thou that waſt tender, and didſt uſe to melt under the word, under afflictions, wilt grow as ſome have profanely ſpoken, ſermon proof, and ſickneſs proof; thou that did'ſt tremble at the preſence of God, thoughts of death, and appearance before him, when thou hadſt more aſſurance of his love than now thou haſt, ſhalt have a ſtoutneſs upon thy ſpirit, not to be moved by theſe things. Thy ſoul and thy ſin ſhall be ſpoken of, and ſpoken to, and thou ſhalt not be at all concerned; but ſhalt be able to paſs over duties, praying, hearing, reading, and thy heart not in the leaſt affected. Sin will grow a light thing to thee; thou wilt paſs it by as a thing of nought; this it will grow to, and what will be the end of ſuch a condition?

(2.) The danger of ſome great temporal correction, which the ſcripture calls *vengeance*, *judgment*, and *puniſhment*, *Pſal.* lxxxix. 30, 31, 32, 33. Though God ſhould not utterly caſt thee off for this abomination that lies in thy heart, yet he will viſit thee with the rod; though he pardon and forgive, he will take vengeance of thy inventions. O remember *David* and all his troubles; look on him flying into the wilderneſs, and conſider the hand of God upon him. Is it nothing to thee, that God ſhould kill thy child in anger, ruin thy eſtate in anger, break thy bones in anger, ſuffer thee to be a ſcandal and reproach in anger, kill thee, deſtroy thee, make thee lie down in darkneſs, in anger? Is it nothing that he ſhould puniſh, ruin, and undo others for thy ſake? Let me not be miſtaken! I do not mean, that God doth ſend all theſe things always on his in anger; God forbid. But this, I ſay, that when he doth ſo deal with thee, and thy conſcience bears witneſs with him, what thy provocations have been, thou wilt find his dealings full of bitterneſs to thy ſoul. If thou feareſt not theſe things, I fear thou art under hardneſs.

(3.) Loſs of peace and ſtrength all a man's days. To have peace with God, to have ſtrength to walk before God, is the ſum of the great promiſes of the covenant of grace. In theſe things is the life of our ſouls. Without them in ſome comfortable meaſure, to live, is to die. What good will our lives do us, if we ſee not the face of God ſometimes in peace? If we have not ſome ſtrength to walk with him? Now both theſe will an unmortified luſt certainly deprive the ſouls of men of. This caſe is ſo evident in *David*, as that nothing can be more clear. How often doth he complain that his bones were broken, his ſoul diſquieted, his wounds grievous on this account? Take other inſtances, *Iſa.* lvii. 18. *For the iniquity of his covetouſneſs I was wrath, and hid my ſelf.* What peace I pray is there to a ſoul while God hides himſelf? Or ſtrength whilſt he ſmites? *Hoſ.* v. 15. *I will go and return to my place, until they acknowledge their offence, and ſeek my face.* I will leave them, hide my face, and what will become of their peace and ſtrength? If ever then thou haſt enjoyed peace with God, if ever his terrors have made thee afraid, if ever thou haſt had ſtrength to walk with him, or ever haſt mourned in thy prayer, and been troubled becauſe of thy weakneſs, think of this danger that hangs over thy head. It is perhaps but a little while and thou ſhalt ſee the face of God in peace no more. Perhaps by to morrow thou ſhalt not be able to pray, read, hear, or perform any duties with the leaſt chearfulneſs, life or vigour; and poſſibly thou mayſt never ſee a quiet hour whilſt thou liveſt; that thou mayſt carry about thee broken bones full of pain and terrour all the days of thy life; yea perhaps God will ſhoot his arrows at thee, and fill thee with anguiſh and diſquietneſs, with fears and perplexities, make thee a terror and an aſtoniſhment to thy ſelf and others, ſhew thee hell and wrath every moment; frighten and ſcare thee with ſad apprehenſions of his hatred, ſo that thy ſore ſhall run in the night ſeaſon, and thy ſoul ſhall refuſe comfort; ſo that thou ſhalt wiſh death rather than life, yea thy ſoul may chooſe ſtrangling. Conſider this a little, though God ſhould not utterly deſtroy thee, yet he might caſt thee into this condition, wherein thou ſhalt have quick and living apprehenſions of thy deſtruction. Wont thy heart to thoughts hereof. Let it know what is like to be the iſſue of its ſtate, leave not this conſideration, until thou haſt made thy ſoul to tremble within thee.

(4.) There is the danger of eternal deſtruction.

For the due management of this conſideration, obſerve,

[1.] That there is ſuch a connexion between a continuance in ſin, and eternal deſtruction, that though God does reſolve to deliver ſome from a continuance in ſin, that they may not be deſtroyed, yet he will deliver none from deſtruction, that continue in ſin. So that whilſt any one lies under an abiding power of ſin, the threats of deſtruction and everlaſting ſeparation from God are to be held out to him, ſo *Heb.* iii. 12. to which add *Heb.* x. 38. This is the rule of God's proceeding. If any man depart from him, *draw back through unbelief, God's ſoul hath no pleaſure in him*, that is, his indignation ſhall purſue him to deſtruction; ſo evidently, *Gal.* vi. 8.

[2.] That he who is ſo intangled as above deſcribed under the power of any corruption, can have at that preſent no clear prevailing evidence of his intereſt in the covenant, by the efficacy whereof he may be delivered from fear of deſtruction. So that deſtruction from the Lord may juſtly be a terror to him; and he may, he ought to look upon it, as that which will be the end of his courſe and ways. *There is no condemnation to them that are in Chriſt Jeſus*, Rom. viii. 1. true! but who ſhall have the comfort of this aſſertion? Who may aſſume it to himſelf? *They that walk after the Spirit, and not after the fleſh.* But you will ſay, Is not this to perſwade men to unbelief? I anſwer, no; there is a twofold judgment that a man may make of himſelf, of his perſon, and of his ways. It is the judgment of his ways, not his perſon that I ſpeak of; let a man get the beſt evidence for his perſon that he can, yet to judge that an evil way will end in deſtruction, is his duty, not to do it is atheiſm. I do not ſay, that in ſuch a condition a man ought to throw away the evidences of his perſonal intereſt in Chriſt; but I ſay, he cannot keep them. There is a twofold condemnation of a man's ſelf; *Firſt*, In reſpect of deſert, when the ſoul concludes, that it deſerves to be caſt out of the preſence of God; and this is ſo far from a buſineſs of unbelief, that it is an effect of faith. *Secondly*, With reſpect to the iſſue and event; when the ſoul concludes it ſhall be damned. I do not ſay this is the duty of any one, nor do I call them to it, but this I ſay, that the end of the way wherein a man is, ought by him to be concluded to be death, that he may be provoked to fly from it. And this is another conſideration, that ought to dwell upon ſuch a ſoul, if it deſire to be freed from the intanglement of its luſts.

3. Conſider the evils of it; I mean its preſent evils. Danger reſpects what is to come; evil what is preſent, ſome of the many evils that attend an unmortified luſt may be mentioned.

(1.) It grieves the holy and bleſſed Spirit, which is given to believers to dwell in them, and abide with them. So the apoſtle, *Epheſ.* iv. 25, 26, 27, 28, 29. dehorting them from many luſts and ſins, gives this as the great motive of it, *v.* 30. *Grieve not the holy Spirit, whereby you are ſealed to the day of redemption.* Grieve not that Spirit of God, ſaith he, whereby you receive ſo many and ſo great benefits, of which he inſtances in one ſignal and comprehenſive one; *ſealing to the day of redemption.* He is grieved by it, as a tender and loving friend is grieved at the unkindneſs of his friend, of whom he hath well deſerved; ſo is it with this tender and loving Spirit, who hath choſen our hearts for a habitation to dwell in, and there to do for us all that our ſouls deſire. He is grieved by our harbouring his enemies, and thoſe whom he is to deſtroy in our hearts with him. He doth not afflict willingly, nor grieve us, *Lam.* iii. 33. and ſhall we daily grieve him? Thus is he ſaid ſometimes to be *vexed*, ſometimes *grieved at his heart*, to expreſs the greateſt ſenſe of our provocation. Now if there be any thing of gratious ingenuity left in the ſoul, if it be not utterly hardened by the deceitfulneſs of ſin, this conſideration will certainly affect it. Conſider who and what thou art, who the Spirit is, that is grieved, what he hath done for thee, what he comes to thy ſoul about, what he hath already done in thee, and be aſhamed.

(2.) The Lord Jeſus is wounded afreſh by it; his new creature in the heart is wounded. His love is foiled, his adverſary gratified. As a total relinquiſhment of him, by the deceitfulneſs of ſin, is the crucifying him afreſh, and *the putting of him to open ſhame*, ſo every harbouring of ſin that he came to deſtroy, wounds and grieves him.

(3.) It will take away a man's uſefulneſs in his generation. His works, his endeavours, his labours ſeldom receive bleſſing from God. If he be a preacher, God commonly blows upon his miniſtry, that he ſhall labour in the fire, and not be honoured with any ſucceſs, or doing any work for God; and the like may be ſpoken of other conditions.

This then is my ſecond direction, and it regards the oppoſition that is to be made to luſt, in reſpect of its habitual reſidence in the ſoul; keep alive upon thy heart, theſe or the like conſiderations of its guilt, danger, and evil; be much in the meditation of theſe things. Cauſe thy heart to dwell and abide upon them. Ingage thy thoughts into theſe conſiderations, let them not go off, nor wander from them, until they begin to have a powerful influence upon thy ſoul; until they make it to tremble.

CHAP XI.

The third *direction propoſed. Load thy conſcience with the guilt of the perplexing diſtemper. The ways and means whereby that may be done. The* fourth *direction. Vehement deſire for deliverance. The* fifth. *Some diſtempers rooted deeply in mens natural tempers. Conſiderations of ſuch diſtempers, ways of dealing with them. The* ſixth *direction. Occaſions and advantages of ſin to be prevented. The* ſeventh *direction. The firſt actings of ſin vigorouſly to be oppoſed.*

THIS is my *third* direction.

Load thy conſcience with the guilt of it. Not only conſider that it hath a guilt, but load thy conſcience with the guilt of its actual eruptions and diſturbances.

For the right improvement of this rule, I ſhall give ſome particular directions.

1. Take God's method in it, and begin with generals, and ſo deſcend to particulars.

(1.) Charge thy conſcience with that guilt which appears in it, from the rectitude and holineſs of the law. Bring the holy law of God into thy conſcience, lay thy corruption to it; pray that thou mayſt be affected with it. Conſider the holineſs, ſpirituality, fiery ſeverity, inwardneſs, abſoluteneſs of the law; and ſee how thou canſt ſtand before it. Be much, I ſay, in affecting thy conſcience with the terrour of the Lord in the law, and how righteous it is, that every one of thy tranſgreſſions ſhould receive a recompence of reward. Perhaps thy conſcience will invent ſhifts and evaſions to keep off the power of this conſideration, as that the condemning power of the law doth not belong to thee, thou art ſet free from it, and the like; and ſo though thou be not conformable to it, yet thou needeſt not to be ſo much troubled at it. But,

[1.] Tell thy conſcience, that it cannot manage any evidence to the purpoſe, that thou art free from the condemning power of ſin, whilſt thy unmortified luſt lies in thy heart; ſo that perhaps the law may make good its plea againſt thee, for a full dominion, and then thou art a loſt creature. Wherefore it is beſt to ponder to the utmoſt, what it hath to ſay.

[2.] What ever be the iſſue, yet the law hath commiſſion from God to ſeize upon tranſgreſſors, where ever it find them, and ſo bring them before his throne, where they are to plead for themſelves. This is thy preſent caſe, the law hath found thee out; and before God it will bring thee, if thou canſt plead a pardon, well and good, if not the law will do its work.

[3.] However, this is the proper work of the law, to diſcover ſin in the guilt of it, to awake and humble the ſoul for it, to be a glaſs to repreſent ſin in its colours; and if thou denieſt to deal with it on this account, it is not through faith, but through the hardneſs of thy heart, and the deceitfulneſs of ſin.

By ſuch ways, I ſay, perſuade thy conſcience to hearken diligently to what the law ſpeaks in the name of the Lord unto thee, about thy luſt and corruption. Oh! if thy cares be open, it will ſpeak with a voice that ſhall make thee tremble, that ſhall caſt thee to the ground, and fill thee with aſtoniſhment. If ever thou wilt mortify thy corruptions, thou muſt tie up thy conſcience to the law, ſhut it from all ſhifts and exceptions, until it owns its guilt with a clear and through apprehenſion, ſo that thence as *David* ſpeaks, thy *iniquity may ever be before thee.*

(2.) Bring thy luſt to the Goſpel; not for relief, but for farther conviction of its guilt, look on him whom thou haſt pierced, and be in bitterneſs. Say to thy ſoul, what have I done, what love, what mercy, what blood, what grace have I deſpiſed and trampled on? Is this the return I make to the father, for his love, to the ſon for his blood, to the Holy Ghoſt for his grace? Do I thus requite the Lord? Have I defiled the heart that Chriſt died to waſh, that the bleſſed Spirit hath choſen to dwell in? And can I keep my ſelf out of the duſt? What can I ſay to the dear Lord Jeſus? How ſhall I hold up my head with any boldneſs before him? Do I account communion with him of ſo little value, that for this vile luſt's ſake, I have ſcarce left him any room in my heart? How ſhall I eſcape, if I neglect ſo great ſalvation? In the mean time, what ſhall I ſay to the Lord? Love, mercy, grace, goodneſs, peace, joy, conſolation, I have deſpiſed them all, and eſteemed them as a thing of nought, that I might harbour a luſt in my heart. Entertain thy conſcience daily with this treaty. See if it can ſtand before this aggravation of its guilt. If this make it not ſink in ſome meaſure and melt, I fear thy caſe is dangerous.

2. Deſcend to particulars. As under the general head of the Goſpel, all the benefits of it are to be conſidered, as redemption, juſtification, and the like; ſo in particular, conſider the management of the love of them toward thine own ſoul, for the aggravation of the guilt of thy corruption. As,

(1.) Conſider the infinite patience and forbearance of God towards thee in particular. Conſider what advantages he might have taken againſt thee, to have made thee a ſhame and a reproach in this world, and an object of wrath for ever. How thou haſt dealt treacherouſly and falſely with him from time to time, flattered him with thy lips, but broken all promiſes and engagements, and that by the means of that ſin thou art now in purſuit of; and yet he hath ſpared thee from time to time, although thou ſeemeſt boldly to have put it to the trial how long he could hold out. And wilt thou yet ſin againſt him? Wilt thou yet weary him and make him to ſerve with thy corruptions?

(2.) How often haſt thou been at the door of being hardened by the deceitfulneſs of ſin; and by the infinite rich grace of God haſt been recovered to communion with him again?

(3.) All God's gracious dealings with thee in providential diſpenſations, deliverances, afflictions, mercies, enjoyments, all ought here to take place. By theſe, I ſay, and the like means, load thy conſcience, and leave it not, until it be throughly affected with the guilt of thy indwelling corruption, until it is ſenſible of its wound, and lie in the duſt before the Lord; unleſs this be done to the purpoſe, all other endeavours are to no purpoſe. Whilſt the conſcience hath any means to alleviate the guilt of ſin, the ſoul will never vigorouſly attempt its mortification.

(4.) Being thus affected with thy ſin, in the next place, get a conſtant longing, breathing after deliverance from the power of it. Suffer not thy heart one moment to be contented with thy preſent frame and condition. Longing deſires after any thing, in things natural and civil, are of no value nor conſideration, any farther, but as they incite and ſtir up the perſon in whom they are, to a diligent uſe of means, for the bringing about the thing aimed at. In ſpiritual things it is otherwiſe. Longing, breathing and panting after deliverance, is a grace in its ſelf, that hath a mighty power to conform the ſoul into the likeneſs of the thing longed after. Hence the apoſtle deſcribing the repentance and godly ſorrow of the *Corinthians*, reckons this as one eminent grace that was then ſet on work; *vehement deſire*, 2 Cor. vii. 11. And in this caſe of indwelling ſin, and the power of it, what frame doth he expreſs himſelf to be in, *Rom.* vii. 24. His heart breaks out with longings, into a moſt paſſionate expreſſion of deſire of deliverance. Now if this be the frame of ſaints, upon the general conſideration of indwelling ſin, how is it to be heightened and increaſed, when thereunto is added the perplexing rage and power of any particular luſt and corruption? Aſſure thy ſelf, unleſs thou longeſt for deliverance, thou ſhalt not have it. Get thy heart then into a panting and breathing frame, long, ſigh, cry out; you know the example of *David*, I ſhall not need to inſiſt on it.

The fifth *Direction* is,

Fifthly, Conſider whether the diſtemper with which thou art perplexed, be not rooted in thy nature and cheriſhed, fomented, and heightened from thy conſtitution. A proneneſs to ſome ſins may doubtleſs lie in the natural temper and diſpoſition of men. In this caſe conſider,

1. This is not in the leaſt an extenuation of the guilt of thy ſin. Some with an open profaneneſs will aſcribe groſs enormities to their temper and diſpoſition. And whether others may not relieve themſelves from the preſſing guilt of their diſtempers by the ſame conſideration, I know not. It is from the fall, from the original depravation of our natures, that the *fomes* of any ſin abides in our natural temper. *David* reckons his being ſhapen in iniquity and conception in ſin, (*a*) as an aggravation of his following ſin, not a leſſening or extenuation of it. That thou art peculiarly inclined unto any ſinful diſtemper, is but a peculiar breaking out of original luſt in thy nature, which ſhould peculiarly abaſe and humble thee.

2. That all thou haſt to fix upon on this account, in reference to thy walking with God, is that ſo great an advantage is given to ſin, as alſo to ſatan, by this thy temper and diſpoſition, that without extraordinary watchfulneſs, care and diligence, they will aſſuredly prevail againſt thy ſoul. Thouſands have been on this account hurried headlong to hell, who otherwiſe at leaſt might have gone at a more gentle, leſs provoking, leſs miſchievous rate.

3. For the mortification of any diſtemper, ſo rooted in the nature of a man, unto all other ways and means, already named or farther to be inſiſted on, there is one expedient peculiarly ſuited. This is that of the apoſtle, 1 *Cor.* ix. 27. *I keep under my body, and bring it into ſubjection.* The bringing of the very body into ſubjection, is an ordinance of God tending to the mortification of ſin. This gives check unto the natural root of the diſtemper, and withers it by taking away its fatneſs of ſoil. Perhaps, becauſe the *Papiſts*, men ignorant of the righteouſneſs of Chriſt, the work of his Spirit, and whole buſineſs in hand, have laid the whole weight and ſtreſs of mortification in voluntary ſervices and penances, leading to the ſubjection of the body, knowing indeed the true nature neither of ſin nor mortification, it may on the other ſide be a temptation to ſome, to neglect ſome means of humiliation which by God himſelf are owned and appointed. The bringing of the body into ſubjection in the caſe inſiſted on, by cutting ſhort the natural appetite, by faſting, watching, and the like, is doubtleſs acceptable to God, ſo it be done with the enſuing limitations.

(*a*) Pſal. li, 5.

(1.) That the outward weakening and impairing of the body be not look'd upon as a thing good in itſelf, or that any mortification doth conſiſt therein, which were again to bring us under carnal ordinances, but only as a means for the end propoſed; the weakening of any diſtemper in its natural root and ſeat. A man may have leanneſs of body and ſoul together.

(2.) That the means whereby this is done, namely, by faſting and watching, and the like, be not look'd on as things that in themſelves, and by virtue of their own power, can produce true mortification of any ſin; for if they would, ſin might be mortified without any help of the Spirit, in any unregenerate perſon in the world. They are to be look'd on only as ways whereby the Spirit may, and ſometimes doth, put forth ſtrength for the accompliſhing of his own work, eſpecially in the caſe mention'd. Want of a right underſtanding, and due improvement of theſe and the like conſiderations, hath rais'd a mortification among the papiſts, that may be better applied to horſes, and other beaſts of the field, than to believers.

This is the ſum of what hath been ſpoken: when the diſtemper complain'd of ſeems to be rooted in the natural temper and conſtitution, in applying our ſouls to a participation of the blood and Spirit of Chriſt, an endeavour is to be us'd to give check in the way of God to the natural root of that diſtemper.

The ſixth direction is,

Sixthly, Conſider what occaſions, what advantages thy diſtemper hath taken to exert and put forth itſelf, and watch againſt them all.

This is one part of that duty which our bleſſed Saviour recommends to his Diſciples under the name of *watching*, Mark xiii. 37 *I ſay unto you all* watch; which in *Luke* xxi. 34. is, *Take heed that your hearts be not overcharged:* watch againſt all eruptions of thy corruptions. I mean that duty which *David* profeſs'd himſelf to be exercis'd unto: *I have,* ſaith he, *kept my ſelf from mine iniquity.* He watch'd all the ways and workings of his iniquity, to prevent them, to riſe up againſt them. This is that which we are call'd unto under the name of *conſidering* our ways: conſider what ways, what companies, what opportunities, what ſtudies, what buſineſſes, what conditions, have at any time given, or do uſually give advantages to thy diſtempers, and ſet thy ſelf heedfully againſt them all. Men will do this with reſpect unto their bodily infirmities and diſtempers. The ſeaſons, the diet, the air that have proved offenſive, ſhall be avoided. Are the things of the ſoul of leſs importance? Know that he that dares to dally with occaſions of ſin, will dare to ſin. He that will venture upon temptations unto wickedneſs, will venture upon wickedneſs. *Hazael* thought he ſhould not be ſo wicked as the prophet told him he would be: to convince him, the prophet tells him no more, but *Thou ſhalt be King of* Syria. If he will venture on temptations unto cruelty, he will be cruel. Tell a man he ſhall commit ſuch and ſuch ſins, he will ſtartle at it: if you can convince him, that he will venture on ſuch occaſions and temptations of them, he will have little ground left for his confidence. Particular directions belonging to this head are many, not now to be inſiſted on.

The ſeventh direction is,

Seventhly, Riſe mightily againſt the firſt actings of thy diſtemper, its firſt conceptions; ſuffer it not to get the leaſt ground. Do not ſay thus far it ſhall go, and no farther. If it have allowance for one ſtep, it will take another. It is impoſſible to fix bounds to ſin. It is like water in a channel; if it once break out, it will have its courſe. Its not acting is eaſier to be compaſs'd, than its bounding. Therefore doth *James* give that gradation and proceſs of luſt, *chap.* i. 14, 15. that we may ſtop at the entrance. Doſt thou find thy corruption to begin to entangle thy thoughts? riſe up with all thy ſtrength againſt it, with no leſs imagination, than if it had fully accompliſh'd what it aims at: Conſider what an unclean thought would have; it would have thee roll thy ſelf in folly and filth. Ask envy what it would have; murder and deſtruction is at the end of it. Set thy ſelf againſt it with no leſs vigour, than if it had utterly debaſed thee to wickedneſs. Without this courſe thou wilt not prevail. As ſin gets ground in the affections to delight in, it gets alſo upon the underſtanding to ſlight it.

CHAP. XII.

The Eighth *Direction. Thoughtfulneſs of the excellency of the Majeſty of God. Our unacquaintedneſs with him, propoſed and conſidered.*

E*Ighthly*, Uſe and exerciſe thy ſelf to ſuch meditations as may ſerve to fill thee at all times with ſelf abaſement and thoughts of thine own vileneſs: As,

1. Be much in thoughtfulneſs of the excellence of the Majeſty of God and thine infinite inconceivable diſtance from him; many thoughts of it cannot but fill thee with a ſenſe of thine own vileneſs, which ſtrikes deep at the root of any indwelling ſin. When *Job*, comes to a clear diſcovery of the greatneſs and the excellency of God, he is filled with ſelf abhorrence, and is preſſed to humiliation, *Job.* xlii. 5. 6. And in what ſtate doth the prophet *Habakkuk* affirm himſelf to be caſt upon the apprehenſion of the Majeſty of God? *Chap.* iii. 16. *With God*, ſays *Job*, *is terrible Majeſty* *. Hence were the thoughts of them of old, that when they had ſeen God, they ſhould die. The ſcripture abounds in this ſelf abaſing conſideration, comparing the men of the earth to graſs-hoppers to vanity, the duſt of the ballance in reſpect of God †. Be much in thoughts of this nature, to abaſe the pride of thy heart, and to keep thy ſoul humble within thee. There is nothing will render thee a greater indiſpoſition to be impoſed on by the deceits of ſin, than ſuch a frame of heart. Think greatly of the greatneſs of God.

2. Think much of thine unacquaintedneſs with him. Though thou knoweſt enough to keep thee low and humble, yet how little a portion is it that thou knoweſt of him? The contemplation hereof caſt that wiſe man into that apprehenſion of himſelf, which he expreſſes, Prov. xxx. 2, 3, 4. *Surely I am more brutiſh than any man, and have not the underſtanding of a man. I neither learned wiſdom, nor have the knowledge of the holy. Who hath aſcended up into heaven or deſcended? Who hath gathered the wind in his fiſts? Who hath bound the waters in a garment? who hath eſtabliſhed the ends of the earth? What is his name, and what is his ſon's name, if thou canſt tell?* Labour with this alſo to take down the pride of thy heart. What doſt thou know of God? How little a portion is it? How immenſe is he in his nature? Canſt thou look without terrour into the abyſs of eternity. Thou canſt not bear the rays of his glorious being.

Becauſe I look on this conſideration of great uſe in our walking with God, ſo far as it may have a conſiſtency with that filial boldneſs which is given us in Jeſus Chriſt to draw nigh to the throne of grace, I ſhall farther inſiſt upon it, to give an abiding impreſſion of it to the ſouls of them who deſire to walk humbly with God.

Conſider then, I ſay, to keep thy heart in continual awe of the Majeſty of God, that perſon of the moſt high and eminent attainment, of the neareſt and moſt familiar communion with God, do yet in this life know but a very little of him, and his glory. God reveals his name to *Moſes*, the moſt glorious attributes that he hath manifeſted in the covenant of grace, *Exod.* xxxiv. 5, 6. yet all are but the back parts of God. All that he knows by it, is but little low, compared to the perfection of his glory. Hence it is with peculiar reference to *Moſes*, that it is ſaid *No man hath ſeen God at any time*, Joh. i. 18. of him in compariſon with Chriſt doth he ſpeak *v.* 17. and of him it is here ſaid, *No man*, no not *Moſes*, the moſt eminent among them, *hath ſeen God at* any time. We ſpeak much of God, can talk of him, his ways, his works, his counſels all the day long; the truth is, we know very little of him; our thoughts, our meditations, our expreſſions of him are low, many of them unworthy of his glory, none of them reaching his perfections.

You will ſay, that *Moſes* was under the law, when God wrapped up himſelf in darkneſs, and his mind in types and clouds and dark inſtitutions. Under the glorious ſhining of the goſpel, which hath brought light and immortality to light, God being revealed from his own boſom, we now know him much more clearly, and *as he is:* we ſee his face now, and not his back-parts only, as *Moſes* did.

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* *Job.* lxxiii. 22.

† *Iſa.* xl. 13, 14, 15, 22.

1. I acknowledge a vaſt, and almoſt unconceivable difference between the acquaintance we now have with God, after his ſpeaking to us by his own Son*, and that which the generality of the ſaints had under the law: for although their eyes were as good, ſharp, and clear as ours, their faith, and ſpiritual underſtanding, not behind ours, the object as glorious unto them, as unto us, yet our day is more clear than theirs was; the clouds are blown away and ſcattered †, the ſhadows of the night are gone and fled away, the ſun is riſen, and the means of ſight is made more eminent and clear than formerly. Yet,

2. That peculiar ſight which *Moſes* had of God, *Exod.* xxxiv. was a goſpel-ſight, a ſight of God, as gracious, *&c.* and yet, its called but his back-parts, that is, but low and mean, in compariſon of his excellencies and perfections.

3. The Apoſtle exalting to the utmoſt this glory of light, above that of the law, manifeſting that now the veil cauſing darkneſs, is taken away; ſo that with *open* or uncovered face ** we behold the glory of the Lord, tells us how; *as in a glaſs,* 2 *Cor.* iii. 18. *in a glaſs,* how in that? clearly, perfectly? alas no. He tells you how that is, 1 *Cor.* xiii. 12. *We ſee through a glaſs darkly,* ſaith he; it is not a teleſcope that helps us to ſee things afar off, concerning which the apoſtle ſpeaks: and yet what poor helps are they? How ſhort do we come of the truth of things, notwithſtanding their Aſſiſtance? It is a looking-glaſs whereunto he alludes (where are only obſcure ſpecies and images of things, and not the things themſelves) and a ſight therein that he compares our knowledge to. He tells you alſo that all that we do ſee δι᾽ ἐσόπτρου, *by* or *through this glaſs,* is in αἰνίγματι *in a riddle,* in darkneſs and obſcurity. And ſpeaking of himſelf, who ſurely was much more clear ſighted than any now living, he tells us, that he ſaw but ἐκ μέρους, *in part;* he ſaw but the back-parts of heavenly things, *v.* 12. and compares all the knowledge he had attained of God, to that he had of things when he was a child, *v.* 11. it is a μέρος, ſhort of the τὸ τέλειον: yea, ſuch as καταργηθήσεται, *it ſhall be deſtroyed,* or done away. We know what weak, feeble, uncertain notions and apprehenſions children have of things of any abſtruſe conſideration: how when they grew up with any improvements of parts and abilities thoſe conceptions vaniſh, and they are aſhamed of them. It is the commendation of a child to love, honour, believe, and obey his father; but for his ſcience and notions, his father knows his childiſhneſs and folly. Notwithſtanding all our confidence of high attainments, all our notions of God are but childiſh in reſpect of his infinite perfections. We liſp and babble, and ſay we know not what, for the moſt part, in our moſt accurate, as we think, conceptions and notions of God. We may love, honour, believe, and obey our father, and therewith he accepts our childiſh thoughts, for they are but childiſh. We ſee but his back-parts, we know but little of him. Hence is that promiſe, wherewith we are ſo often ſupported, and comforted in our diſtreſſes; *We ſhall ſee him as he is;* we ſhall *ſee him face to face; know as we are known; comprehend that for which we are comprehended,* 1 Cor. xv. 12. 1 *Joh.* iii. 2. and poſitively, *Now we ſee him not:* all concluding that here we ſee but his back-parts, not as he is, but in a dark, obſcure repreſentation, not in the perfection of his glory.

The Queen of *Sheba* had heard much of *Solomon,* and framed many great thoughts of his magnificence, in her mind thereupon; but when ſhe came and ſaw his glory, ſhe was forced to confeſs, that the *one half of the truth had not been told her.* We may ſuppoſe that we have here attained great knowledge, clear and high thoughts of God; but alas! when he ſhall bring us into his preſence we ſhall cry out, we never knew him as he is. The thouſandth part of his glory and perfection, and bleſſedneſs, never entred into our hearts.

The apoſtle tells us, 1 *Joh.* iii. 2. that *we know not what we our ſelves ſhall be;* what we ſhall find our ſelves in the iſſue; much leſs will it enter into our hearts to conceive, what God is, and what we ſhall find him to be. Conſider either him who is to be known, or the way whereby we know him; and this will farther appear,

(1.) We know ſo little of God, becauſe it is God who is thus to be known; that is, he who hath deſcribed himſelf to us very much by this, *that we cannot know him;* what elſe doth he intend where he calls himſelf inviſible, incomprehenſible, and the like? that is, he whom we do not, cannot know as he is: and our farther progreſs conſiſts more in knowing what he is not, than what he is. Thus is he deſcribed to be immortal, infinite; that is, he is not as we are, mortal, finite, and limited. Hence is that glorious deſcription of him, 1 *Tim.* vi. 16. *Who only hath immortality dwelling in the light which no man can approach unto, whom no man hath ſeen nor can ſee.* His light is ſuch as no creature can approach unto: he is not ſeen, not becauſe he cannot be ſeen, but becauſe we cannot bear the ſight of him. The light of God, in whom is no darkneſs, forbids all acceſs to him by any creature whatever: we who cannot behold the ſun in its glory, are too weak to bear the beams of infinite brightneſs. On this conſideration, as was ſaid, the wiſe man profeſſeth himſelf *a very beaſt, and not to have the underſtanding of a man,* Prov. xxx. 2. that is, he knew nothing in compariſon of God; ſo that he ſeemed to have loſt all his underſtanding, when once he came to the conſideration of him, his work, and his ways.

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* *Heb.* i. 11. † *Cant.* iv. 6. ** ἀνακεκαλυμμένῳ προσώπῳ.

In this conſideration, let our ſouls deſcend to ſome particulars.

[1.] For the being of God; we are ſo far from a knowledge of it, ſo as to be able to inſtruct one another therein by words and expreſſions of it, as that to frame any conceptions in our mind, with ſuch ſpecies and impreſſions of things, as we receive the knowledge of all other things by, is to make an idol to our ſelves, and ſo to worſhip a god of our own making, and not the God that made us. We may as well and as lawfully hew him out of wood, or ſtone, as form him a being in our minds, ſuited to our apprehenſions. The utmoſt of the beſt of our thoughts of the being of God, is, that we can have no thoughts of it. Our knowledge of a being is but low, when it mounts no higher, but only to know that we know it not.

[2.] There be ſome things of God, which he himſelf hath taught us to ſpeak of, and to regulate our expreſſions of them; but when we have ſo done, we ſee not the things themſelves, we know them not: to believe and admire is all that we attain to. We profeſs, as we are taught, that God is infinite, omnipotent, eternal: and we know what diſputes and notions there are about omnipreſence, immenſity, infiniteneſs, and eternity. We have, I ſay, words and notions about theſe things, but as to the things themſelves, what do we know? What do we comprehend of them? Can the mind of man do any more but ſwallow itſelf up in an infinite abyſs, which is as nothing; give itſelf up to what it cannot conceive, much leſs expreſs? Is not our underſtandings brutiſh in the contemplation of ſuch things? And is as if it were not? Yea, the perfection of our underſtanding, is, not to underſtand, and to reſt there: they are but the back-parts of eternity and infiniteneſs that we have a glimpſe of. What ſhall I ſay of the Trinity, or the ſubſiſtence of diſtinct Perſons in the ſame individual Eſſence, a myſtery by many denied, becauſe by none underſtood; a myſtery whoſe every letter is myſterious. Who can declare the generation of the Son, the proceſſion of the Spirit, or the difference of the one from the other? But I ſhall not farther inſtance in particulars. That infinite and inconceivable diſtance that is between Him and us, keeps us in the dark as to any ſight of his face, or clear apprehenſion of his perfections. We know him rather by what he does, than by what he is; by his doing us good, than by his eſſential goodneſs, and how little a portion of him, as *Job* ſpeaks, is hereby diſcovered?

2. We know little of God, becauſe it is faith alone whereby here we know him; I ſhall not now diſcourſe about the remaining impreſſions on the hearts of all men by nature, that there is a God, nor what they may rationally be taught concerning that God, from the works of his creation and providence, which they ſee and behold; it is confeſſedly, and that upon the woful experience of all ages, ſo weak, low, dark, confuſed, that none ever on that account glorified God as they ought, but notwithſtanding all their knowledge of God, were indeed without God in the world.

The chief and, upon the matter, almoſt only acquaintance we have with God, and his diſpenſations of himſelf, is by faith. *He that cometh to God muſt believe that he is, and that he is a rewarder of them that ſeek him,* Heb. xi. 6. our knowledge of him, and his rewarding (the bottom of our obedience or coming to him) is believing. *We walk by faith, and not by ſight,* 2 Cor. v. 7. διὰ πίστεως οὐ διὰ εἴδους; by faith, and ſo by faith, as not to have any expreſs idea, image, or ſpecies of that which we believe; faith is all the argument we have of things not ſeen, *Heb.* xi. 1. I might here inſiſt upon the nature of it, and from all its concomitants and concernments manifeſt, that we know but the back-parts of what we know by faith only. As to its riſe, it is built purely upon the teſtimony of him, whom we have not ſeen: as the apoſtle ſpeaks, *How can ye love him whom ye have not ſeen?* that is, whom you know not, but by faith, that he is: faith receives all upon his teſtimony, whom it receives to be, only on his own teſtimony. As to its nature it is an aſſent upon teſtimony, not an evidence upon demonſtration; and the object of it, is, as was ſaid before, above us. Hence our faith, as was formerly obſerved, is called a *ſeeing darkly as in a glaſs*; all that we know this way, (and all that we know of God, we know this way) is but low and dark and obſcure.

But you will ſay, all this is true, but yet it is only ſo to them that know not God; perhaps as he is revealed in Jeſus Chriſt: with them who do ſo tis otherwiſe. It is true, *No man hath ſeen God at any time, but the only begotten Son he hath revealed him*, Joh. i. 17, 18. and the Son of God is now come, and hath given us an underſtanding that we may know him that is true, 1 *Joh.* v. 20. The illumination of the glorious goſpel of Chriſt, who is the image of God, ſhineth upon Believers, 2 Cor. iv. 4. yea and *God who commanded light to ſhine out of darkeneſs, ſhines into their hearts to give them the knowledge of his glory in the face of his ſon*, v. 6. So that though we were darkneſs, yet we are now light in the Lord, *Eph.* v. 8. And the apoſtle ſays, *We all with openface behold the glory of the Lord*, 2 Cor. iii. 18. and we are now ſo farfr om being in ſuch darkeneſs, or at ſuch a diſtance from God, that *our communion and fellowſhip is with the father and the Son*, 1 Joh. i. 3. the light of the goſpel whereby now God is revealed is glorious; not a ſtar, but the ſun in his beauty is riſen upon us, and the vail is taken from our faces; ſo that though unbelievers, yea and perhaps ſome weak believers, may be in ſome darkneſs, yet thoſe of any growth, or conſiderable attainments have a clear ſight and view of the face of God in Jeſus Chriſt.

To which I anſwer,

1. The truth is we all of us know enough of him to love him more than we do, to delight in him and ſerve him, believe him, obey him, put our truſt in him above all that we have hitherto attained. Our darkneſs and weakneſs is no plea for our negligence and diſobedience. Who is it that hath walked up to the knowledge that he hath had of the perfections, excellencies and will of God? God's end in giving us any knowledge of himſelf here, is that we may glorify him as God; that is, love him, ſerve him, believe and obey him, give him all the honour and glory that is due from poor ſinful creatures, to a ſin-pardoning God and Creator; we muſt all acknowledge that we were never throughly transformed into the image of that knowledge which we have had. And had we uſed our talents well, we might have been truſted with more.

2. Comparatively; that knowledge which we have of God by the revelation of Jeſus Chriſt in the Goſpel, is exceeding eminent and glorious. It is ſo in compariſon of any knowledge of God, that might otherwiſe be attained, or was delivered in the Law under the Old Teſtament, which had but the ſhadow of good things, not the expreſs image of them, this the apoſtle purſues at large, 2 *Cor.* iii. Chriſt has now in theſe laſt days, revealed the Father from his own boſom, declared his name, made known his mind, will and council in a far more clear, eminent, diſtinct manner, than he did formerly, whilſt he kept his people under the padegogy of the law, and this is that which for the moſt part is intended in the places before mentioned; the clear, perſpicuous delivery and declaration of God and his will in the Goſpel, is expreſly exalted in compariſon of any other way of revelation of himſelf.

3 The difference between believers and unbelievers as to knowledge, is not ſo much in the matter of their knowledge, as in the manner of knowing. Unbelievers ſome of them may know more, and be able to ſay more of God, his perfections and his will, than many believers; but they know nothing as they ought, nothing in a right manner, nothing ſpiritually and ſavingly; nothing with an holy, heavenly light. The excellency of a believer is not, that he hath a large apprehenſion of things, but that what he doth apprehend, which perhaps may be very little, he ſees it in the light of the ſpirit of God, in a ſaving ſoul-transforming light: and this is that which gives us communion with God, and not prying thoughts, or curious raiſed notions.

4. Jeſus Chriſt by his word and ſpirit reveals to the hearts of all his, God as a Father, as a God in covenant, as a rewarder, every way ſufficiently to teach us to obey him here, and to lead us to his boſom, to lye down there in the fruition of him to eternity. But yet now,

5. Notwithſtanding all this, it is but a little portion we know of him, we ſee but his back-parts. For

(1.) The intendment of all goſpel revelation is not to unveil God's eſſential glory, that we ſhould ſee him as he is, but meerly to declare ſo much of him as he knows ſufficient to be at bottom of our faith, love, obedience and coming to him: that is, of the faith which here he expects from us. Such ſervices as beſeem poor creatures in the midſt of temptations; but when he calls us to eternal admiration and contemplation, without interruption, he will make a new manner of diſcovery of himſelf, and the whole ſhape of things, as it now lies before us, will depart as a ſhadow.

(2.) We are dull and ſlow of heart to receive the things that are in the word reveal'd. God by our infirmity and weakneſs, keeping us in continual dependance on him, for teachings and revelations of himſelf out of his word, never in this world bringing any ſoul to the utmoſt of what is from the word to be made out and diſcover'd; ſo that altho' the way of revelation in the goſpel be clear and evident, yet we know little of the things themſelves that are reveal'd.

CHAP. XIII.

The ninth *direction. When the heart is diſquieted by ſin, ſpeak no peace to it, until God ſpeak it. Peace, without deteſtation of ſin, unſound. So is peace meaſured out unto ourſelves. How we may know when we meaſure our peace unto ourſelves. Directions as to that enquiry. The vanity of ſpeaking peace ſlightly. Alſo of doing it on one ſingular account not univerſally.*

N*INTHLY*, In caſe God diſquiet the heart about the guilt of its diſtempers, either in reſpect of its root and indwelling, or in reſpect of any eruptions of it, take heed thou ſpeakeſt not peace to thy ſelf before God ſpeaks it; but hearken what he ſays to thy ſoul. This is our next direction; without the obſervation whereof, the heart will be exceedingly expoſed to the deceitfulneſs of ſin.

This is a buſineſs of great importance. It is a ſad thing for a Man to deceive own ſoul herein. All the warnings God gives us in tenderneſs to our ſouls, to try and examine ourſelves, do tend to the preventing of this great evil of ſpeaking peace groundleſly to ourſelves, which is upon the iſſue to bleſs ourſelves in an oppoſition to God. It is not my buſineſs to inſiſt upon the danger of it, but to help believers to prevent it, and to let them know when they do ſo.

To manage this direction aright obſerve.

1. That as it is the great prerogative and ſoveraignty of God, to give grace to whom he pleaſes (*He hath mercy on whom he will*, Rom. ix. 16. and among all the ſons of men, he calls whom he will, and ſanctifies whom he will) ſo among thoſe ſo call'd and juſtify'd, and whom he will ſave, he yet reſerves this privilege to himſelf, to ſpeak peace to whom he pleaſeth, and in what degree he pleaſeth, even amongſt them on whom he hath beſtow'd grace. He is the God of all conſolation, in an eſpecial manner in his dealing with believers: that is, of the good things that he keeps lock'd up in his family, and gives out of it to all his children at his pleaſure. This the Lord inſiſts on, *Iſa.* lvii. 16, 17, 18. it is the caſe under conſideration that is there inſiſted on. Wher God ſays he will heal their breaches and diſconſolations, he aſſumes this privilege to himſelf in an eſpecial manner, *I create it*, v. 19. even in reſpect of theſe poor wounded creatures I create it, and according to my ſoveraignty make it out as I pleaſe.

2. As God creates it for whom he pleaſeth, ſo it is the prerogative of Chriſt to ſpeak it home to the conſcience: ſpeaking to the church of *Laodicea*, who had heal'd her wounds falſely, and ſpoke peace to herſelf when ſhe ought not, he takes to himſelf that Title, *I am the Amen, the faithful witneſs*, Rev. iii. 14. He bears teſtimony concerning our condition as it is indeed; we may poſſibly miſtake, and trouble ourſelves in vain, or flatter ourſelves upon falſe grounds, but he is the *Amen*, the faithful witneſs; and what he ſpeaks of our ſtate and condition, that it is indeed. *Iſa.* xi. 3. he is ſaid not to judge according to the ſight of the eye, not according to any out-

ward appearance, or any thing that may be ſubject to a miſtake, as we are apt to do; but he ſhall judge and determine every cauſe as it is indeed.

Take theſe two previous obſervations, and I ſhall give ſome rules whereby men may know whether God ſpeaks peace to them, or whether they ſpeak peace to themſelves only.

(1.) Men certainly ſpeak peace to themſelves, when their ſo doing is not attended with the greateſt deteſtation imaginable of that ſin in reference whereunto they do ſpeak peace to themſelves, and abhorrency of themſelves for it. When men are wounded by ſin, diſquieted and perplexed, and knowing that there is no remedy for them, but only in the mercies of God, through the blood of Chriſt, do therefore look to him, and to the promiſes of the covenant in him, and thereupon quiet their hearts that it ſhall be well with them, and that God will be exalted, that he may be gracious to them, and yet their ſouls are not wrought to the greateſt deteſtation of the ſin or ſins, upon the account whereof they are diſquieted, this is to heal themſelves, and not to be healed of God. This is but a great and ſtrong wind, that the Lord is nigh unto, but the Lord is not in the wind. When men do truly look upon Chriſt whom they have pierced, without which there is no healing or peace, they will mourn, *Zech.* xii. 10. they will mourn for him even upon this account, and deteſt the ſin that pierced him. When we go to Chriſt for healing, faith eyes him peculiarly as one pierced. Faith takes ſeveral views of Chriſt, according to the occaſions of addreſs to him, and communion with him that it hath. Sometimes it views his holineſs, ſometimes his power, ſometimes his love, his favour with his Father. And when it goes for healing and peace, it looks eſpecially on the blood of the covenant, on his ſufferings; for by his *ſtripes are we healed*, and *the chaſtiſement of our peace was upon him*, Iſa. liii 5. when we look for healing, his ſtripes are to be eyed: not in the outward ſtory of them, which is the courſe of popiſh devotioniſts, but in the love, kindneſs, myſtery, and deſign of the croſs. And when we look for peace, his chaſtiſements muſt be in our eye: now, I ſay, if it be done according to the mind of God, and in the ſtrength of that Spirit which is pour'd out on believers, it will beget a deteſtation of that ſin or ſins, for which healing and peace is ſought. So *Ezek.* xvi: 60. 61. *Nevertheleſs I will remember my covenant with thee in the days of thy youth, and I will eſtabliſh unto thee an everlaſting covenant*, and what then? *Then thou ſhalt remember thy ways and be aſhamed.* When God comes home to ſpeak peace in a ſure covenant of it, it fills the ſoul with ſhame for all the ways whereby it hath been alienated from him. And one of the things that the apoſtle mentions as attending that godly ſorrow, which is accompanied with repentance unto ſalvation, never to be repented of, is revenge, *Yea what revenge?* 2 *Cor.* vii. 11. They reflected on their miſcarriages with indignation and revenge for their folly in them. When *Job* comes up to a through healing, he cries, *Now I abhor myſelf, Job* xlii. 6. and until he did ſo, he had no abiding peace. He might perhaps have made up himſelf with that Doctrine of free grace which was ſo excellently preached by *Elihu, cap.* xxxiii. from *v.* 14. unto 29. but he had then but ſkinned his wounds, he muſt come to ſelf-abhorrency if he come to healing. So was it with thoſe in *Pſ.* lxxviii. 33, 35. in their great trouble and perplexity, for and upon the account of ſin; I doubt not but upon addreſs they made to God in Chriſt (for that ſo they did, is evident from the titles they gave him, they call him their *rock* and their *redeemer*, two words every where pointing out the Lord Chriſt) they ſpeak peace to themſelves, but was it ſound and abiding? No, it paſſed away as the early dew, God ſpeaks not one word of peace to their ſouls. But why had they not peace? Why becauſe in their addreſs to God they flattered him: but how doth that appear? *v.* 37. *Their heart was not right with him, neither were they ſtedfaſt:* they had not a deteſtation nor relinquiſhment of that ſin in reference whereunto they ſpake peace to themſelves. Let a man make what application he will for healing and peace, let him do it to the true phyſitian, let him do it the right way, let him quiet his heart in the promiſes of the covenant; yet when peace is ſpoken, if it be not attended with the deteſtation and abhorrence of that ſin, which was the wound, and cauſ'd the diſquietment, this is no peace of God's creating, but of our own purchaſing. It is but a ſkinning over the wound, whilſt the core lies at the bottom, which will putrify, and corrupt, and corrode, until it break out again, with noiſomneſs, vexation and danger. Let not poor ſouls that walk in ſuch a path as this, who are more ſenſible of the trouble of ſin, than of the pollution of uncleanneſs that attend it; who addreſs themſelves for mercy, yea, to the Lord in Chriſt, they addreſs themſelves

ſelves for mercy, but yet will keep the ſweet morſel of their ſin under their tongue; let them, I ſay, never think to have true and ſolid peace. For inſtance, thou findeſt thy heart running out after the world, and it diſturbs thee in thy communion with God; the Spirit ſpeaks expreſly to thee, *He that loveth the world, the love of the Father is not in him*[†]. This puts thee on dealing with God in Chriſt for the healing of thy ſoul, the quieting of thy conſcience; but yet withal a thorough deteſtation of the evil itſelf abides not upon thee; yea, perhaps that is liked well enough, but only in reſpect of the conſequences of it; perhaps thou mayeſt be ſaved, yet as through fire, and God will have ſome work with thee before he hath done, but thou wilt have little peace in this life, thou wilt be ſick and fainting all thy days, *Iſa.* lvii. 17.

(2.) When men meaſure out peace to themſelves upon the concluſions that their convictions and rational principles will carry them out unto; this is a falſe peace, and will not abide. I ſhall a little explain what I mean hereby. A man hath got a wound by ſin, he hath a conviction of ſome ſin upon his conſcience, he hath not walked uprightly as becometh the goſpel; all is not well and right between God and his ſoul: he conſiders now what is to be done, light he hath, and knows what path he muſt take, and how his ſoul hath been formerly healed. Conſidering that the promiſes of God are the outward means of application for the healing of his ſores, and quieting of his heart, he goes to them, ſearches them out, finds out ſome one, or more of them, whoſe literal expreſſions are directly ſuited to his condition, ſays he to himſelf, God ſpeaks in this promiſe, here I will take my ſelf a plaiſter, as long and broad as my wound, and ſo brings the word of the promiſe to his condition, and ſets him down in peace. This is another appearance upon the mount, the Lord is near, but the Lord is not in it. It hath not been the work of the Spirit, who alone can convince us of ſin and righteouſneſs and judgment[*]; but the mere actings of the intelligent rational ſoul. As there are three ſorts of lives, we ſay, the vegetative, the ſenſitive, and the rational or intelligent: ſome things have only the vegetative, ſome the ſenſitive alſo, and that includes the former; ſome have the rational, which takes in and ſuppoſes both the other. Now he that hath the rational, doth not only act ſuitably to that principle, but alſo to both the others he grows and is ſenſible. It is ſo with men in the things of God; ſome are mere natural and rational men; ſome have a ſuperadded conviction with illumination; and ſome are truly regenerate. Now he that hath the latter hath alſo the former; and therefore he acts ſometimes upon the principles of the rational, ſometimes upon the principles of the enlightened man. His true ſpiritual life is not the principle of all his motions; he acts not always in the ſtrength thereof, neither are all his fruits from that root. In this caſe that I ſpeak of, he acts merely upon the principle of conviction and illumination, whereby his firſt naturals are heightened; but the Spirit breaths not at all upon all theſe waters. Take an inſtance: ſuppoſe the wound and diſquiet of the ſoul to be upon the account of relapſes, which whatever the evil or folly be, though for the matter of it never ſo ſmall, yet there are no wounds deeper than thoſe that are given the ſoul on that account, nor diſquietments greater. In the perturbation of his mind, he finds out that promiſe, Iſa. lv. vii. *The Lord will have mercy, and our God will abundantly pardon*; he will multiply or add to pardon; he will do it again and again; or that in Hoſ. xiv 4. *I will heal their backſliding, I will love them freely.* This the man conſiders, and thereupon concludes peace to himſelf; whether the Spirit of God make the application or no, whether that gives life and power to the letter or no, that he regards not. He doth not hearken whether God the Lord ſpeak peace. He doth not wait upon God, who perhaps yet hides his face, and ſees the poor creature ſtealing peace, and running away with it, knowing that the time will come, when he will deal with him again, and call him to a new reckoning[**]; when he ſhall ſee that it is in vain to go one ſtep, where God doth not take him by the hand.

I ſee here indeed ſundry other queſtions upon this ariſing and interpoſing themſelves; I cannot apply myſelf to them all: one I ſhall a little ſpeak to.

It may be ſaid then, ſeeing that this ſeems to be the path that the holy Spirit leads us in, for the healing of our wounds, and quieting of our hearts, how ſhall we know when we go alone ourſelves, and when the Spirit alſo doth accompany us?

[†] 1 *John* ii. 15. [*] *John* xvi. 8. [**] *Hoſ.* xi. 3.

1.) If any of you are out of the way upon this account, God will ſpeedily let you know it; for beſides that you have his promiſe, that the *meek he will guide in judgment, and teach them his way*, Pſal. xxv. 9. he will not let you always err. He will, I ſay, not ſuffer your nakedneſs to be covered with fig-leaves, but take them away and all the peace you have in them, and will not ſuffer you to ſettle on ſuch lees; you ſhall quickly know your wound is not healed. But,

2.) This courſe is commonly taken without waiting; which is the grace, and that peculiar acting of faith, which God calls for to be exerciſed in ſuch a condition. I know God doth ſometimes come in upon the ſoul inſtantly, in a moment as it were, wounding and healing it; as I am perſuaded it was in the caſe of *David*, when he cut off the lap of *Saul's* garment: but ordinarily in ſuch a caſe God calls for waiting and labouring, attending as the eye of a ſervant upon his maſter: ſays the prophet *Iſaiah chap.* viii. 17. *I will wait upon the Lord, who hideth his face from* Jacob. God will have his children lye a while at his door, when they have run from his houſe, and not inſtantly ruſh in upon him; unleſs he take them by the hand, and pluck them in, when they are ſo aſhamed that they dare not come to him. Now ſelf-healers, or men that ſpeak peace to themſelves, do commonely make haſt; they will not tarry: they do not hearken what God ſpeaks, but on they will go to be healed (*a*).

3.) Such a courſe, though it may quiet the conſcience and the mind, the rational concluding part of the ſoul, yet it doth not ſweeten the heart, with reſt and gracious contentation. The anſwer it receives, is much like that *Eliſha* gave *Naaman*, *Go in peace* (*b*), it quieted his mind, but I muſt queſtion whether it ſweetned his heart, or gave him any joy in believing, other than the natural joy that was then ſtirred in him upon his healing. *Do not my words do good*, ſaith the Lord? *Mich.* ii. 7. when God ſpeaks, there is not only truth in his words, that may anſwer the conviction of our underſtandings, but alſo they do good, they bring that which is ſweet and good and deſirable to the will and affections: by them the ſoul returns unto its reſt, *Pſal.* cxvi. 17.

4.) Which is worſt of all; it amends not the life, it heals not the evil, it cures not the diſtemper: when God ſpeaks peace, it guides and keeps the ſoul that it turn not again to folly (*c*). When we ſpeak it our ſelves, the heart is not taken off the evil. Nay it is the readieſt courſe in the world to bring a ſoul into a trade of backſliding. If upon thy plaiſtering thy ſelf, thou findeſt thy ſelf rather animated to the battel again, than utterly weaned from it, it is too palpable that thou haſt been at work with thine own ſoul, but Jeſus Chriſt and his ſpirit were not there. Yea and oftentimes nature having done its work, will e'er a few days are over, come for its reward; and having been active in the work of healing, will be ready to reaſon for a new wounding. In God's ſpeaking peace there comes along ſo much ſweetneſs, and ſuch a diſcovery of his love as is a ſtrong obligation on the ſoul, no more to deal perverſely (*d*).

3. We ſpeak peace to our ſelves, when we do it ſlightly. This the prophet complains of in ſome teachers, *Jer.* vi. 14. *They have healed the wound of the daughter of my people ſlightly*. And it is ſo with ſome perſons, they make the healing of their wounds a ſlight work, a look, a glance of faith to the promiſes does it, and ſo the matter is ended. The apoſtle tells us, that the word did not profit ſome, becauſe *it was not mixed with faith*, Heb. iv. 2. *μὴ συγκεκραμένος, it was not well tempered* and mingled with faith. It is not a meer look to the word of mercy in the promiſe, but it muſt be mingled with faith, until it is incorporated into the very nature of it; and then indeed it doth good unto the ſoul: if thou haſt had a wound upon thy conſcience, which was attended with weakneſs and diſquietneſs, which now thou art freed of, how cameſt thou ſo? I looked to the promiſes of pardon and healing, and ſo found peace: yea but perhaps thou haſt made too much haſt, thou haſt done it overtly, thou haſt not fed upon the promiſe, ſo as to mix it with faith, to have got all the virtue of it diffuſed into thy ſoul; only thou haſt done it ſlightly; thou wilt find thy wound e'er it be long breaking out again, and thou ſhalt know that thou art not cured.

4. Whoever ſpeaks peace to himſelf upon one account, and at the ſame time hath another evil of no leſs importance lying upon his ſpirit, about which he hath had no dealing with God, that man cries peace when there is none. A little to explain my meaning: a man hath neglected a duty again and again; perhaps when in all righteouſ-

(*a*) Pſal. xxvii. 16. (*b*) Kings v. 19. (*c*) Pſal. lxxxv. 8. (*d*) Luk. xxii. 32.

neſs it was due from him, his conſcience is perplexed, his ſoul wounded, he hath no quiet in his bones by reaſon of his ſin; he applies himſelf for healing and finds peace. Yet in the mean time perhaps worldlineſs, or pride, or ſome other folly, wherewith the ſpirit of God is exceedingly grieved, may lye in the boſom of that man, and they neither diſturb him, nor he them. Let not that man think that any of his peace is from God. Then ſhall it be well with men when they have an equal reſpect to all God's commandments. God will juſtify us from our ſins, but he will not juſtify the leaſt ſin in us; *he is a God of purer eyes, than to behold iniquity.*

5. When men of themſelves ſpeak peace to their conſciences, it is ſeldom that God ſpeaks humiliation to their ſouls; God's peace is humbling peace, melting peace, as it was in the caſe of *David* (*a*); never ſuch deep humiliation as when *Nathan* brought him the tidings of his pardon.

But you will ſay, when may we take the comfort of a promiſe as our own, in relation to ſome peculiar wound for the quieting the heart.

1.) In general, when God ſpeaks it, be it when it will, ſooner or later. I told you before, he may do it in the very inſtant of the ſin its ſelf, and that with ſuch irreſiſtible power, that the ſoul muſt needs receive his mind in it. Sometimes he will make us wait longer; but when he ſpeaks, be it ſooner or later, be it when we we are ſinning or repenting, be the condition of our ſouls what they pleaſe, if God ſpeak, he muſt be received. There is not any thing, that in our communion with him, the Lord is more troubled with us for, if I may ſo ſay, than our unbelieving fears that keep us off from receiving that ſtrong conſolation which he is ſo willing to give to us.

But you will ſay, we are where we were; when God ſpeaks it, we muſt receive it, that is true, but how ſhall we know when he ſpeaks?

1. I would we could all practically come up to this, to receive peace when we are convinced that God ſpeaks it, and that it is our duty to receive it; But

2. There is, if I may ſo ſay, a ſecret inſtinct in faith, whereby it knows the voice of Chriſt, when he ſpeaks indeed; as the babe leaped in the womb, when the bleſſed virgin came to *Elizabeth*; faith leaps in the heart when Chriſt indeed draws nigh to it; *My ſheep*, ſays Chriſt, *know my voice*, John x. 14. they know my voice, they are uſed to the ſound of it and they know when his lips are opened to them, and are full of Grace. The ſpouſe was in a ſad condition, *Cant.* v. 2. aſleep in ſecurity, but yet as ſoon as Chriſt ſpeaks, ſhe cries, *It is the voice of my beloved that ſpeaks*; ſhe knew his voice, and was ſo acquainted with communion with him, that inſtantly ſhe diſcovers him, and ſo will you alſo; if you exerciſe your ſelves to acquaintance and communion with him, you will eaſily diſcern between his voice and the voice of a ſtranger. And take this κριτήριον with you; when he doth ſpeak, he ſpeaks as never man ſpake; he ſpeaks with power, and one way or other will make your hearts burn within you, as he did to the diſciples, *Luk.* xxii. he doth it by putting in his hand at the hole of the door, *Can.* v. 4. his ſpirit into your hearts to ſeize on you.

2.) If the word of the Lord doth good to your ſouls he ſpeaks it. If it humble, if it cleanſe and be uſeful for thoſe ends, for which promiſes are given: *viz.* to endear, to cleanſe, to melt and bind to obedience, to ſelf-emptineſs, *&c.* But this is not my buſineſs: nor ſhall I farther divert in the purſuit of this direction; without the obſervation of it, ſin will have great advantages towards the hardening of the heart.

(*a*) Pſal. li. 1.

CHAP. XIV.

The general uſe of the foregoing directions. The great direction for the accompliſhment of the work aimed at. Act faith on Chriſt; the ſeveral ways whereby this may be done. Conſideration of the fullneſs in Chriſt for relief propoſed. Great expectations from Chriſt; grounds of theſe expectations. His mercifulneſs, his faithfulneſs. Event of ſuch expectations: On the part of Chriſt; On the part of believers. Faith peculiarly to be acted on the death of Chriſt; Rom. vi. 3, 4, 5, 6. *The work of the Spirit in this whole buſineſs.*

NOW the conſiderations which I have hitherto inſiſted on, are rather of things preparatory to the work aimed at, than ſuch as will effect it. It is the heart's due preparation for the work it ſelf, without which it will not compliſhed, that hitherto I have aimed at.

Directions for the work it ſelf are very few; I mean that are peculiar to it. And be acthey are theſe that follow.

1. Set faith at work on Chriſt for the killing of thy ſin. His blood is the great ſovereign remedy for ſin-ſick ſouls. Live in this, and thou wilt die a conqueror. Yea, thou wilt through the good providence of God, live to ſee thy luſt dead at thy feet.

But thou wilt ſay, How ſhall faith act itſelf on Chriſt for this end and purpoſe? I ſay ſundry ways.

(1.) By faith fill thy ſoul with a due conſideration of that proviſion, which is laid up in Jeſus Chriſt for this end and purpoſe, that all thy luſts, this very luſt wherewith thou art entangled, may be mortify'd. By faith ponder on this, that though thou art no way able in or by thy ſelf, to get the conqueſt over thy diſtemper, though thou art even weary of contending (*a*), and art utterly ready to faint, yet that there is enough in Jeſus Chriſt, to yield thee relief. *Phil.* iv. 13. It ſtaid the prodigal when he was ready to faint, that yet there was bread enough in his father's houſe, though he was at a diſtance from it, yet it relieved him, and ſtaid him, that there it was. In thy greateſt diſtreſs and anguiſh, conſider that fullneſs of grace, thoſe riches, thoſe treaſures of ſtrength, might and help, that are laid up in him, for our ſupport, *Job.* i. 16. *Col.* i. 19. Let them come into, and abide in thy mind. Conſider that he is exalted and made *a prince and Saviour to give repentance unto* Iſrael, Acts. v. 31. and if to give repentance, to give mortification, without which the other is not, nor can be: Chriſt tells us that we obtain purging grace by abiding in him, *John* xv. 3. To act faith upon the fullneſs that is in Chriſt for our ſupply, is an eminent way of abiding in Chriſt, for both our inciſion and abode is by faith, *Rom.* xi. 19, 20. Let then thy ſoul by faith be exerciſed with ſuch thoughts and apprehenſions as theſe: I am a poor, weak creature; unſtable as water, I cannot excel; this corruption is too hard for me, and is at the very door of ruining my ſoul; and what to do I know not; my ſoul is become as parched ground and an habitation of dragons: I have made promiſes and broken them, vows and engagements have been as a thing of nought; many perſuaſions have I had, that I had got the victory and ſhould be delivered, but I am deceived; ſo that I plainly ſee, that without ſome eminent ſuccour and aſſiſtance, I am loſt, and ſhall be prevailed on, to an utter relinquiſhment of God; but yet though this be my ſtate and condition, yet let the hands that hang down be lifted up, and

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(*a*) Luke xvi. 17.

the feeble knees be ſtrengthned (*a*); behold the Lord Chriſt that hath all fulneſs of grace in his heart, all fulneſs of power in his hand; he is able to ſlay all theſe his enemies. There is ſufficient proviſion in him for my relief and aſſiſtance: he can take my drooping dying ſoul and make me more than a *conqueror* (*b*). *Why ſayeſt thou, O my ſoul, my way is hid from the Lord, and my judgment is paſſed over from my God? Haſt thou not known, haſt thou not heard that the everlaſting God, the Lord, the Creator of the ends of the earth fainteth not, neither is weary; there is no ſearching of his underſtanding; he giveth power to the faint, and to them that have no might he encreaſeth ſtrength. Even the youths ſhall faint and be weary, and the young men ſhall utterly fail; but they that wait upon the Lord ſhall renew their ſtrength, they ſhall mount up with wings as Eagles, they ſhall run and not be weary, they ſhall walk and not faint*, Iſa. xl. 49, *&c.* He can make the dry parched ground of my ſoul to become a pool, and my thirſty barren heart as ſprings of water: yea, he can make this habitation of dragons, this heart, ſo full of abominable luſts, and fiery temptations, to be a place for graſs, and fruit to himſelf, *Iſa.* xxxv. 7. So God ſtayed *Paul* under his temptation, with the conſideration of the ſufficiency of his grace: *my grace is ſufficient for thee*, 2 Cor. xii. 9. Though he were not immediately ſo far made partaker of it, as to be freed from his temptation, yet the ſufficiency of it in God, for that end and purpoſe, was enough to ſtay his ſpirit. I ſay then, by faith, be much in the conſideration of that ſupply and the fulneſs of it, that is in Jeſus Chriſt; and how he can at any time give thee ſtrength and deliverance. Now if hereby thou doſt not find ſucceſs to a conqueſt, yet thou wilt be ſtaid in the chariot, that thou ſhalt not fly out of the field until the battel be ended; thou wilt be kept from an utter deſpondency, and a lying down under thy unbelief; or a turning aſide to falſe means and remedies that in the iſſue will not relieve thee. The efficacy of this conſideration will be found only in the practice.

(2.) Raiſe up thy Heart by faith to an expectation of relief from Chriſt; relief in this caſe from Chriſt is like the prophet's viſion, *Hab.* ii. 3. *It is for an appointed time, but at the end it ſhall ſpeak, and not lye; though it tarry, wait for it, becauſe it will not tarry*; though it may ſeem ſomewhat long to thee, whilſt thou art under thy trouble and perplexity, yet it ſhall ſurely come in the appointed time of the Lord Jeſus, which is the beſt ſeaſon. If then thou canſt raiſe raiſe up thy heart to a ſettled expectation of relief from Jeſus Chriſt, if thine eyes are towards him, as the eyes of a *ſervant to the hand of his maſter.* (*c*), when he he expects to receive ſomewhat from him, thy ſoul ſhall be ſatisfied, he will aſſuredly deliver thee (*d*); he will ſtay thy luſt, and thy latter end ſhall be peace; only look for it, at his hand, expect when and how he will do it. If you will not believe, ſurely ye ſhall not be eſtabliſhed.

But wilt thou ſay, What ground have I to build ſuch an expectation upon, ſo that I may expect not to be deceived?

As thou haſt neceſſity to put thee on this courſe (*e*), thou muſt be relieved and ſaved this way or none; to whom wilt thou go? ſo there are in the Lord Jeſus innumerable things to encourage and engage thee to this expectation.

For the neceſſity of it, I have in part diſcovered it before, when I manifeſted that this is the work of of faith, and of believers only. *Without me*, ſays Chriſt, *you can do nothing*, John xv. 15. ſpeaking with eſpecial relation to the purging of the heart from ſin, *v.* 2. mortification of any ſin, muſt be by a ſupply of grace. Of our ſelves we cannot do it. *Now it hath pleaſed the father that in Chriſt all fulneſs ſhould dwell*, Col. i. 19. *that of his fulneſs we might receive grace for grace*, John i. 16. He is the head, from whence the new man muſt have influences of life and ſtrength, or it will decay every day (*f*). If we are ſtrengthened with might in the inner man, it is by Chriſt's dwelling in our hearts by faith, *Epheſ.* iii. 16, 17. That this work is not to be done without the ſpirit, I have alſo ſhewed before. Whence then do we expect the ſpirit? From whom do we look for him? Who hath promiſed him to us, having procured him for us? Ought not all our expectations to this purpoſe to be on Chriſt alone? Let this then be fixed upon thy heart, that if thou haſt not relief from him, thou ſhalt never have any: all ways, endeavours, contending, that are not animated by this expectation of relief from Chriſt and him only, are to no purpoſe, will do thee no good: yea if they are any thing but ſupportments of thy heart in this expectation, or means appointed by himſelf, for the receiving help from him, they are in vain.

Now farther to engage thee to this expectation,

(*a*) Iohn i. 16. Matth. xxviii. 18. (*b*) Rom. viii. 38. (*c*) Pſal. cxxiii. 2. (*d*) Iſa. vii. 8.
(*e*) John vi. 68. (*f*) Col. ii. 19.

[1.] Conſider his mercifulneſs, tenderneſs, and kindneſs, as he is our great high prieſt, at the right hand of God. Aſſuredly he pities thee in thy diſtreſs, ſaith he, *As one whom his mother comforteth ſo will I comfort you*, Iſ. lxvi. 13. He hath the tenderneſs of a Mother to a ſucking Child. Heb. ii. 17, 18. *Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high prieſt in things pertaining to God, to make reconciliation for the ſins of the people; for in that himſelf hath ſuffered being tempted, he is able to ſuccour them that are tempted:* how is this ability of Chriſt upon the account of his ſuffering propoſed to us? *In that he himſelf hath ſuffered being tempted, he is able.* Did the ſufferings and temptations of Chriſt add to his ability and power? No doubtleſs conſidered abſolutely and in it its ſelf: but the ability here mentioned, is ſuch as hath readineſs, proneneſs, willingneſs, to put its ſelf forth accompanying of it; it is an ability of will againſt all diſſwaſions; he is able having ſuffered and being tempted, to break through all diſſwaſions to the contrary, to relieve poor tempted ſouls: δύναται βοηθῆσαι, *He is able to help.* It is a metonymy of the effect. For he can now be moved to help having been ſo tempted. So Chap. iv. 15, 16. *For we have not an high Prieſt which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without ſin. Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need.* The exhortation of *verſe* 16. is the ſame that I am upon: namely, that we would entertain expectations of relief from Chriſt, which the Apoſtle there calls χάριν εἰς εὔκαιρον βοήθειαν *Grace for ſeaſonable help*; if ever ſays the ſoul, help were ſeaſonable, it would be ſo to me in my preſent condition. This is that which I long for, grace for ſeaſonable help. I am ready to die, to periſh, to be loſt for ever; iniquity will prevail againſt me, if help come not in, ſays the Apoſtle, expect this help, this relief, this grace from Chriſt; yea but on what account? That which he lays down, *v.* 15. and we may obſerve that the word, *v.* 16. which we have tranſlated to *obtain*, is λάβωμεν, ἵνα λάβωμεν ἔλεον, *that we may receive it.* Let us expect it, and we ſhall receive it, ſuitable and ſeaſonable help will come in. I ſhall freely ſay, this one thing of eſtabliſhing the ſoul by faith in expectation of relief from Jeſus Chriſt (*a*), on the account of his mercifulneſs as our high prieſt, will be more available to the ruin of thy luſt and diſtemper, and have a better and ſpeedier iſſue, then all the rigideſt means of ſelf maceration, that ever any of the ſons of men engaged themſelves into. Yea let me add, that never any ſoul did, or ſhall periſh by the power of any luſt, ſin or corruption, who could raiſe his ſoul by faith to an expectation of relief from Jeſus Chriſt (*b*).

[2.] Conſider his faithfulneſs who hath promiſed, which may raiſe thee up and confirm thee in this waiting in an expectation of relief. He hath promiſed to relieve in ſuch caſes, and he will fulfill his word to the utmoſt: God tells us that his covenant with us, is like the ordinances of Heaven, the Sun, Moon, and Stars, which have their certain courſes, *Jerem.* xxxi. 36. Thence *David* ſaid that he watched for relief from God, *as one watched for the morning* (*c*), a thing that will certainly come in its appointed ſeaſon; ſo will be thy relief from Chriſt. It will come in its ſeaſon as the dew and rain upon the parched ground; for faithful is he who hath promiſed. Particular promiſes to this purpoſe are innumerable, with ſome of them, that ſeem peculiarly to ſuit his condition, let the ſoul be always furniſhed.

Now there are two eminent advantages which always attend this expectation of ſuccour from Jeſus Chriſt.

1.) It engages him to a full and ſpeedy aſſiſtance; nothing doth more engage the heart of a man, to be uſeful and helpful to another, than his expectation of help from him, if juſtly raiſed and countenanced by him who is to give the relief. Our Lord Jeſus hath raiſed our hearts by his kindneſs, care and promiſes, to this expectation; certainly our riſing up unto it, muſt needs be a great engagement upon him to aſſiſt us accordingly. This the *Pſalmiſt* gives us as an approved maxim, *thou Lord never forſakeſt them that put their truſt in thee.* When the heart is once won to reſt in God, to repoſe himſelf on him, he will aſſuredly ſatisfy it. He will never be as water that fails, nor hath he ſaid at any time to the ſeed of *Jacob*, *Seek ye my face in vain.* If Chriſt be choſen for the foundation of our ſupply he will not fail us.

2.) It engages the heart to attend diligently to all ways and means whereby Chriſt is wont to communicate himſelf to the ſoul: and ſo takes in the real aſſiſtance of all

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(*a*) Math. xi. 28. (*b*) Iſ. lv. 1, 2, 3. Revel. iii. 18. (*c*) Pſ. cxxx. 6.

graces and ordinances whatever. He that expects any thing from a Man, applies himſelf to the ways and means whereby it may be obtained. The beggar that expects an alms, lies at his door or in his way, from whom he doth expect it. The way whereby, and the means wherein Chriſt communicates himſelf is, and are, his ordinances ordinarily: he that expects any thing from him, muſt attend upon him therein. It is the expectation of faith that ſets the heart on work. 'Tis not an idle groundleſs hope that I ſpeak of. If now there be any vigour, efficacy, and power in prayer or Sacrament to this end of mortifying ſin, a man will aſſuredly be intereſted in it all, by this expectation of relief from Chriſt. On this account I reduce all particular actings, by prayer, meditation, and the like to this head: and ſo ſhall not farther inſiſt on them when they are grounded on this bottom and ſpring from this Root; they are of ſingular uſe to this purpoſe; and not elſe.

Now on this direction for the mortification of a prevailing diſtemper you may have a thouſand *probatum eſt's*; Who have walked with God under this temptation and have not found the uſe and ſucceſs of it? I dare leave the ſoul under it, without adding any more. Only ſome particulars relating thereunto may be mentioned.

(1. Act faith peculiarly upon the death, blood, and croſs of Chriſt, that is, on Chriſt as crucified and ſlain; mortification of ſin is peculiarly from the death of Chriſt. It is one peculiar yea eminent end of the death of Chriſt, which ſhall aſſuredly be accompliſhed by it. He died to deſtroy the works of the Devil; whatever came upon our natures by his firſt temptation, whatever receives ſtrength in our perſons by his daily ſuggeſtions, Chriſt died to deſtroy it all. *He gave himſelf for us, that he might redeem us from all iniquity and purify unto himſelf a peculiar people zealous of good works*, Tit. ii. 14. This was his aim and intendment, (wherein he will not fail,) in his giving himſelf for us. That we might be freed from the power of our ſins, and purified from all our defiling luſts was his deſign. *He gave himſelf for the church, that he might ſanctify and cleanſe it, that he might preſent it to himſelf, a glorious church, not having ſpot or wrinkle or any ſuch thing, but that it ſhould be holy and without blemiſh* Eph. v. 25, 26, 27. And this, by virtue of his death, in various and ſeveral degrees ſhall be accompliſhed. Hence our waſhing, purging, and cleanſing, is every where, aſcribed to his blood, 1 *John* i. 7. *Heb.* i. 3. *Rev.* i. 5. That being ſprinkled on us, *purges our conſciences from dead works to ſerve the living God*, Heb. ix. 14. This is that we aim at, this we are in purſuit of; that our conſciences may be purged from dead works, that they may be rooted out, deſtroyed, and have place in us no more. This ſhall certainly be brought about by the death of Chriſt; there will virtue go out from thence to this purpoſe. Indeed all ſupplies of the ſpirit, all communications of grace and power are from hence, as I have elſewhere ſhewed. Thus the apoſtle ſtates it, *Rom.* vi. 2. is the caſe propoſed that we have in hand, *how ſhall we that are dead in ſin live any longer therein?* Dead to ſin by profeſſion; dead to ſin by obligation to be ſo: dead to ſin by a participation of vertue and power for the killing of it: dead to ſin by union and intereſt in chriſt, and by whom it is killed: how ſhall we live therein? This he preſſes by ſundry conſiderations, all taken from the death of Chriſt, in the enſuing verſes. This muſt not be *v.* 3. *Know you not that ſo many of us as were baptized into Jeſus Chriſt were baptized into his death?* We have in baptiſm an evidence of our implantation into Chriſt: we are baptized into him; but what of him are we baptized into an intereſt in? His death, ſaith he: if indeed we are baptized into Chriſt, and beyond outward profeſſion, we are baptized into his death. The explication of this, of one being baptized into the death of Chriſt, the apoſtle gives us, *v.* iv. 5. *Therefore we are buried with him by baptiſm into death, that like as Chriſt was raiſed up from the dead by the glory of the father, even ſo we alſo ſhould walk in newneſs of life, knowing this, that our old man is crucifyed with him that henceforth we ſhould not ſerve ſin.* This is, ſaith he, our being baptized into the death of Chriſt, namely our conformity thereunto. To be dead unto ſin, to have our corruptions mortify'd, as he was put to death for ſin; ſo that as he was raiſed up to glory, we may be raiſed up to grace and newneſs of life. He tells us whence it is that we have this baptiſm into the death of Chriſt, *v.* 6. and this is from the death of Chriſt itſelf: *Our old man is crucifyed with him, that the body of ſin might be deſtroyed:* συνεσταυρώθη: *is crucifyed with him*; not in reſpect of time, but cauſality; we are crucifyed with him, meritoriouſly in that he procured the ſpirit for us, to mortify ſin; efficiently, in that from his death virtue comes forth for our crucifying; in the way of repreſentation and exemplars we ſhall aſſuredly be crucifyed unto ſin, as he

was for our ſin. This is that the apoſtle intends; Chriſt by his death deſtroying the works of the devil, procuring the ſpirit for us, hath ſo killed ſin, as to its reign in believers, that it ſhall not obtain its end and Dominion.

Then act faith on the death of Chriſt (*a*) and that under theſe two notions, *Firſt*, in expectation of power; *Secondly*, in endeavours for conformity. For the firſt, the direction given in general may ſuffice. As to the latter, that of the apoſtle may give us ſome light into our direction, *Gal.* iii. 1. let faith look on Chriſt in the Goſpel, as he is ſet forth dying and crucifyed for us. Look on him under the weight (*b*) of our ſins, praying, bleeding, dying: bring him in that condition into thy heart by faith; apply his blood ſo ſhed to thy corruptions do this daily. I might draw out this conſideration to a great length, in ſundry particulars, but I muſt come to a cloſe.

I have only then to add the heads of the work of the ſpirit in this buſineſs of Mortification, which is peculiarly aſcribed to him.

2. In one word: this whole work which I have deſcribed as our duty, is effected, carried on and accompliſhed by the power of the ſpirit, in all the parts and degrees of it; as

1.) He alone clearly and fully convinces the heart of the evil and guilt and danger of the corruption, luſt, or ſin to be mortified. Without this conviction, or whilſt it is faint, that the heart can wreſtle with it, or digeſt it, there will be no thorough work made. An unbelieving heart (as in part we have all ſuch) will ſuit with any conſideration, until it be over-powered, by clear and evident convictions, now this is the proper work of the ſpirit, *he convinces of ſin*, John. xvi. 8. he alone can do it; if mens rational conſiderations, with the preaching of the letter, were able to convince them of ſin, we ſhould, it may be, ſee more convictions than we do. There comes by the preaching of the word and apprehenſion upon the underſtandings of men that they are ſinners, that ſuch and ſuch things are ſins, that themſelves are guilty of them; but this light is not powerful, nor doth it lay hold on the practical principles of the ſoul, ſo as to conform the mind and will unto them, to produce effects ſuitable to ſuch an apprehenſion. And therefore it is, that wiſe and knowing men, deſtitute of the ſpirit, do not think thoſe things to be ſins at all, wherein the chief movings and actings of luſt do conſiſt. It is the ſpirit alone that can do, that doth this work to the purpoſe. And this is the firſt thing that the ſpirit doth in order to the Mortification of any luſt whatever; it convinces the ſoul of the evil of it; cuts off all its pleas, diſcovers all its deceits, ſtops all its evaſions, anſwers its pretences, makes the ſoul own its abomination, and lye down under the ſenſe of it. Unleſs this be done all that follows is in vain.

2.) The ſpirit alone reveals unto us the fullneſs of Chriſt for our relief, which is the conſideration that ſtays the heart from falſe ways, and from deſpairing deſpondency, 1 *Cor.* ii. 8.

3.) The ſpirit alone eſtabliſhes the heart in expectation of relief from Chriſt; which is the great ſovereign means of mortification, as hath been diſcovered, 2 *Cor.* i. 21.

4.) The ſpirit alone brings the croſs of Chriſt into our hearts, with its ſin-killing power; for by the ſpirit are we baptized into the death of Chriſt.

5.) The ſpirit is the author and finiſher of our ſanctification; gives new ſupplies, in influences of grace for holineſs and ſanctification, when the contrary principle is weakened and abated, *Epheſ.* iii. 16, 17, 18.

6.) In all the ſoul's addreſſes to God in this condition, it hath ſupportment from the ſpirit. Whence is the power, life, and vigour of Prayer? Whence its efficacy to prevail with God? Is it not from the ſpirit? He is the ſpirit of ſupplication promiſed to them, *who look on him whom they have pierced*, Zech. xii. 10. enabling them *to pray with ſighs and groans that cannot be uttered*, Rom. viii. 16. This is confeſſed to be the great *medium* or way of faith's prevailing with God. Thus *Paul* dealt with his temptation, whatever it were; *I beſought God that it might depart from me* (*c*). What is the work of the ſpirit in prayer, whence, and how it gives us in aſſiſtance, and makes us to prevail, what we are to do that we may enjoy his help for that purpoſe, is not my preſent intendment to demonſtrate.

(*a*) Philip. iii. 10. Col. iii. 3. 1 Pet. i. 18. (*b*) 1 Cor. xv. 31. 1 Pet. i. 16. 1 Pet. v. 1, 2. Col. i. 3. (*c*) 2 Cor. xii. 8.

OF

was for our sin. This is that the apostle intends; Christ by his death destroying the works of the devil, procuring the spirit for us, hath so killed sin, as to its reign in believers, that it shall not obtain its end and Dominion.

Then act faith on the death of Christ (a) and that under these two notions, first, in expectation of power; secondly, in endeavours for conformity. For the first, the direction given in general may suffice. As to the latter, that of the apostle may give us some light into our direction, *Gal.* iii. 1. let faith look on Christ in the Gospel as he is set forth dying and crucifyed for us. Look on him under the weight (b) of our sins, praying, bleeding, dying; bring him in that condition into thy heart by faith; apply his blood so shed to thy corruptions do this daily. I might draw out this consideration to a great length, in sundry particulars, but I must come to a close.

I have only then to add the heads of the work of the spirit in this business of Mortification, which is peculiarly ascribed to him.

2. In one word; this whole work which I have described as our duty, is effected, carried on and accomplished by the power of the spirit, in all the parts and degrees of it; as

1.) He alone clearly and fully convinces the heart of the evil and guilt and danger of the corruption, lust, or sin to be mortified. Without this conviction, or whilst it is faint, that the heart can wrestle with it, or digest it, there will be no thorough work made. An unbelieving heart (as in part we have all such) will shift with any consideration, until it be over-powered, by clear and evident convictions, now this is the proper work of the spirit, *he convinces of sin*, John xvi. 8. he alone can do it; if mens rational considerations, with the preaching of the letter, were able to convince them of sin, we should, it may be, see more convictions than we do. There comes by the preaching of the word and apprehension upon the understandings of men that they are sinners, that such and such things are sins, that themselves are guilty of them; but this light is not powerful, nor doth it lay hold on the practical principles of the soul, so as to conform the mind and will unto them, to produce effects suitable to such an apprehension. And therefore it is, that learned and knowing men, destitute of the spirit, do not think those things to be sins at all, wherein the chief movings and actings of lust do consist. It is the spirit alone that can do, that doth this work to the purpose. And this is the first thing that the spirit doth in order to the Mortification of any lust whatever; it convinces the soul of the evil of it; cuts off all its pleas, discovers all its deceits, stops all its evasions, answers its pretences, makes the soul own its abomination, and lye down under the sense of it. Unless this be done all that follows is in vain.

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2.) The spirit alone reveals unto us the fulness of Christ for our relief, which is the consideration that stays the heart from false ways, and from despairing despondency, 1 *Cor.* ii. 8.

3.) The spirit alone establishes the heart in expectation of relief from Christ; which is the great sovereign means of mortification, as hath been discovered, 2 *Cor.* i. 21.

4.) The spirit alone brings the cross of Christ into our hearts, with its sin-killing power; for by the spirit are we baptized into the death of Christ.

5.) The spirit is the author and finisher of our sanctification; gives new supplies, in influences of grace for holiness and sanctification, when the contrary principle is weakened and abated, *Ephes.* iii. 16, 17, 18.

6.) In all the soul's addresses to God in this condition, it hath supportment from the spirit. Whence is the power, life, and vigour of Prayer? Whence its efficacy to prevail with God? Is it not from the spirit? He is the spirit of supplication promised to them, *who look on him whom they have pierced*, Zech. xii. 10. enabling them *to pray with sighs and groans that cannot be uttered*, Rom. viii. 16. This is confessed to be the great medium or way of faith's prevailing with God. Thus *Paul* dealt with his temptation, whatever it were; *I besought God that it might depart from me* (c). What is the work of the spirit in prayer, whence, and how it gives us in assistance, and makes us to prevail, what we are to do that we may enjoy his help for that purpose, is not my present intendment to demonstrate.

(a) Philip. iii. 10. Col. iii. 3. 1 Pet. i. 18. (b) 1 Cor. [illegible] 1 Pet. ii. 24. 1 Pet. iv. 1. Col. i. 3. (c) 2 Cor. xii. 8.

OF

OF THE
DEATH
OF
CHRIST:

THE

Price he paid, and the Purchaſe he made.

OR, THE

Satisfaction and Merit of the Death of CHRIST clear'd; the Univerſality of Redemption thereby oppugned.

AND THE

Doctrine concerning theſe Things, formerly delivered in a Treatiſe againſt Univerſal

REDEMPTION,

Vindicated from the

Exceptions and Objections of

Mr. R. B.

By JOHN OWEN, *D. D.*

LONDON:
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BRITISH MUSEUM

TO THE
READER.

O*F all the Controverſies wherewith the Diſciples of Chriſt, through* the craft of Satan, *and their* own knowing but in part, *have in ſeveral Ages been exerciſed; there have been none of ſo great Weight and Importance upon all Conſiderations whatever, as thoſe which immediately concern the* Perſon *and* Grace *of him by whoſe Name they are called. As his* Perſon *was almoſt the ſole Subject of Conteſt (of any moment) for the ſpace of many Ages ſucceeding his converſe in the* Fleſh with the Sons of Men; *ſo in theſe latter Days, thro' the* Darkneſs of their own Spirits, *and the Seducements of the* Spirit of Darkneſs, *many in an eſpecial manner do draw forth* variety of uncouth Thoughts *concerning his* Grace, *and the Diſpenſation of the Love of God towards Mankind in him. Yet have not theſe things been* ſo diſtinctly *managed, but that as they of old with their Oppoſitions to his* Perſon, *did alſo labour to decry and diſannul the Work of his* Grace; *ſo many of thoſe who of latter days have been led away into* dangerous Miſapprehenſions of his Grace, *both as to the Foundation and Efficacy of it, have alſo wreſted the Things concerning his* Perſon to their own Deſtruction.

Of thoſe that have entangled the Spirits of the Men of this Generation, *turning aſide many from the* Simplicity of the Goſpel, *and the* Truth as it is in Jeſus; *none have been obtruded upon the Saints of God with greater* Confidence, *nor carried out to a more unhappy Iſſue, than ſuch as aſſiſting corrupted Nature to unbend itſelf from under the Sovereignty of God, and looſening the Thoughts of Mens Hearts from their Captivity to the* Obedience of the Goſpel, *do ſuit the Myſtery of God in Chriſt* reconciling Sinners unto himſelf, *to the fleſhly Wiſdom and Reaſonings of a Man. It was in our Hopes and Expectations* not many Years ago, *that the Lord would graciouſly have* turned back *all thoſe bitter Streams, which iſſuing from the* Pride, Unthankfulneſs, *and* Wiſdom *of the* carnal Mind, *had many ways attempted to overflow the Doctrine of the* Grace of God, that bringeth Salvation; *but finding now by Experience, that the Day of the Church*'s reſt from Perſecution, *is the* Day *of Satan's main work* for Seducing and Temptation, *and that* not a few *are attempting once more to renew the Conteſt of* ſinful, guilty, defiled *Nature, againſt the* Sovereign diſtinguiſhing Love, *and* effectual Grace *of God, it cannot but be convenient, yea neceſſary, that the* Faith once delivered to the Saints, *be contended for, and aſſerted from the* Word of Truth, *in the like publick way, wherein it is oppoſed.*

It hath been the conſtant Practice of all Perſons *in all* Ages, *who have made it their Deſign to beget and propagate a Belief of any Doctrine contrary* to the form of wholeſome Words, *to begin with, and inſiſt mainly upon thoſe Parts of their* beloved *Conception and Off-ſpring, which ſeem to be moſt* beautiful *and taking, for the turning aſide of poor, weak,* unlearned *and* unſtable *Souls*: *knowing full well, that their Judgments and Aſſertions being once* engaged, *ſuch is the frame of Mens Spirits under* Deluſion, *that they will chuſe rather to* ſwallow *down all that follows, than to* diſcharge *themſelves of what they have already received. Upon this Account, thoſe who of* late *Days have themſelves drank large Draughts of the very Dregs of* Pelagianiſm, *do hold out at firſt only a deſire, to be* pledged *in a Taſte of the* Univerſality of the Merit of

Chriſt, for the Redemption *(or rather ſomething elſe, well I wot not what)* of all and every Man; *finding this render'd* plauſible *from ſome* general Expreſſions *in the Word, ſeeming to* caſt an Eye *of Favour that way, in the* Light *wherein they ſtand, as alſo to be a* fit *Subject for them to varniſh over, and deck up, with* Looſe, Ambiguous, Rhetorical *Expreſſions, they attempt with all their Might to get Entertainment for it, knowing that thoſe who ſhall receive it, may well call it* Gad, *being ſent before, only to take up* Quarters *for the* Troop *that follows.*

To obviate this Evil, *which being* thus planted, *and* watered *through other Subtilties and Advantages, hath received no* ſmall Increaſe; *I have* once *and* again [*] *caſt in my* Mite *into the Treaſury of that rich Proviſion, which the Lord hath enabled many Men of* Eminent Learning and Piety, *to draw forth from the* inexhauſtible Store-houſe of Divine Truth, *and to prepare it for the Vſe of the Saints.*

In one [†] *of thoſe Treatiſes, having at large handled the ſeveral* Concernments *of the Death of Chriſt, as to the* Satisfaction *and* Merit *thereof, in their* Nature *and* Tendency, *as well as their* Object *and* Extent; *and finding ſome Oppoſition made to* ſundry Truths *therein deliver'd, I have attempted through the Aſſiſtance of Grace, to* vindicate *them from that Oppoſition, in this enſuing Diſcourſe; as alſo taken Occaſion to hold forth ſundry other Things of* Weight and Importance; *of all which you have an Account given in the* firſt Chapters *thereof, whither I remit the Reader.*

For the preſent there are ſome few Things, which (Chriſtian Reader) I deſire to acquaint thee withal in particular, which ſomething nearly concern the Buſineſs we have in hand.

Since not only the compleat finiſhing *of this Treatiſe under my Hand, which is now about five Months ago, but alſo the* Printing *of ſome Part of it; the two* Diſſertations *of Dr.* Davenant, of the Death of Chriſt, and of Predeſtination and Reprobation *were ſet forth: In both which, eſpecially the former, there are ſundry* Aſſertions, Poſitions, *and* Theſes, *differing from what is delivered in the enſuing Treatiſe, and as I ſuppoſe, repugnant unto Truth itſelf: The whole of that* Perſuaſions, *I confeſs, which he endeavoureth in them to maintain, is ſuited to the Expreſſions of ſundry Learned Men, as* Auſtin, Hillary, Fulgentius, Proſper, *who in their Generations deſerved exceeding well of the Church of God: But that it is free from Oppoſition to the Scripture, or indeed Self-contradiction, is not ſo apparent. Tea, through the Patience and Goodneſs of God, I undertake to demonſtrate, that the main Foundation of his whole* Diſſertation about the Death of Chriſt, *with many Inferences from thence, are neither* found in, *nor* founded on *the Word, but that the ſeveral Parts thereof are mutually* conflicting *and deſtructive of each other, to the great Prejudice of the Truth therein contained.*

It is a Thing of the ſaddeſt *Conſideration poſſible, that Wiſe and* Learned Men *ſhould once ſuppoſe, by* tempering *the Truths of God, ſo that they may be ſuited to the Self-Indulgency of unſubdued* Carnal Affections, *to give any Luſtre to them, or in the leaſt to remove that* Scandal *and Offence, which the* fleſhly-minded [||] *doth take continually at thoſe Ways of God, which are* far above out of its ſight. *That this is the grand Deſign of ſuch* Undertakings, *as that of the* Learned Biſhop *now mentioned, even to force the* Myſteries *of the Goſpel to a Condeſcention and Suitableneſs unto the* unpurged *Relicks of the Wiſdom of Nature, when all other Thoughts ought to be captivated to the Obedience thereof, is to me moſt apparent. Whence elſe ſhould it proceed, that ſo many* unſcriptural *Di-*

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[*] *Diſplay of* Armin. *Salus Electorum ſanguis Ieſus.* [†] *Salus Elect.* [||] Rom. 8. 7.

ſtinctions, of the various Intentions of God in the Buſineſs of Redemption, with the holding out for the Confirmation of one Part of their Opinion, viz. That Chriſt died for all, and every one, *in ſuch a Senſe, thoſe very Arguments, which the moſt that own the Truth of their Inferences, do imply merely againſt the latter part of their Opinion, viz.* In ſome Senſe he died only for the Elect, *with ſundry inextricable Intanglements, ſhould fill up* both the Pages *of their Diſcourſes.*

It is no way clear to me, what Glory *redoundeth to the* Grace *of God, what* Exaltation *is given to the* Death *of Chriſt,* * *what* Encouragement *to Sinners in the Things of God, by maintaining, That our Saviour in the Intention, and the Deſignment of his Father, died for the* Redemption of Millions, *for whom he* purchaſed *not one Dram of ſaving Grace, and concerning whom it was the* Purpoſe *of God from Eternity, not to make out unto them effectually any of thoſe means for a Participation in the* Fruits of his Death, *without which it is impoſſible but it ſhould be uſeleſs and unprofitable unto them: And yet this is the main Deſign of that* Diſſertation concerning the Death of Chriſt. *What in that, and the enſuing Diſcourſe, is argued and contended for, according to the Mind of God, we thankfully accept; And had it not been condited with the* unſavoury Salt *of human Wiſdom, it had been exceeding acceptable, eſpecially at this time. For that there are ſome more than ordinary Endeavours for the Support-ment and Reinforcing of the almoſt conclamated Cauſe of* Arminianiſm, † *ready to be handed unto publick View, is commonly reported and believed, concerning which alſo many* ſwelling Words *(of which there lies great Abundance on every ſide) are daily vented, as of ſome unparallell'd Product of Truth and Induſtry, as though,* Nil oriturum alias, nil ortum tale, *for the moſt part, by ſuch as are utterly ignorant how far theſe* Controverſies *have been* ſifted, *and to what Iſſue they have been driven* long *ago.*

For my part, as I have not as yet of late, heard or read any thing of this kind, either from Publick Diſputes, *or in* Printed Sheets, *but only long ſince exploded* Sophiſms, *inconſequent* Conſequences, *weak Objections, fully, ſoundly anſwered many a Day ſince; nor by the Taſte which I have already received, have I any Reaſon to expect from the great Endeavours which are entring the City of God with* Io, Triumphs, *any thing beyond fruitleſs Attempts to varniſh over with plauſible Appearances, formerly decried* Invectives *and Reaſonings, whoſe Deformity and Nakedneſs have been often diſcovered to the lothing of them by the Saints of God; ſo I no way doubt, but that the Lord, whoſe Truth is precious to him, will continue to* pour out, *from the rich Proviſion which he hath made for the uſe of his Church, and laid it up in the Lord Jeſus,* ſuitable Gifts and Abilities, * *againſt all Oppoſition whereunto by the Craft of Satan it is expoſed: I ſhall ſay no more, though Occaſion be adminiſtred to deplore that Succeſs, which the* Spirit of Seduction *that is gone out in this Hour of Temptation, hath had in prevailing upon them* that live in the Earth, to turn away their Minds from ſound Doctrine and the Form of wholeſome Words: *Only I deſire to commend the Reader unto thoſe two Apoſtolical Cautions, one* 1 Tim. 1. 18, 19. *the other,* 1 Tim. 6. 20. *and ſo commit him to the Grace of God.*

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* — ἡ νύμφη τοῦ Χριστοῦ ὑπὲρ ἧς ἐφέρμης λόγῳ ἐξέχεε τὸ οἰκεῖον αἷμα, ἵνα αὐτὴν ἐξαγοράσῃ, Ignat. ad Philad. † ἐπέων δὲ πολὺς νόμος ἔνθα καὶ ἔνθα, Homer. Iliad, ῥαψ. υ. ‖ Eph. 4. 11, 12, 13. *Hæreſes, de quorundam infirmitatibus habent, quod valent, nihil valentes, ſi in bene valentem fidem incurrant;* Tertul. de Præſc. ad Hær. *Mat.* 24. 24.

May 15*th*,

J. O.

OF THE DEATH OF CHRIST.

CHAP. I.

The occaſion of this Diſcourſe, with the intendment of the whole.

A FEW words will briefly acquaint the reader with the occaſion of this diſcourſe enſuing: it is now about two years ſince I publiſhed a Treatiſe about the *redemption, and ſatisfaction that is in the blood of Chriſt.* My aim was to hold out the whole work of redemption, as flowing from the love of the father, diſpenſed in the blood of the ſon, and made effectual by the application of the ſpirit of grace: and becauſe in this whole diſpenſation, and in all the method of God's proceedings to make us nigh to himſelf in the blood of Jeſus. There is no one thing ſo commonly controverted, as the object of that redemption in reſpect of the extent of it: that in the whole, I did ſpecially intend.

What by the grace of him, who ſupplieth ſeed to the ſower, was attained in that undertaking, is left unto the judgment of men, upon the iſſue of his bleſſing thereunto; altogether I am not out of hopes, that, *that labour in the Lord was not in vain.* The univerſality of redemption, one thing in that treatiſe mainly oppoſed, having of old, and of late got room in the minds of ſome men, otherwiſe furniſhed with many precious truths, and eminent gifts, I was not without expectation of ſome oppoſition to be made thereunto: ſomething alſo (I have been informed) hath been attempted that way; but I am yet at ſo much quiet in that regard, as an utter neſcience of them can aford. Only whereas many other queſtions are incidently, and by the way handled therein; as about the ſatisfaction, and merit of Chriſt, &c. It pleaſed Mr. *Baxter*, a learned divine, in an *Appendix* to a treatiſe of juſtification by him lately publiſhed, to turn aſide in the cenſure of ſome of them, and oppoſition to them. Indeed moſt of his exceptions do lie rather againſt words, than things; expreſſions, than opinions; ways of delivering things, than the doctrines themſelves, as the reader will perceive; ſo that of this labour I might eaſe myſelf with this juſt apology; that I was deſired, and preſs'd to handle the things of that diſcourſe in the moſt popular way they were capable of, and in the beſt accommodation to vulgar capacities; ſo that it is no wonder, if ſome expreſſions therein may be found to want ſome grains of accurateneſs (though they have not one dram the leſs of truth) in a ſcholaſtical balance.

Notwithſtanding, becauſe I am not as yet convinced by any thing in Mr. *Baxter's* cenſure, and oppoſition, that there was any ſuch blameable deviation as is pretended, but rather the words of truth, and ſobriety, cloathing a doctrine of wholeſomeneſs; and eſpecially, becauſe the things pointed at are in themſelves weighty, and needing ſome exactneſs in the delivery, to give a right apprehenſion of them: I was willing once more to attempt whether *the grace of God with me, who am leſs than the leaſt of all ſaints*, might give any further light into the right underſtanding of them according to the truth, to the advantage of any that love the Lord Jeſus in ſincerity.

The true nature of the ſatisfaction of Chriſt, with the kind of payment of our debt by him made and accompliſhed, is doubtleſs worthy of our moſt ſerious enquiry: the right conſtitution of the immediate effects of the death of Chriſt, the relation of men to the election of God, and the redemption of Chriſt, with their ſeveral ſtates and conditions in reference unto thoſe works of grace, ought to be of no leſs eſteem: and that not only for the nature and excellency of the things themſelves, but alſo becauſe a right diſpoſal of them, gives more light into the ſtating and ſettling many other controverted truths about faith, juſtification, vocation, and the like. Theſe are the ſubjects about which I am called forth in my own, or rather truth's defence. For the treatiſe, and ſubject thereof, whoſe latter part gives riſe to this; I ſhall ſay no more, but as there are in it many Footſteps of commendable learning, induſtry, and diligence; ſo to my preſent apprehenſion the chief intendments of it, with very many occaſional expreſſions of the author's judgment in ſundry particulars, are obnoxious to juſt oppoſition from truth it ſelf.

It is not at all in my thoughts, to engage myſelf into the chief controverſy there agitated; though I could deſire, that ſome to whom providence hath given more leiſure, and opportunities for ſuch employments, would candidly examine thoſe *aphoriſms*, for the further advantage of the truth and light. But whereas the learned author hath, to make ſtreight the work he had in hand, endeavoured to caſt ſome part of the doctrine of the ſatisfaction, and redemption of Chriſt, as by me delivered, into a crooked frame, and that with ſome ſuch paſſages of cenſure, as might have been omitted without loſing the leaſt grace of his book, or ſtile: I ſhall with the Lord's aſſiſtance, endeavour to reinforce what of truth hath been thereby aſſaulted in vain, and more eſpecially take occaſion from thence further to unfold thoſe myſteries, which to our apprehenſion are wrapped up in no ſmall darkneſs: there being in them ſome things difficult, and hard to be underſtood.

The firſt thing then, which that learned divine choſe to ſtand in diſtance from me in, is concerning the nature of the payment made for ſin by the blood of Chriſt: whether it be *ejuſdem*, or *tantidem*; and of the ſenſe of thoſe expreſſions, is our firſt debate. In handling whereof, I hope I ſhall not only ſatisfy the reader as to the truth of what I had before written; but alſo further clear the whole doctrine of ſatisfaction, with ſpecial reference to the kind of the payment that Chriſt made, and puniſhment which he underwent.

The other head wrappeth in itſelf many particulars concerning the immediate fruit, or effects of the death of Chriſt, the ſtate of the elect redeem'd ones before actual believing, the nature of redemption, reconciliation, the differencing of perſons in God's eternal purpoſes; to the conſideration of all which, and ſundry other particulars, I have occaſion offer'd, in defence of the truth impugned.

Theſe now and the like, being things in themſelves weighty, and the difference about them being for the moſt part rather as to the way of the delivery, than as to things themſelves: in the handling of them, I could not attend merely to the advantage offered by Mr. *Baxter's* diſcourſe, but choſe rather to caſt them into another method, which might be diſtinct, clear, and accommodate to the things themſelves: ſo that I hope the reader may, with ſome profit, ſee the whole diſpenſation of the love of God to his elect through Chriſt, with the relation of the elect in ſeveral conditions, unto the ſeveral actings of God in that diſpenſation ſuccinctly laid down. The accommodation alſo of all delivered, to many weighty controverſies, I have added.

If the way of handling theſe things here uſed be blamed by any, I hope the judicious will ſee, that it is ſuch as the matter it ſelf will bear.

There have not been many things in my whole enquiry after the mind of God in his word, which have more exerciſed my thoughts, than the right ordering, and diſtinct diſpoſal of thoſe whereof we treat; if the Lord hath diſcovered any thing unto me, or made out any thing by me, that may be for the benefit of any of his, I ſhall rejoyce; it being always in my deſire, that all things might fall out to the advantage of the Goſpel: and ſo I addreſs my ſelf to the matter before me.

CHAP. II.

An entrance into the whole; of the nature of the payment made by Chriſt, with the right ſtating of the things in difference.

MR. *Baxter* having compoſed his *Aphoriſms of Juſtification*, with their explications: before the publiſhing of them in print, he communicated them (as ſhould appear) to ſome of his near acquaintance: unto ſome things in them contained, one of his ſaid friends gives in ſome exceptions; amongſt other things he oppoſed unto thoſe Aphoriſms, he alſo points at my contrary judgment in one or two particulars, with my reaſons produced for the confirmation thereof. This provoketh their learned author (though unwilling) to turn aſide to the conſideration of thoſe reaſons. Now the firſt of thoſe particulars being about the payment made for ſin, in the blood of Chriſt, of what ſort, and kind it is: I ſhall willingly carry on the enquiry to this further iſſue, whereunto I am drawn out.

1. He looks upon the ſtating of the queſtion, as I profeſſedly laid it down at my entrance into that diſputation, and declares, that it is nothing at all to the queſtion he hath in hand, nor looking that way.

He diſtinguiſheth, ſaith Mr. *Baxter, betwixt paying the very thing that is in the obligation, and paying ſo much in another kind: now this is not our queſtion, nor any thing to it,* Append. p. 137.

If it be ſo, I know no reaſon why I was plucked in to the following diſpute, nor why Mr. *Baxter* ſhould caſt away ſo many pages of his book, upon that which is nothing at all to the buſineſs he had in hand. But though there be nothing to this purpoſe, *page* 137. of my book, the place he was ſent to, yet *p*, 140. there is: as alſo ſomething contrary to what is expreſſed in the former place, which he intimates in theſe words;

In page 140. *he ſtates the queſtion far otherwiſe,* and yet ſuppoſeth it the ſame, *viz. Whether Chriſt paid the* idem, *or the* tantundem? *which he interpreteth thus, that which is not the ſame, nor equivalent unto it, but only in the gracious acceptation of the Creditor: now what he means by not* equivalent *I cannot tell.*

1. *If he mean not of equal value then he fights with a ſhadow. He wrongeth* Grotius, *for ought I can find in him, who teacheth no ſuch Doctrine: however I do not ſo uſe to Engliſh* ſolutio tantidem. *But if he mean that it is not equivalent, in procuring in its end* ipſo facto, *delivering the debtor, without the intervention of a new conceſſion or contract of the the creditor, as* ſolutio ejuſdem *doth, then I confeſs* Grotius *is againſt him, and ſo am I.*

So alſo, God's gracious acceptance, is either in accepting leſs in value than was due, and ſo remitting the reſt without payment (this I plead not for) or elſe it is his accepting a refuſable payment, which though equal in value, yet he may chuſe to accept according to the tenor of the obligation. This is gracious acceptance *which* Grotius *maintaineth: and ſo do I; and ſo diſtinguiſh betwixt* ſolutio, *and* ſatisfactio, payment *and* ſatisfaction. Thus far he.

Sundry things are here imagined, and aſſerted: *Firſt,* Several paſſages are pointed at in my treatiſe, and a contradiction between them intimated. *Secondly,* Various conjectures given at my plain, very plain meaning, and divers things objected anſwerable to thoſe conjectures, *&c.*

1. Wherefore to clear the whole, I ſhall give you in the paſſages oppoſed, and,
2. Vindicate them from mutual oppoſition, with what is beſides charged on them.

The firſt place mentioned in my treatiſe is in *page* 137, where after I had diſcourſed of the nature of ſatisfaction, in reference both unto things real and perſonal, I laid down a diſtinction in theſe words:

“ There may be a twofold ſatisfaction: *Firſt,* By a ſolution or payment of
“ the very thing that is in the obligation; either, by the party himſelf who is
“ bound, or by ſome other in his ſtead: as if I owe a man twenty pounds, and
“ my friend goeth and payeth it, my creditor is fully ſatisfied. *Secondly,* By a ſo-
“ lution or paying of ſo much, although in another kind, not the ſame that is in
“ the obligation, which by the creditor's acceptation ſtands in lieu of it: upon
“ which alſo freedom followeth from the obligation, by virtue of an act of
“ favour.

What now, ſays M. *B.* to this? why, *it is nothing to the buſineſs he hath in hand.*

Let then this paſs, and look to the next paſſage, which is oppoſed, and ſuppoſed to ſtand in oppoſition to the other.

Having laid down the former diſtinction, paſſing on to ſome other things concerning the nature of ſatisfaction, and the eſtabliſhment of that of Chriſt from the Scripture, in *page* 140, I apply that diſtinction laid down before in general, to the kind of ſatisfaction made by Chriſt, in theſe words:

“ Whereas I ſaid that there is a twofold ſatisfaction, whereby the debtor is freed
“ from the obligation, that is upon him; the one being *ſolutio ejuſdem, payment*
“ *of the ſame thing* that was in the obligation: the other *ſolutio tantidem,* of that
“ which is not the ſame, nor equivalent unto it, but only in the gracious ac-
“ ceptation of the creditor: it is worth our enquiry, which of theſe it was
“ that our Saviour did perform.”

And accordingly I refer it to the firſt.

This, ſaith Mr. *B. is a ſtating of the queſtion far otherwiſe than before, yet ſuppoſing it the ſame.*

But this I was ſo far from once miſtruſting before, as that being informed of it, I cannot as yet apprehend it to be ſo.

In *page* 137 I lay down a diſtinction in general about the ſeveral kinds of ſatisfaction, which *page* 140 I plainly apply to the ſatisfaction of Chriſt, without any new, much leſs changed ſtating of the queſtion. My whole aim in that enquiry, was to ſearch out that kind of puniſhment, which Chriſt underwent in making ſatisfaction for ſin, *viz.* “ Whether it were the ſame that was threatened to
“ the tranſgreſſors themſelves, or whether ſomething elſe which God accepted in
“ lieu thereof, relaxing the law, not only as to the perſon ſuffering, but alſo
“ as to the penalty to be undergone?

The firſt of theſe, and that with the concurrent ſuffrage of far the greateſt number of proteſtant divines, I aſſert with ſundry arguments, *page* 141, 142, *&c.* 154, 155, 156. Unto which aſſertion, he neither oppoſeth himſelf, nor once attempteth to anſwer any of the arguments whereby I proved it.

This being my intendment, *page* 137, I intimate that Chriſt paid the ſame thing that was in the obligation, as if in things real a friend ſhould pay twenty pounds for him that owed ſo much, and not any thing in another kind: and *page* 140 I affirm that he paid *Idem,* that is, *the ſame thing* that was in the obligation; and not *tantundem, ſomething equivalent* thereunto, in another kind.

The firſt of theſe is nothing to our purpoſe, ſaith Mr. *B.* but the latter croſſing the former.

But truly, ſuch is my dulneſs, I cannot as yet be won to his mind herein. But I agree with my ſelf, perhaps I do not with the Truth. That deſcription of *ſolutio tantidem, viz.* That it is a payment of that which is not the ſame, nor equivalent unto it, but only in the gracious acceptation of the creditor, is peculiarly oppoſed.

To make this expreſſion obnoxious to an exception, Mr. *B.* divides it, that ſo it may be intangled with a fallacy, παρὰ τῶν πλείων ἐρωτημάτων. And *firſt*, he asks, as before, what I mean by *not equivalent*, and hereunto ſuppoſing two anſwers, to the *firſt* he oppoſeth a ſhadow, to the *latter* himſelf.

Firſt. If, ſaith he, *by* not equivalent, *you mean not of equal value, you fight with a ſhadow, and wrong* Grotius: *however I do not uſe ſo to Engliſh* ſolutio tantidem.

By *not equivalent* I mean that which is *not of equal value*, or certainly I miſtook the word; and if ſo, had need enough to have gone to Mr. *B.* or ſome other learned man, to have learned to engliſh *ſolutio tantidem.* But, do I not then fight with a ſhadow? Truly cut my words thus off in the middle of their ſenſe, and they will be found fit to cope with no other adverſary: but take them as they lie, and as intended, and there is ſcarce any ſhadow of oppoſition to them, caſt by Mr. *B.* paſſing by. My words are, *It is not equivalent, but only in the gracious acceptation of the creditor*: is not the plain meaning of theſe words, that *tantundem* in ſatisfaction is not equivalent to *idem* ἁπλῶς, but only κατά τὶ? what is denied of it abſolutely, is affirmed in ſome reſpect. He that ſays, it is not equivalent, but only in gracious acceptation, in that ſenſe affirms it to be equivalent; and that it is in reſpect of that ſenſe, that the thing ſo called, is ſaid to be *tantundem*, that is, *equivalent.*

Now what excepts Mr. *B.* hereunto? Doth he aſſert *tantundem* to be in this matter equivalent unto *idem* ἁπλῶς? It is the very thing he oppoſeth all along, maintaining that *ſolutio tantidem* ſtands in need of gracious acceptance, *ejuſdem* of none: and therefore they are not as to their end ἁπλῶς, *equivalent.* Or will he deny it to be equivalent in God's gracious acceptance? This he alſo contendeth for himſelf. Though *refuſable*, yet *equivalent.* What then is my crime? I wrong *Grotius!* Wherein? In impoſing on him, that he ſhould ſay, *I was not of equal value* to the *idem, that Chriſt paid.* Not one ſuch word, in any of the places mentioned. I ſay, *Grotius* maintains, that the ſatisfaction of Chriſt, was *ſolutio tantidem.* Will you deny it? Is it not his main endeavour to prove it ſo? Again, *tantundem* I ſay is not in this caſe equivalent to *Idem* ἁπλῶς, but only κατά τὶ: doth not Mr. *B.* labour to prove the ſame? Where then is the difference? Were it not for *Ignoratio Elenchi* in the bottom, and *Fallacia plurium interrogationum* at the top, this diſcourſe would have been very empty.

Secondly, But he caſts my words into another frame, to give their ſenſe another appearance; and ſaith,

If you mean that it is not equivalent in procuring its end, ipſo facto, *delivering the debtor without the intervention of a new conceſſion or contract of the creditor, as* ſolutio ejuſdem *doth, then I confeſs* Grotius *is againſt you*, and ſo am I.

Of *Grotius* I ſhall ſpeak afterwards: for the preſent I apply my ſelf to Mr. *B* and ſay,

1. If he intend to oppoſe himſelf to any thing I handle and aſſert in the place he conſidereth, he doth by this query plainly μεταβαίνειν εἰς τὸ ἄλλο γένος, and that from a ſecond inadvertency of the argument in hand; it is of the nature of the penalty undergone, and not of the efficacy of the ſatisfaction made thereby, that I there diſpute.

2. I conceive that in this interrogation and anſwer, he wholly gives up the cauſe, that he pretends to plead, and joyns with me, as he conceives my ſenſe to be, againſt *Grotius* and himſelf. *If*, ſaith he, *he mean that it is not equivalent, in procuring its end,* ipſo facto, *without the intervention of a new conceſſion or contract as* ſolutio ejuſdem *doth, then I am againſt him.* Well then, Mr. *B.* maintains that *ſolutio tantidem* is equivalent with *ſolutio ejuſdem* in obtaining its end *ipſo facto*: for ſaith he, if I ſay *it is not equivalent, he is againſt me.* τὸ σὸν ὄναρ σοὶ διηγοῦμαι. But is this his mind indeed? Will his words bear any other ſenſe?

3. Whether *tantundem* and *idem* in the way of ſatisfaction be equivalent to the obtaining the end *ipſo facto* aimed at, which he here aſſerts, though elſewhere

conſtantly denies, couching in this diſtinction the πρῶτον ψεῦδος of a great part of his diſcourſe, certainly it is nothing at all to the queſtion I there agitated; maintaining, that it was *idem* and not *tantundem* that Chriſt paid, and ſo the end of it obtained *ipſo facto*, anſwerable to the kind of the efficacy and procurement thereof.

But perhaps I do not conceive his mind aright: peradventure his mind is, that if I do maintain the ſatisfaction of Chriſt to procure the end aimed at, *ipſo facto*, as *ſolutio ejuſdem* would have done, then to profeſs himſelf my adverſary. But,

(1.) This is not here expreſſed, nor intimated.

(2.) It is nothing at all to me, who place the matter of the ſatisfaction of Chriſt, *in ſolutione ejuſdem.*

(3.) About the end of ſatisfaction in the place oppoſed I ſpeak not, but only of the nature of the penalty undergone whereby it was made.

(4.) To the thing it ſelf, I deſire to enquire;

[1.] What Mr. *B.* intends by *ſolutio ejuſdem* in the buſineſs in hand? Doth he not maintain it to be the offender's own undergoing the penalty of the law? What end I pray doth this obtain *ipſo facto?* Can it be any other but the glory of God's juſtice in the everlaſting deſtruction of the creature? How then can it poſſibly be ſuppoſed to attain the end ſpoken of *ipſo facto?* If this be the only meaning of *ſolutio ejuſdem*, in this ſenſe, the end of it is diſtant from the end of ſatisfaction ὡς οὐρανός ἐστ' ἀπὸ γαίας. By the laying the penalty on Chriſt, that God intended the freedom of thoſe for whom he underwent that penalty, I ſuppoſe cannot be doubted: but in inflicting it on the offenders themſelves, that he hath any ſuch aim, wants an *Origen* to aſſert.

[2.] Whether the penalty due to one, may not be undergone by another? And if ſo, whether it be not the ſame penalty, the *idem* or no? In things real I gave an inſtance before: if a man pay twenty pounds for another who owed it, doth not he pay the *idem* in the obligation? And may not this hold in things perſonal alſo?

Of the ſatisfaction of Chriſt procuring its end *ipſo facto*, I mean in its own kind, for the death of Chriſt muſt be conſidered as meritorious, as well as ſatisfactory, if the deliverance be attended as the end of it, I ſhall ſpeak afterwards in its proper place. The preſent controverſy is no more but this;

Whether Chriſt underwent the penalty threatned unto us, or ſome other thing accepted in ſtead thereof, by a new conſtitution? Or, which is all one, whether in laying our iniquities upon Chriſt, the law of God was relaxed only as to the perſons ſuffering, or alſo as to the penalty ſuffered? That is, whether Chriſt paid the *idem* in the obligation, or *tantundem?*

To ſuppoſe that the *idem* of the obligation is not only the penalty it ſelf, but alſo the offender's own ſuffering that penalty, and then to enquire, whether Chriſt underwent the *idem*, is to cauſe an eaſy enemy to triumph in his dejection.

That the law was relaxed, as to the perſon ſuffering, I poſitively aſſert; but as to the penalty it ſelf, that is not mentioned. Of theſe two things alone then muſt be our enquiry.

(1.) Whether Chriſt in making ſatisfaction, underwent that penalty that was threatned to the offenders themſelves?

(2.) Whether the penalty, though undergone by another, be not the *idem* of the obligation?

Of both theſe, after the clearing of the reſidue of Mr. *Baxter's* exceptions.

Nextly, he requireth what I intend by *gracious acceptance*, or rather giveth in his own ſenſe of it, in theſe words, *page* 138, 139. *So alſo* God's gracious acceptance *is either his accepting leſs in value than was due, and ſo remitting the reſt without payment: this I plead not for; or elſe it is his accepting of a refuſable payment, which though equal in value, yet he may chuſe to accept according to the tenor of the obligation. This is* gracious acceptance *which* Grotius *maintaineth: and ſo do I.* Thus far, he.

Now neither is this any more to the buſineſs I have in hand. For,

(1.) The value of any ſatisfaction in this buſineſs, ariſeth not from the innate worth of the things whereby it is made; but purely from God's free conſtitution of them to ſuch an end. A diſtinction cannot be allowed of more or leſs value in the things appointed of God for the ſame end; all their value ariſeth merely from that appointment: they have ſo much as he aſcribeth to them, and no more. Now neither *idem* nor *tantundem* are here ſatisfactory, but by virtue of divine conſtitution: only in *tantundem* I require a peculiar acceptance to make it equivalent to *idem* in this buſineſs, that is, as to ſatisfaction: or, if you pleaſe, an acceptance of that which is not *idem*, to make it a *tantundem*. So that this *gracious acceptance*, is not an accepting of that which is leſs in value than what is in the obligation, but a free conſtitution appointing another thing to the end, which before was not appointed.

(2.) He ſuppoſeth me (if in ſo many miſtakes of his, I miſtake him not) to deny all *gracious acceptance* where the *idem* is paid, in the preſent caſe, is to aſſert it neceſſary, becauſe not paid *per eundem*: yea and that other perſon not procured by the debtor, but graciouſly aſſigned by the creditor.

(3.) To make up his *gracious acceptance* in his latter ſenſe, he diſtinguiſheth of payments *refuſable*, and not *refuſable*; in the application of which diſtinction unto the payment made by Chriſt, I cannot cloſe with him. For, a payment is refuſable either abſolutely and in it ſelf, or upon ſuppoſal. The death of Chriſt conſidered abſolutely and in it ſelf, may be ſaid to be refuſable as to be made a payment; not a refuſable payment: and that, not becauſe not refuſable, but becauſe not a payment. Nothing can poſſibly tend to the procurement and compaſſing of any end by the way of payment, with the Lord, but what is built upon ſome free compact, promiſe, or obligation of his own. But now conſider it as an iſſue flowing from divine conſtitution, making it a payment, and ſo it was no way refuſable, as to the compaſſing of the end appointed. Thus alſo, as to the obligation of the law, for the fulfilling thereof, it was refuſable in reſpect of the perſon paying, not in reſpect of the payment made: that former reſpect being alſo taken off by divine conſtitution, and relaxation of the law as to that, it becometh wholly unrefuſable: that is, as it was paid it was ſo; for ſatisfaction was made thereby upon the former ſuppoſals of conſtitution and relaxation.

(4.) Doth not Mr. *B.* ſuppoſe, that in the very tenor of the obligation there is required a ſolution, tending to the ſame end as ſatisfaction doth? Nay, is not that ἀβλεψία the πρῶτον ψεῦδος of this diſcourſe? Deliverance is the aim of ſatisfaction, which receives its ſpring and being from the conſtitution thereof. But is there any ſuch thing as deliverance once aimed at, or intended in the tenor of the obligation? I ſuppoſe no.

(5.) Neither is the diſtinction of *ſolutio* and *ſatisfactio*, which Mr. *B.* cloſeth withal, of any weight in this buſineſs; unleſs it would hold ὅλως καὶ πάντως, which it will not, and ſo is of no uſe here. For,

[1.] There is *ſolutio tantidem*, as well as *ejuſdem*, and therein conſiſts ſatisfaction according to Mr. *B.*

[2.] Whether ſatisfaction be inconſiſtent with *ſolutio ejuſdem*, but not *per eundem*. is the τὸ κρινόμενον. After all this Mr. *B.* adds,

Yet here Mr. Owen *enters the Liſt with* Grotius.

Where I pray? I might very juſtly make enquiry from the beginning to the ending of this diſcourſe, to find out what it is, that this word *here*, particularly anſwereth unto. But to avoid as much as poſſible all ſtrife of words, I deſire the reader to view the controverſy agitated between *Grotius* and myſelf, not as here repreſented by Mr. *Baxter*, ſo changed by a new dreſs, that I might juſtly refuſe to take any acquaintance with it, but as by myſelf laid down in the places excepted againſt; and he will quickly find it to be,

(1.) Not whether the law were at all relaxed, but whether it were relaxed as well in reſpect of the penalty to be ſuffered, as of the perſon ſuffering: that is, whether God be only a rector, or a rector and creditor alſo in this buſineſs? Which controverſy by the way, is ſo confuſedly propoſed, or rather ſtrangely handled by Mr. *B. page* 145, where he adjudges me in a ſucceſleſs aſſault of *Grotius*, as makes it evident he never once peruſed it.

(2.) Nor ſecondly, whether there be any need of God's gracious acceptance in this buſineſs, or no; for I aſſert it neceſſary as before deſcribed in reference to *ſolutio ejuſdem, ſed non per eundem.*

3.) Neither thirdly, whether the ſatisfaction of Chriſt conſidered abſolutely, and in *ſtatu diviſo*, and materially, be refuſable, which I conſidered not, or be unrefuſable, ſuppoſing the divine conſtitution, which *Grotius*, as I take it, delivered not himſelf in. Nor,

4.) About the value of the payment of Chriſt in reference to acceptance; but merely, as I ſaid before, *whether the Lord appointing an end of deliverance, neither intimated nor couched in the obligation, nor any of its attendencies, conſtituting a way for the attainment of that end, by receiving ſatisfaction to the obligation, did appoint that the thing in the obligation ſhould be paid though by another, or elſe ſome new thing that of it ſelf, and by it ſelf, never was in the obligation, either before or after its ſolution: as the payment made by Chriſt muſt be granted ſuch, unleſs it were for ſubſtance the ſame which the law required.* And here, with moſt divines, I maintain the firſt, *viz.* That the law was relaxed in reſpect of the perſon ſuffering, but executed in reſpect of the penalty ſuffered: relaxation and execution are not in this buſineſs oppoſed ἁπλῶς, but only κατά τί.

He that would ſee this further affirmed, may conſult what I wrote of it in the place oppoſed, which is not once moved by any thing here ſpoken to the contrary.

By the way obſerve, I ſpeak only of the penalty of the law, and the paſſive righteouſneſs of Chriſt, ſtrictly ſo called: for his active righteouſneſs or obedience to the law (though he did many things we were not obliged unto, for the manifeſtation of himſelf, and confirmation of the doctrine of the Goſpel) that it was the very *idem* of us required, I ſuppoſe none can doubt. What place that active righteouſneſs of Chriſt hath, or what is its uſe in our juſtification, I do not now enquire, being unwilling to immix myſelf unneceſſarily in any controverſy, though I cannot but ſuppoſe that Mr. *B.* his diſcourſe hereabouts gives advantage enough, even *minorum gentium Theologis, to ordinary Divines*, as he calls them, to deal with him in it.

CHAP. III.

The arguments of Grotius, *and their defence by Mr.* Baxter, *about the penalty undergone by* Chriſt *in making ſatisfaction, conſidered.*

THE ſtate of the queſtion in hand being as above laid down, let us now ſee what Mr. *Baxter* his judgment is of my ſucceſs in that undertaking: concerning which, he thus delivereth himſelf; *Yet here Mr.* Owen *enters the liſt with* Grotius, and,

Firſt. *He over-looketh his greateſt arguments.*

Secondly, *He ſlightly anſwereth only two.*

Thirdly, *And when he hath done, he ſaith as* Grotius *doth, and yieldeth the whole Cauſe. Theſe three things I will make appear in order.* Append. pag. 139.

A moſt unhappy iſſue as can poſſibly be imagined, made up of deceit, weakneſs, and ſelf-contradiction. But how is all this proved? To make the firſt thing appear, he produceth the argument over-looked.

The chief argument of Grotius *and* Voſſius, ſaith he, *is drawn from the tenor of the obligation, and from the event. The obligation chargeth puniſhment on the offender himſelf. It ſaith,* In the day thou eateſt, thou ſhalt die. *And* curſed is every one that continueth not in all things, *&c. Now if the ſame in the obligation be paid, then the law is executed, and not relaxed: and then every ſinner muſt die himſelf; for that is the* idem, *and very thing threatned: ſo that here,* dum alias ſolvit, ſimul aliud ſolvitur. *The law threatned not Chriſt, but us (beſides that Chriſt ſuffered not the loſs of God's love, nor his image and graces, nor eternity of torment, of which I have ſpoken in the treatiſe.) What ſaith Mr.* Owen *to any of this?*

Let the reader obſerve what it is we have in hand. It is not the main of the controverſy debated by *Grotius* wherein I do oppoſe him: neither yet all in that particular whereabout the oppoſition is. Now ſuppoſe, as he doth, that the puniſhing of the perſon offending is in the obligation, yet I cannot but conceive that there be two diſtinct things here: *Firſt*, The conſtitution of the penalty it ſelf to be undergone. *Secondly*, The terminating of this penalty upon the perſon offending. For this latter, I aſſert a relaxation of the law, which might be done, and yet the penalty it ſelf in reference to its conſtitution be eſtabliſhed. In thoſe places then, *In the day thou eateſt, &c.* there is death and the curſe appointed for the penalty, and the perſon offending appointed for the ſufferer. That the law is relaxed, in the latter I grant. That the former was executed on Chriſt I prove. Now what ſays this argument to the contrary?

If the ſame in the obligation be paid, then the law is executed not relaxed. Then every ſinner muſt die himſelf, for that is the idem *and every thing threatned. So that here* dum alias ſolvit, aliud ſolvitur.

1. The matter of the obligation having a double conſideration, as before, it may be both executed and relaxed in ſundry reſpects.

2. The *idem* and very thing threatned in the conſtitution of the law, is death; the terminating of that penalty to the perſon offending was in the commination, and had it not been releaſed, muſt have been in the execution: but in the conſtitution of the obligation which reſpects purely the kind of penalty, primarily it was not. Death is the reward of ſin, is all that is there.

3. We enquire not about payment, but ſuffering. To make that ſuffering a payment, ſuppoſeth another conſtitution, by virtue whereof Chriſt ſuffering the ſame that was threatned, it became another thing in payment, than it would have been, if the perſon offending had ſuffered himſelf.

4. That the law threatned not Chriſt but us, is moſt true: but the queſtion is, whether Chriſt underwent not the threatning of the law, not we? A commutation of perſons is allowed, Chriſt undergoing the penalty of the offence, though he were not the perſon offending, I cannot but ſtill ſuppoſe that he paid the *idem* of the obligation.

5. For the parentheſis about Chriſt's not ſuffering the loſs of God's love, *&c.* and the like objections, they have been anſwered near a thouſand times already, and that by no ordinary divines neither; ſo that I ſhall not further trouble any therewith.

Now this is the argument, the great, chief argument of *Grotius* and *Voſſius*, which Mr. *Baxter* affirms I over-looked.

That I did not expreſs it, I eaſily grant: neither will I ſo wrong the ingenious reader as to make any long apology for my omiſſion of it, conſidering the ſtate of the matter in difference as before propoſed. When Mr. *B.* or any man elſe, ſhall be able to draw out any concluſion from thence, *That granting the relaxation of the law as to the perſon ſuffering, the Lord Chriſt did not undergo the penalty conſtituted therein*, or that *undergoing the very penalty appointed, he did not pay the* idem *in the obligation* (ſuppoſing a new conſtitution for the converting of ſuffering into a ſatisfactory payment) I ſhall then give a reaſon why I conſidered it not.

In the next place Mr. *B.* giveth in the two arguments wherein I deal.

And for the *firſt*, about an acquitment *ipſo facto* upon the payment of the *idem* in the obligation, with my anſwer, refers it to be conſidered in another place: which though I receive no ſmall injury by, as ſhall be there declared, yet that I may not trangreſs the order of diſcourſe ſet me, I paſs it by alſo until then.

The *ſecond* argument of *Grotius* with my anſwer, he thus expreſſeth:

To the ſecond argument, that the payment of the ſame thing in the obligation leaveth no room for pardon, he anſwereth thus:

God's pardoning compriſeth the whole diſpenſation of Grace in Chriſt: As, (1.) *The laying of our ſin on Chriſt:* (2.) *The imputation of his righteouſneſs to us, which is no leſs of Grace and Mercy. However God pardoneth all to us, but nothing to Chriſt; ſo that the freedom of pardon hath its foundation.*

1. *In God's will freely appointing this ſatiſfaction of Chriſt.*
2. *In a gracious acceptation of the decreed ſatiſfaction in our ſtead.*
3. *In a free application of the death of Chriſt to us.*

To which I anſwer, &c. So far he.

Though this may appear to be a diſtinct expreſſion of my anſwer, yet becauſe it ſeems to me, that the very ſtrength of it as laid down, is omitted; I ſhall deſire the reader to peruſe it as it is there propoſed, and it will give him ſome light into the thing in hand. I apply myſelf to what is here expreſſed, and anſwer:

1. To the objection propoſed from *Grotius* as above, I gave a threefold anſwer:

(1.) That gracious condonation of ſin, which I conceive to be the ſum of the glad tidings of the Goſpel, ſeemeth to comprize thoſe two acts before recounted; both which I there prove to be free, becauſe the very merit and ſatisfaction of Chriſt himſelf was founded on a free compact and covenant, or conſtitution.

Now I had three reaſons (among others) that prevailed with me to make *gracious condonation* of ſo large extent, which I ſhall expreſs, and leave them to the thoughts of every judicious reader, whether they are enforcing thereunto, or no; being exceedingly indifferent what his determination is: for the weight of my anſwer depends not on it at all.

And they are theſe:

[1.] Becauſe that ſingle act of remiſſion of ſins to particular perſons (which is nothing but a diſſolution of the obligation of the law, as unto them, whereby they are bound over to puniſhment) as it is commonly reſtrained, is affirmed by them whom *Grotius* in that book oppoſed (into whoſe tents he was afterwards a renegado) to be inconſiſtent with any ſatisfaction at all; yea, that which *Grotius* maintains *per tantundem*. But now if you extend that Goſpel phraſe to the compaſs I have mentioned, they have not the leaſt colour ſo to do.

[2.] Whereas the Scripture mentioneth, That *through Chriſt is preached the forgiveneſs of ſin*, Act. 13. 38. I do ſuppoſe that phraſe to be comprehenſive of the whole manifeſtation of God in the covenant of grace.

[3.] God expreſly ſaith, That this is his covenant, *That he will be merciful to our unrighteouſneſs*, Heb. 8. 12.

By the way I cannot cloſe with Mr. *B.* that this place to the *Hebrews*, and the other of *Jeremiah*, 31, 32, 33. do comprize but part of the covenant, not the whole. God ſaying expreſly, *This is my Covenant.* To ſay it is not, is not to interpret the word, but to deny it. It is true, it is not ſaid that is the *whole Covenant*; no more is it that Chriſt is *the way, the truth, and the life only.* As the want of that term of reſtriction, doth not enlarge in that, no more doth the want of the note of univerſality reſtrain in this. To ſay *thus*, becauſe here is no condition expreſſed, is προσκόπτειν εἰς χεῖρον. If you mean ſuch a condition as God requireth of us, and yet worketh in us, it is there punctually expreſſed, with reference to the nature of the covenant, whereof it is a condition, which is to effect all the conditions thereof, in the covenanters. This by the way, having reſolvedly tied up myſelf from a debate of thoſe poſitions which Mr. *B.* dogmatizeth; though a large field, and eaſy to be walked in, lies open on every hand, for the ſcattering of many magiſterial dictates, which with confidence enough are crudely aſſerted.

This is (to return) my firſt anſwer, to the forementioned objection, with the reaſons of it, whereunto Mr. *B.* excepteth, as followeth.

1. Pardon *implieth Chriſt's death as a cauſe; but I would he had ſhewed the Scripture that makes pardon ſo large a thing, as to comprize the whole diſpenſation of grace; or that maketh Chriſt's death to be a part of it, or comprized in it.*

2. *If ſuch a word were in the Scripture, will he not confeſs it to be figurative, and not proper, and ſo not fit for this diſpute.*

3. *Elſe when he ſaith, That Chriſt's death procured our pardon, he meaneth that it procured it ſelf.* So he.

To all which I ſay,

1. The death of Chriſt, as it is a cauſe of pardon, is not once mentioned in any of my anſwers: there is a wide difference (in conſideration) between God's imputation of ſin to Chriſt; and the death of Chriſt, as the meritorious cauſe of pardon. So that this is *pura ignoratio elenchi.*

2. Take pardon in the large ſenſe I intimated, and ſo the death of Chriſt is not the meritorious cauſe of the whole, but only of that particular in it, wherein it is commonly ſuppoſed ſolely to conſiſt, of which before.

But in what ſenſe, and upon what grounds, I extended *gracious condonation* of ſin, unto that compaſs here mentioned, I have now expreſſed. Let it ſtand or fall, as it ſutes the judgment of the reader: the weight of my anſwer depends not on it, at all.

My ſecond anſwer to that objection I gave in theſe words.

(2.) *That remiſſion, grace, and pardon which is in God for ſinners, is not oppoſed to Chriſt's merits and ſatisfaction, but ours: he pardoneth all to us, but he ſpared not his only Son, he bated him not one farthing.*

To this Mr. *B.* thus expreſſing it, *but it is of grace to us, though not to Chriſt,* anſwereth: *Doth not that clearly intimate, that Chriſt was not in the obligation, that the law doth threaten every man perſonally, or elſe it had been no favour to accept it of another?*

1. It is marvelous to me, that a learned man ſhould voluntarily chuſe an adverſary to himſelf, and yet conſider the very leaves which he undertakes to confute, with ſo much contempt or oſcitancy, as to labour to prove againſt him, what he poſitively aſſerts *terminis terminantibus.* That Chriſt was not in the obligation, that he was put in as a ſurety by his own conſent, God by his ſovereignty diſpenſing with the law as to that, yet as a creditor exacting of him the due debt of the law, is the main intendment of the place Mr. *Baxter* here conſidereth.

2. Grant all that here is ſaid, how doth it prove that Chriſt underwent not the very penalty of the law? Is it becauſe he was not primarily in the obligation? He was put in as a ſurety to be the object of its execution, Is it becauſe the law doth threaten every man perſonally? Chriſt underwent really, what was threatned to others: as ſhall be proved: but, it is not then of favour to accept it: but this is the τὸ κρινόμενον. And thus to ſet it down, is but a petition τοῦ ἐν ἀρχῇ.

3. How doth this elude the force of my anſwer? I ſee it not at all.

After this, I give a third anſwer to the former objection, manifeſting how the freedom of pardon, may conſiſt with Chriſt's ſatisfaction, in theſe words.

(3.) *The freedom then of pardon hath not its foundation in any defect of the merit or ſatisfaction of Chriſt; but in three other things,*

1. *The will of God freely appointing the ſatisfaction of Chriſt,* Joh. 3. 16. Rom. 5. 8. 1 Joh. 4. 9.

2. *In a gracious acceptation of that decreed ſatisfaction in our ſteads, ſo many, no more.*

3. *In a free application of the death of Chriſt unto us. Remiſſion then excludes not a full ſatisfaction by the ſolution of the very thing in the obligation, but only the ſolution or ſatisfaction of him to whom pardon and remiſſion is granted.*

It being the freedom of pardon that is denied, upon the ſuppoſals of ſuch a ſatisfaction as I aſſert, I demonſtrate from whence that freedom doth acrue unto it, notwithſtanding a ſuppoſal of ſuch a ſatisfaction: not that pardon conſiſteth in the three things there recounted, but that it hath its freedom from them: that is, ſuppoſing thoſe three things, notwithſtanding the intervention of payment made by Chriſt, it cannot be, but remiſſion of ſin unto us be a free and gracious act.

To all this Mr. *B.* oppoſeth divers things. For,

1. *Imputation of righteouſneſs,* ſaith he, *is not any part of pardon, but a neceſſary antecedent.*

2. *The ſame may be ſaid of God's acceptation.*

3. *Its application is a large phraſe, and may be meant of ſeveral acts; but of which here I know not.*

In a word this miſtake is very great. I affirm the freedom of a pardon to depend on thoſe things; he anſwereth, that pardon doth not conſiſt in theſe things. It is the freedom of pardon, whence it is; not the nature of pardon, wherein it is, that we have under conſideration.

But, ſaith he, *how can he call it a gracious acceptation, a gracious imputation, a free application, if it were the ſame thing the law requireth that was paid?*

To pay all according to the full exaction of the obligation, needeth no favour to procure acceptance, imputation, or application. Can juſtice refuſe to accept of ſuch a payment? Or can it require any more?

Though I know not directly what it is he means by ſaying, *I call it,* yet I paſs it over.

3. If

2. If all this were done by the perſons themſelves, or any one in their ſtead, procured and appointed by themſelves, then were there ſome difficulty in theſe queſtions; but this being otherwiſe, there is none at all, as hath been declared.

3. How the payment made by Chriſt was of grace, yet in reſpect of the obligation of the law needed no favour, nor was refuſable by juſtice, ſuppoſing its free conſtitution, ſhall be afterwards declared. To me the author ſeems not to have his wonted clearneſs in this whole Section, which might adminiſter occaſion of further enquiry and exceptions, but I forbear.

And thus much be ſpoken, for the clearing and vindicating my anſwer to the arguments of *Grotius* againſt Chriſt's paying the *Idem* of the obligation: the next ſhall further confirm the truth.

CHAP. IV.

Further of the matter of the ſatisfaction of Chriſt, wherein is proved, That it was the ſame that was in the obligation.

IT being ſuppoſed not to be ſufficient to have ſhewed the weakneſs of my endeavour to aſſert and vindicate from oppoſition, what I had undertaken. Mr. *Baxter* addeth, that *I give up the cauſe about which I contend, as having indeed not underſtood him, whom I undertook to oppoſe,* in theſe words: *Mr.* Owen *giveth up the cauſe at laſt, and ſaith as* Grotius: *having not underſtood* Grotius *his meaning, as appeareth,* pag. 141, 142, 143.

Whether I underſtand *Grotins* or no, will by and by appear. Whether Mr. *B.* underſtandeth me, or the controverſy by me handled, you ſhall have now a trial.

The aſſertion which alone I ſeek to maintain, is this;

That the puniſhment which our Saviour underwent, was the ſame that the law required of us: God relaxing his law as to the perſon ſuffering, but not as to the penalty ſuffered.

Now, if from this I draw back in any of the conceſſions following, collected from *pag.* 141, 142, 143. I deprecate not the cenſure of giving up the cauſe I contended for. If otherwiſe, there is a great miſtake in ſome body of the whole buſineſs.

Of the things then obſerve according to Mr. *B.* his order, I ſhall take a brief account.

1. *He acknowledgeth,* ſaith he, *that the payment is not made by the party to whom remiſſion is granted,* and ſo ſaith every man that is a Chriſtian.

This is a part of the poſition it ſelf I maintain, and ſo no going back from it: ſo that as to this, I may paſs as a Chriſtian.

2. *He ſaith,* adds he, *it was a full valuable compenſation, therefore not of the ſame.*

Firſt, This inference would trouble Mr. *B.* to prove.

Secondly, *Therefore not made by the ſame, nor by any of the debtor's appointment,* will follow, perhaps, but no more.

3. *That by reaſon of the obligation upon us, we ounſelves were bound to undergo the puniſhment. Therefore Chriſt's puniſhment was not in the obligation, but only ours, and ſo the law was not fully executed, but relaxed.*

Firſt, This is my Theſis fully, the law was executed as to its penalty, relaxed as to the perſon ſuffering.

Secondly, The puniſhment that Chriſt underwent, was in the obligation, though threatned to us.

4. *He ſaith, he meaneth not that Chriſt bore the ſame puniſhment due to us in all accidents of duration and the like: but the ſame in weight and meaſure, therefore not the ſame in the obligation, becauſe not fully the ſame act.*

The accidents I mention, follow and attend the perſon ſuffering, and not the penalty it ſelf. All evils in any ſuffering as far as they are ſinful, attend the condition of the parties that ſuffer: every thing uſually recounted by thoſe who make this and the like exceptions, as far as they are purely penal, were on Chriſt.

5. *He ſaith God had power ſo far to relax his own law, as to have the name of a ſurety put into the obligation, which before was not there, and then to require the whole debt of that ſurety. And what ſaith* Grotius *more than this? If the ſame things in the obligation be paid, then the law is executed: and if executed, then not relaxed. Here he confeſſeth, that the ſurety's name was not in the obligation, and that God relaxed the law to put it in. Now the main buſineſs that* Grotius *drives at there, is to prove this relaxation of the law, and the non-execution of it on the offenders threatned.* Thus far Mr. *Baxter.*

Firſt, All this proves not at all the things intended, neither doth any conceſſion here mentioned, in the leaſt take off from the main aſſertion I maintain, as is apparent to any at firſt view. *Secondly, Grotius* is ſo far from ſaying more than I do, that he ſays not ſo much. *Thirdly,* This Paralogiſm if the law be executed, then not relaxed; and on the contrary, ariſeth merely from a non-conſideration of the nature of contradictories. The oppoſition fancied here is not πρὸς τὸ ἀυτὸ, κατὰ τὸ ἀυτὸ, ὡσάυτως καὶ ἐν τῷ ἀυτῷ χρόνῳ, as is required of contradictions. *Fourthly,* The obſervation, that *Grotius*'s main buſineſs is otherwiſe, diſcovereth the bottom of Mr. *B.* his miſtake: even a ſuppoſal that I ſhould oppoſe *Grotius* in his main intendment in the place conſidered, which was not once in my thoughts. It was merely about the nature of the penalty that Chriſt underwent, that I diſcourſed. How the relaxation of the law, as to the commutation of perſons may be eſtabliſhed, whether we affirm Chriſt to have paid the *idem,* or *tantundem.* And that Mr. *B.* affirms the ſame with me, I can prove by twenty inſtances. The reader, if he pleaſe, may conſult *page* 18 and 25, 33, 34, 35, 42, 48. and in plain terms *pag.* 81. *In reſpect of puniſhment abſtracting from perſons, the law was not diſpenſed withal as to Chriſt.* And what ſaid I more?

And ſo much, if not too much, to Mr. *Baxter*'s exceptions, which of what weight and force they are, I leave to others to judge.

That which I maintain as to this point in difference, I have alſo made apparent; it is wholly comprized under theſe two heads:

Firſt, Chriſt ſuffered the ſame penalty which was in the obligation.

Secondly, To do ſo, is to make payment *ejuſdem,* and not *tantidem.*

The reaſons of both, I ſhall briefly ſubjoyn. And *firſt,* as to the firſt, they are theſe following:

1. The Scripture hath expreſly revealed the tranſlation of puniſhment in reſpect of the ſubjects ſuffering it: but hath not ſpoken one word of the change of the kind of puniſhment, but rather the contrary is affirmed, *Rom.* 8. 32. *He ſpared not his own Son, but delivered him up for us all.*

2. All the puniſhment due to us, was contained in the curſe and ſanction of the law: that is, the penalty of the obligation whereof we ſpake; but this was undergone by the Lord Chriſt, *For he hath redeemed us from the curſe of the law, being made a curſe for us,* Gal. 3. 13.

3. Where God condemneth ſin, there he condemns it, in that very puniſhment which is due unto it in the ſinner, or rather to the ſinner for it. He hath revealed but one rule of his proceeding in this caſe. Now he condemned ſin in the fleſh of Chriſt: or in him, ſent in the likeneſs of ſinful fleſh. *Rom.* 8. 30. *God ſending his own Son in the likeneſs of ſinful fleſh, and for ſin condemned ſin in the fleſh.* The condemning of ſin, is the infliction of puniſhment due to ſin.

4. The whole penalty of ſin is death, *Gen.* ii. 11. This Chriſt underwent for us. *Heb.* 2. 14. *He taſted death.* And to die for another, is to undergo that death which that other ſhould have undergone, 2 *Sam.* xviii. 33. It is true, this death may be conſidered either in reſpect of its eſſence (if I may be allowed ſo to ſpeak) which is called the pains of Hell which Chriſt underwent, *Pſal.* xviii. 6. and 22. 1. *Luke* 22. 44. or of its attendencies, as duration and the like, which he could not undergo, *Pſal.* xvi. 20. *Acts* 2. So that whereas eternal death may be conſidered two ways, either as ſuch *in potentia,* and in its own nature, or as *actually:* ſo our Saviour underwent it not in the latter, but firſt ſenſe, *Heb.* 2. 9, 14. which by the dignity of his perſon, 1 *Pet.* 3. 18. *Heb.* 9. 26, 28. *Rom.* 5. 9. which raiſes the eſtimation of puniſhment, is *equipotent* to the other. There is a ſameneſs in Chriſt's ſufferings with that in the obligation in reſpect of eſſence, and equivalency in reſpect of attendencies.

5. The meeting of our iniquities upon Chriſt, *Iſa.* 53. 6. and his being thereby *made ſin for us*, 2 Cor. 5. 21. lay the very puniſhment of our ſin, as to us threatned, upon him.

6. Conſider the ſcriptural deſcriptions you have of his perpeſſions, and ſee if they do not plainly hold out the utmoſt that ever was threatned to ſin. There is the חבורה *Iſa.* 53, 5. *Peter*'s *μώλωψ*, 1 *Pet.* 2. 24. the *livor*, *vibex*, *wound*, *ſtripe*, that in our ſtead was ſo on him, that thereby we are healed. Thoſe expreſſions of the condition of his Soul in his ſufferings, whereby he is ſaid λυπεῖσθαι, ἐκθαμβεῖσθαι, ἀδημονεῖν *Matt.* 27. 34. *Mark* 13. 33. θρόμβοι αἵματος ἐν τῇ ἀγωνίᾳ, *Luke* 22. 44. *Sadneſs unto death*, *Matt.* 26. 38. That dreadful cry, *Why haſt thou forſaken me?* thoſe *cries out of the deep*, and *mighty ſupplications under his fear*, Heb. 5. 7. that were upon him do all make out, that the bitterneſs of the death due to ſin was fully upon his Soul. Sum all his outward appearing preſſures, mocks, ſcoffs, ſcorns, croſs, wounds, death, *&c.* And what do ſome of their afflictions, who have ſuffered for his name, come ſhort of it? And yet how far were they above thoſe dreadful expreſſions of anguiſh, which we find upon the fellow of the Lord of Hoſts, the Lion of the tribe of *Judah*, who received not the ſpirit by meaſure, but was anointed with the oil of gladneſs above his fellows? Certainly his unconceivable ſufferings were in another kind, and ſuch as ſet no example to any of his, to ſuffer in after him. It was no leſs than the weight of the wrath of God, and the whole puniſhment due to ſin, that he wreſtled under.

Secondly, The ſecond part of my poſition is to me confirmed by theſe, and the like arguments.

That there is a diſtinction to be allowed between the penalty and the perſon ſuffering, is a common apprehenſion: eſpecially when the nature of the penalty is only enquired after. If a man that had but one eye were cenſured to have an eye put out, and a dear friend pitying his deplorable condition, knowing, that by undergoing the puniſhing decreed, he muſt be left to utter blindneſs, ſhould upon the allowance of commutation, as in *Zaleucus*'s caſe, ſubmit to have one of his own eyes put out, and ſo ſatisfy the ſentence given, though by having two eyes, he avoid himſelf the miſery that would have attended the others ſuffering, who had but one: if, I ſay, in this caſe, any ſhould ask, whether he underwent the *idem* the other ſhould have done, or *tantundem*, I ſuppoſe the anſwer would be eaſy. In things real it is unqueſtionable; and in things perſonal. I ſhall purſue it no further, leſt it ſhould prove a ſtrife of words. And thus far of the ſufferings of Chriſt in a way of controverſy: what follows will be more poſitive.

CHAP. V.

The ſecond head about Juſtification before believing.

THE next thing I am called into queſtion about, is concerning actual, and abſolute Juſtification before believing: this Mr. *Baxter* ſpeaks to *page* 146, and ſo forwards: and firſt anſwers the arguments of *Maccovius* for ſuch juſtification, and then *page* 151 applies himſelf to remove ſuch further arguments, and places of Scripture, as are by me produced for the confirmation of that aſſertion.

Here perhaps I could have deſired a little more candor. To have an opinion faſten'd on me, which I never once received, nor intimated the leaſt thought of, in that whole treatiſe, or any other of mine; and then my arguments anſwered as to ſuch an end, and purpoſe, as I not once intended to promote by them, is a little too harſh dealing. It is a facile thing, to render any man's reaſonings exceedingly weak and ridiculous, if we may impoſe upon them ſuch, and ſuch things to be proved by them, which their author never once intended. For pactional juſtification, evangelical juſtification, whereby a ſinner is compleatly juſtified, that it ſhould precede believing, I have not only not aſſerted, but poſitively denied, and diſproved by many arguments: to be now traduced as a patron of that opinion, and my reaſons for it publickly anſwered, ſeems to me ſomething uncouth, however I am reſolved not to interpoſe in other mens diſputes and differences, yet leſt I ſhould be again, and further miſtaken in this, I ſhall briefly give in my thoughts to the whole difficulty: after I have diſcovered, and diſcuſſed the ground, and occaſion of this miſtake.

In an anſwer to an argument of *Grotius* about the ſatisfaction of Chriſt, denying that by it we are *ipſo facto* delivered from the penalty due to ſin: I affirmed that by his death, Chriſt did actually, or *ipſo facto* deliver us from the curſe, by being *made a curſe for us*: and this is that, which gave occaſion to that imputation beforementioned.

To clear my mind in this, I muſt deſire the reader to conſider, that my anſwer is but a denial of *Grotius* his aſſertions. In what kind, and reſpect *Grotius* doth there deny that we are *ipſo facto* delivered by the ſatisfaction of Chriſt, in that ſenſe, and that only, do I affirm that we are ſo: otherwiſe there were no contradictions between his aſſertion and mine, not ſpeaking *ad idem*, and *eodem reſpectu*. The truth is, *Grotius* doth not in that place whence this argument is taken, fully, or clearly manifeſt, what he intends by deliverance which is not actual, or *ipſo facto*; and therefore I made bold to interpret his mind, by the Analogy of that opinion wherewith he was throughly infected about the death of Chriſt. According to that, Chriſt delivering us by his ſatisfaction, not actually, nor *ipſo facto*, is ſo to make ſatisfaction for us, as that we ſhall have no benefit by his death, but upon the performance of a condition, which himſelf by that death of his did not abſolutely procure. This was that which I oppoſed, and therefore affirmed, that Chriſt by his death did actually, or *ipſo facto*, deliver us.

Let the reader then here obſerve:

1. That our deliverance is to be referred to the death of Chriſt, according to its own cauſality; that is, as a cauſe meritorious: now ſuch cauſes do actually, and *ipſo facto* produce all thoſe effects, which immediately flow from them; not in an immediation of time, but cauſality. Look then what effects do follow, or what things ſoever are procured by them, without the interpoſition of any other cauſe in the ſame kind, they are ſaid to be procured by them actually, or *ipſo facto*.

2. That I have abundantly proved in the treatiſe mentioned, that if the fruits of the death of Chriſt be to be communicated unto us upon a condition, and that condition to be among thoſe fruits, and be it ſelf to be abſolutely communicated upon no condition, then all the fruits of the death of Chriſt, are as abſolutely procured for them, for whom he died, as if no condition had been preſcribed; for theſe things come all to one.

3. I have proved in the ſame place, that faith, which is this condition, is it ſelf procured by the death of Chriſt, for them for whom he died, to be freely beſtowed on them, without the preſcription of any ſuch condition, as on whoſe fulfilling the collation of it ſhould depend.

Theſe things being conſidered, as I hoped they would have been by every one, that ſhould undertake to cenſure any thing as to this buſineſs in that treatiſe, (they being there all handled at large) it is apparent what I intended by this actual deliverance: *viz.* That the Lord Jeſus by the ſatisfaction and merit of his death, and obligation made for all, and only his elect, hath actually, and abſolutely purchaſed, and procured for them all ſpiritual bleſſings of grace, and glory to be made out unto them, and beſtowed upon them in God's way, and time, without dependance on any condition to be by them performed, not abſolutely procured for them thereby: whereby they became to have a right unto the good things by him purchaſed, to be in due time poſſeſſed according to God's way, method, and appointment.

From a faithful adherence unto this perſuaſion, I ſee nothing as yet of the leaſt efficacy, or force to diſuade me: and am bold to tell theſe concerned therein, that their conditional ſatisfaction, or their ſuſpending the fruits of the death of Chriſt upon conditions, as though the Lord ſhould give him to die for us upon condition of ſuch, and ſuch things, is a vain figment, contrary to the Scriptures, inconſiſtent in it ſelf, and deſtructive of the true value, and virtue of the death of Chriſt; which by the Lord's aſſiſtance, I ſhall be ready at any time to demonſtrate.

My intention in the place excepted againſt being cleared, I ſhall now tender my thoughts to theſe two things:

(1.) The diſtinct conſideration of the acts of the will of God, before, and after the ſatisfaction of Chriſt: as alſo before, and after our believing, towards us, as unto juſtification.

(2.) The diſtinct eſtate of the ſinner upon that conſideration: with what is the right to the fruits of the death of Chriſt, which the elect of God have before believing.

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CHAP. VI.

Of the acts of God's will towards ſinners, antecedent and conſequent to the ſatisfaction of Chriſt: of Grotius's *judgment herein.*

THE diſtinct conſideration of the acts of God's will, in reference to the ſatisfaction of Chriſt, and our believing, according to the former propoſal, is the firſt thing to be conſidered.

Grotius, who with many, and in an eſpecial manner with Mr. *Baxter*, is of very great account, and that in Theology, diſtinguiſheth (as himſelf calls them with a School term) three moments or inſtances of the divine will.

(a) 1. Before the death of Chriſt, either actually accompliſhed, or in the purpoſe, and fore-knowledge of God; in this inſtant, he ſaith, God is angry with the ſinner, but ſo, as that he is not averſe from all ways of laying down his anger.

(b) 2. Upon the death of Chriſt, or that being ſuppos'd, wherein God not only purpoſeth, but alſo promiſeth to lay aſide his anger.

(c) 3. When a man by true faith believeth in Chriſt, and Chriſt according to the tenor of the covenant commendeth him to God: here now God lays aſide his anger, and receiveth man into favour. *Thus far he.*

Amongſt all the attempts of diſtinguiſhing the acts of God's will in reference unto Chriſt, and ſinners, whatever I conſidered, I never found any more ſlight atheological, and diſcrepant from the truth, than this of *Grotius.*

(d) To meaſure the Almighty by the ſtandard of a man, and to frame in the mind a mutable idol, inſtead of the eternal, unchangeable God, is a thing that the fleſhly reaſonings of dark underſtandings are prone unto: feigns the Lord in one inſtant angry, afterwards promiſing to ceaſe to be ſo, then in another inſtant laying down his anger, and taking up a contrary affection, and you ſeem to me, to do no leſs.

What it may be eſteemed in law, which was that author's faculty, I know not: but ſuppoſe in Divinity, that (notwithſtanding the manifold attempts of ſome ἀκίνητα κινεῖν in moſt heads of religion) *(e)* the aſcribing unto the moſt holy, things alien, and oppoſite unto his glorious nature, is by common conſent, accounted no leſs than *(f)* blaſphemy: whether this be here done, or no, may eaſily appear. I hope then without the offence of any, I may be allowed to call thoſe dictates of *Grotius* to the rule and meaſure of truth.

1. *Before the fore-ſight of the death of Chriſt,* ſaith he, *God is angry with ſinners, but not wholly averſe from all ways of laying aſide that anger.* To which I anſwer,

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(a) *Diſtinguenda ſunt tria momenta divinæ voluntatis. Primum eſt, ante Chriſti mortem poſitum aut re ipſa, aut in decreto Dei, & præſcientia. In hoc momento iratus peccatori eſt Deus, ſed ita, ut non averſetur omnes iræ deponendæ vias, ac rationes.* (b) *Secundum momentum eſt, poſita jam Chriſti morte, in quo Deus jam non conſtituit tantum, ſed & promittit iram ſe depoſiturum.* (c) *Tertium eſt, cum homo vera fide in Chriſtum credit, & Chriſtus ex fœderis formula credentem Deo commendat. Hic jam Deus deponit iram, hominemque in gratiam recipit,* de ſatisfact. Chriſti. Cap 7. (d) *Pſ.* 50. 21. *Exod.* 3. 14. 1 *Sam.* 15. 29. *Job* 23. 13. *Pſal.* 102, 26, 27. *Iſa.* 14. 27. (e) 2 *Kings* 19. 6. *Iſa.* 37. 3. 1 *Tim.* 1. 13. (f) *Quicunq; negat aliquid de Deo, quod ei convenit, vel aſſerit de eo, quod ei non convenit, derogat divinæ bonitati, & eſt blaſphemus,* Thom. 22. æ.q. 13. a. 1. c.

1. That God ſhould be conceived angry after the manner of men, or with any ſuch kind of paſſion, is groſs Anthropomorphiſm *; as bad, if not worſe, than the aſſigning of him a bodily ſhape. (g) The anger of God is a pure act of his will, whereby he will effect, and inflict the effects of anger. Now what is before the fore-ſight of the death of Chriſt, is certainly from eternity. God's anger muſt reſpect either the purpoſe of God, or the effects of it. The latter it cannot be, for they are undoubtedly all temporal. It muſt be then his purpoſe from eternity to inflict puniſhment, that is the effect of anger. This then is the firſt thing in the buſineſs of redemption aſſigned by *Grotius*, unto the Lord, *viz.* He purpoſed from eternity, to inflict puniſhment on ſinners: and on what ſinners? Even on thoſe, for whom he gives Chriſt to die, and afterwards receives into favour, as he expreſſeth himſelf. Behold here a myſtery of *Vorſtian* Theology: God changing his eternal purpoſes! (h) This *Arminius* at firſt could not down withal, inferring from hence, that the will of God differ'd not from his eſſence, that every act thereof, is, *Firſt*, Moſt ſimple. *Secondly*, Infinite. *Thirdly*, Eternal. *Fourthly*, Immutable. *Fifthly*, Holy. Reaſon it ſelf would fain ſpeak in this cauſe, but that the Scriptures do ſo abound, many places are noted in the margin. *Jam.* 1. 17. 2 *Tim.* 2. 19. *Pſ.* 33. 9, 10, 11. *Acts* 15. 18, *&c.* may be added. A mutable god, is of the dunghil.

* *Quæ dicuntur ἀνθρωποπαθῶς, intelligenda ſunt θεοπρεπῶς. Amor, & gaudium, & alia ejuſmodi, cum attribuuntur Deo, ſignificant ſimplicem actum voluntatis, cum ſimilitudine effectus, abſq; paſſione,* Aquin. 12. q. 22 a. 3.

2. That the death of Christ is not comprized in the firſt conſideration of God's mind, and act of his will towards ſinners to be ſaved, is aſſumed *gratis*.

3. *He is not,* ſaith he, *averſe from all ways of laying down this anger.* This ſcheme *Grotius* placeth, as is evident, in God, as the foundation, and bottom of ſending Chriſt for our redemption. This he immediately ſubjoyns without the leaſt intimation of any further inclination in God towards ſinners, for whom he gives his Son. But,

(1.) This is a mere negation of inflicting anger for the preſent: or a ſuſpenſion of that affection from working according to its quality; which how it can be aſcribed to the pure and active (i) will of God, I know not. Yea, it is above diſproved.

(2.) Such a kind of frame, as it is injurious to God, ſo to be held out as the fountain of his ſending Chriſt to die for us, is, I am perſuaded, an abhorrency to Chriſtians. And,

(3.) Whether this anſwer that, which the Scripture holds out, as the moſt intenſe diſtinguiſhing love, *Joh.* 3. 16. *Rom.* 5. 8. *Chap.* 8. 32. 1 *Joh.* 4. 9, 10. is eaſily diſcernable. A natural velleity to the good of the creature, is the thing here couched, but was never proved.

2. *In the ſecond inſtance, God,* ſaith he, *the death of Chriſt being ſuppoſed, not only determineth, but alſo promiſeth to lay aſide his anger.*

1. What terms can be invented to hold out more expreſly a change, and alteration in the unchangeable God, than theſe here uſed, I know not.

2. That the will or mind of God, is altered from one reſpect towards us, to another, by the conſideration of the death of Chriſt, is a low, carnal conception. The will of God is not moved by any thing without it ſelf. (k) alterations are in the things altered, not in the will of God concerning them.

3. To make this the whole effect of the death of Chriſt, that God ſhould determine, and promiſe to lay aſide his wrath is (l) no Scripture diſcovery, either as to name, or thing.

4. The purpoſes of God, which are all eternal, and the promiſes of God, which are all made in time, are very inconveniently ranged in the ſame ſeries.

5. That by the death of Chriſt, atonement is made, everlaſting redemption purchaſed, that God is reconciled, a right unto freedom obtained, for thoſe for whom he died, ſhall be afterwards declared.

6. If God doth only purpoſe, and promiſe to lay aſide his anger upon the death of Chriſt, but doth it not until our actual believing; then, *firſt*, Our faith

(g) *Libera voluntas ulciſcendæ injuriæ.* Eph. 1. 11. (h) *Arm. diſp. pub. de natur Dei* Theſ. 51. (i) Ep. 1. 13. (k) *Aliud eſt mutare voluntatem, aliud velle aliquarum rerum mutationem.* (l) Matt. 18. 11. 1 Tim. 1. 15. Ep. 5. 26, 27. Ep. 2. 15, 16. Col. 1. 13. 1 Joh. 1. 7. *&c.*

is the proper procuring cauſe of reconciliation; the death of Chriſt but a requiſite antecedent, which is not the Scripture phraſe. *Rom.* 5. 10. 2 *Cor.* 5. 18. *Eph.* 2. 16. *Col.* 1. 20, 21. *Dan.* 9. 24. *Heb.* 2. 17. *Eph.* 1. 7. *Heb.* 9. 12. *Secondly*, How comes the ſinner by faith, if it is the gift of God *? It muſt be an iſſue of anger, and enmity, for that Scheme only is actually aſcribed to him, before our enjoyment of it; ſtrange! that God ſhould be ſo far reconciled, as to give us faith, that we may be reconciled to him, that thereupon he may be reconciled to us.

3. For the third inſtance, *of God's receiving the ſinner into love, and ſavour upon his believing, quite laying aſide his anger.* I anſwer: to wave the Anthropomorphiſm, wherewith this aſſertion is tainted as the former: if by receiving into favour, he intend abſolute, compleat pactional juſtification, being an act of favour, quitting the ſinner from the guilt of ſin, charged by the accuſation of the law, terminated in the conſcience of a ſinner: I confeſs it, in order of nature, to follow our believing

I might conſider further the attempts of others for the right ſtating of this buſineſs, but it would draw me beyond my intention. His failings herein, who is ſo often mentioned, and ſo much uſed, by him, who gives occaſion to this reſcript, I could not but remark. What are my own thoughts and apprehenſions of the whole, I ſhall in the next place briefly impart.

Now to make way hereunto, ſome things I muſt ſuppoſe: which though ſome of them other where controverted, yet not at all in reference to the preſent buſineſs: and they are theſe:

1. That Chriſt died only for the elect: or God gave his Son to die only for thoſe, whom he chuſeth for life, and ſalvation for the praiſe of his glorious grace.

This is granted by Mr. *Baxter*, where he affirms, *That Chriſt bare not puniſhment for them, who muſt bear puniſhment themſelves in eternal fire.* Theſ. 33, p. 162. And again, *Chriſt died not for final unbelief*, Theſ. 32. p. 159. therefore not for them who are finally unbelievers, as all non-elected are, and ſhall be. For what ſinners he died, he died for all their ſins, *Rom.* 5. 6, 7, 8. 2 *Cor.* 5. 21. 1 *Joh.* 1. 7.

If any ſhall ſay, that as he died not for the final unbelief of others, ſo not for the final unbelief of the elect, and ſo not for final unbelief at all.

I anſwer,

Firſt, If by final unbelief, you mean that which is actually ſo, Chriſt ſatisfied not for it. His ſatisfaction cannot be extended to thoſe things, whoſe exiſtence is prevented by his merit. The omiſſion of this in the conſideration of the death of Chriſt, lies at the bottom of many miſtakes. Merit and ſatisfaction, are of equal extent as to their objects: both alſo tend to the ſame end, but in ſundry reſpects.

Secondly, *If by final unbelief*, you underſtand that which would be ſo, notwithſtanding all means, and remedies, were it not for the death of Chriſt, ſo he did ſatisfy for it. Its exiſtence being prevented by his merit. So then, if Chriſt died not for final unbelief, he died not for the finally unbelieving: though the ſatisfaction of his death hath not paid for it, the merit of his death would remove it.

Thirdly, I ſuppoſe, that the means, as well as the ends, grace, as glory, are the purchaſe, and procurement of Jeſus Chriſt: ſee this proved in my treatiſe of redemption. *Lib.* 3. *Cap.* 4. &c.

Fourthly, That God is abſolutely immutable, and unchangeable in all his attributes: neither doth his will admit of any alteration. This proved above.

Fifthly, That the will of God is not moved properly by any external cauſe whatſoever, unto any of its acts, whether imminent, or tranſient. For,

1. (m) By a moving cauſe, we underſtand a cauſe morally efficient; and if any thing were ſo properly in reſpect of any act of God's will, then the act, which is the will of God acting, muſt in ſome reſpect, *viz.* as it is an effect, be leſs worthy, and inferior to the cauſe; for ſo is every effect, in reſpect to its cauſe. And,

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* Eph. 2. 8. Phil. 1. 29. (m) *Cum voluntas ſit ejus eſſentia, non movetur ab alio à ſe, ſed à ſe tantum, eo modo loquendi, quo intelligere, & velle, dicitur motus, & ſecundum hoc* Plato *dixit, primum movens movet ſeipſum*, Aq. p. 1. q. 19. a. 2. a. 3.

2. Every effect produced, proceeded from a paſſive poſſibility unto the effect, which can no way be aſſigned unto God, beſides it muſt be temporary; for nothing that is eternal can have dependance upon that, whoſe riſe is in time: and ſuch are all things external to the will of God, even the merit of Chriſt himſelf.

3. I cannot imagine how there can be any other cauſe, why God willeth any thing, than why he not willeth, or willeth not other things, which for any to aſſign, will be found difficult: *Matt.* 11. 25. *Chap.* 20. 15. So then when God willeth one thing for another, as our ſalvation for the death of Chriſt, the one is the cauſe of the other; neither moveth the will of God. Hence,

Sixthly, All alterations are in the things, concerning which the acts of the will of God are, none in the will of God it ſelf.

Theſe things being premiſed, what was before propoſed, I ſhall now in order make out; beginning with the eternal acts of the will of God towards us, antecedent to all, or any conſideration of the death of Chriſt.

CHAP. VII.

In particular of the will of God towards them for whom Chriſt died, and their ſtate, and condition as conſidered antecedaneous to the death of Chriſt, and all efficiency thereof.

FIRST then, the habitude of God towards man, antecedent to all fore-ſight of the death of Chriſt, is an act of ſupream ſoveraignty, and dominion, appointing them, by means ſuited to the manifeſtation of his glorious properties, according to his infinitely wiſe, and free diſpoſal, to eternal life, and ſalvation, for the praiſe of his glorious grace.

That this ſalvation was never but one, or of one kind, conſiſting in the ſame kind of happineſs, in reference unto God's appointment, needs not much proving. To think that God appointed one kind of condition for man, if he had continued in innocency, and another upon his recovery from the fall; is to think, that his preſcience is but conjectural, and his will alterable.

In this inſtant then, we ſuppoſe no kind of affection in God, properly ſo called: no changeable reſolution, no inclinableneſs, and propenſity of nature, to the good of the creature in general, no frame of being angry, with only a not-averſeneſs to the laying down of his anger, *&c.* All which, and the like are derogatory to the infinite perfection of God. Nor yet any act of pitying and pardoning mercy, much leſs any quitting, or clearing of ſinners, whereby they ſhould be juſtified from eternity; the permiſſion of ſin it ſelf in the purpoſe of it, being not preſuppoſed, but included in this habitude of God's will towards man, to make it compleat. Neither any abſolute intention of doing good unto man, without reſpect unto Chriſt, and his merits, they refering to the good to be done, not to his appointment; for by them is this purpoſe of his to be accompliſhed. Nor laſtly, doth it contain any actual relaxation, ſuſpenſion, or abrogation of that law and its penalties, by which it is his will the creature ſhall be regulated, in reference to the perſon concerning whom this act of his will is: they ſtanding indeed in that relation thereunto, as in the ſeaſon of their exiſtence, their ſeveral conditions expoſe them to, by virtue of the firſt conſtitution of that law.

But it is ſuch an act of his will, as in the Scripture is termed πρόγνωσις, *Acts* 2. 23. *Rom.* 8. 29. 1 *Pet.* 1. 20. πρόθεσις, *Rom.* 8. 28. 9, 11. *Eph.* 3. 11. εὐδοκία, *Matt.* 11. 26. *Eph.* 1. 5. 2 *Theſſ.* 1. 11. *Luk.* 12. 32. βουλὴ θελήματος, *Eph.* 1. 11. θεμέλιος τοῦ θεοῦ, 2 *Tim.* 2. 19. προορισμὸς, *Eph.* 1. 5. 11. *Rom.* 8. 29. *Ordination,* or appointment unto life, *Act.* 13. 48. 1 *Theſſ.* 5. 5, 9. All which, and divers other expreſſions, point at the ſame thing.

Divines commonly in one word call it his *decree of election,* and ſometimes according to Scripture, *election* it ſelf, *Eph.* 1. 4. Neither doth the word hold out any habitude of God towards man, antecedaneous to all efficiency of the death of Chriſt, but only this: I ſpeak of them only in this whole diſcourſe for whom he died.

That this is an Act of ſovereignty, or ſupream dominion, and not of mercy, properly ſo called, hath been by others abundantly proved. And this I place as the *Cauſa* προηγουμένη of the ſatisfaction of Chriſt, and the whole diſpenſation of making out love unto us, through various acts of mercy.

This in the Scripture is called *the love of God,* Rom. *9. 13.* and is ſet out as the moſt intenſe love, that ever he beareth to any of his creatures, *Joh. 3. 16. Rom. 5. 8. 1 Joh. 4. 9.* Being indeed as properly love, as love can be aſſigned unto God. His love is but an act of his will, whereby θέλει τινὶ τἀγαθὸν. And in reſpect of effects (in which reſpect, chiefly affections are aſcribed unto God) it hath the moſt eminent poſſible. Now this being diſcriminating can no way be reconciled with the common affection before diſproved.

For the order, and ſeries of the purpoſes of God, as moſt natural for our apprehenſion of God, and agreeable to his own infinite wiſdom, tending to the compleating of this love, in all its iſſues, and fruits, as it is more curious perhaps in the framing, than neceſſary to be known, ſo certainly, it would be too long and intricate a work for me to diſcuſs at preſent, in reference to this intendment. Only in general, this muſt be granted, that all the thoughts of God, concerning the way of accompliſhing this act of his will, muſt be ſubordinate hereunto, as comprizing the end, and co-ordinate among themſelves, as being concerning the means.

In particular, the conſtitution, or appointment of the covenant of free grace, for the recovery, and bringing home unto God of fallen man, hath immediate dependance thereon, I mean in that way of dependance, which their order gives unto them. I cannot aſſent to what Mr. *Baxter* hath aſſerted in this matter; *Theſ. 14. Expl. p. 90. The ſatisfaction of Chriſt,* ſaith he, *to the law, goes before the new covenant, though not in regard of its payment,* which was in the fulneſs of time; yet in undertaking, acceptance, and efficacy; there could be no treating on new terms, until the old obligation was ſatisfied, and ſuſpended.

Had he attempted the proof of this aſſertion, perhaps he would have found it a more difficult undertaking, than barely to affirm it. Some few reaſons to the contrary, that preſent themſelves, I ſhall briefly ſet down.

1. Chriſt himſelf with with his whole ſatisfaction, and merit, is included in the covenant: therefore his ſatisfaction is not antecedent to the covenant. The firſt appeareth, in that all promiſes of pardoning mercy are in, and of this new covenant, *Heb.* 8. 10, 12. but now, in them, as the foundation of that mercy, is Chriſt himſelf with his ſatisfaction compriſed, *Gen. 3. 15. Iſa. 9. 6, 7.*

2. He, who in all that he is, as made unto us, was the mediator of the new covenant, and whoſe merit, and ſatisfaction in all that they are, are appointed for the procuring the mercies of the new covenant, his ſatisfaction is not antecedent to the covenant, *Heb. 7. 22. Chap. 8. 6. &c.*

3. The conſtitution of the new covenant, as it is in the purpoſe of God, is the riſe, and fountain of giving Chriſt with his ſatisfaction for us. It is in the purpoſe of God to ſave us through faith by pardoning mercy: in the purſute of that deſign, and for the praiſe of that glorious grace, is Chriſt given, *Joh. 3. 16. Rom.* 8. 32. Or thus:

4. If the deſignation of that way of life, and ſalvation, which is adminiſtred by the Goſpel, be antecedent to the ſatisfaction of Chriſt, then the ſatisfaction of Chriſt is not antecedent to the new covenant; for nothing can be before, and after the ſame thing. Underſtand the deſignation of the way of life, and the ſatisfaction of Chriſt, in the ſame order of decree, or execution: now the ſuppoſal is manifeſt: the ſatisfaction of Chriſt being appointed as the means of accompliſhing that way of life.

If Mr. *Baxter* intendeth thoſe latter words, *there could be no treating on new terms, before the old obligation was ſatisfied, or ſuſpended,* as a proof of his former aſſertion, he will fail in his intendment, as I ſuppoſe. For,

1. *Treating on new terms,* denoteth either *conſilium ineundi fœderis,* or *exequendi*: If the *firſt,* it is nothing but the purpoſe of God to ſave his elect by pardoning mercy, for the praiſe of his glorious grace: this is wholly antecedent to any

efficiency of the death, and ſatisfaction of Chriſt, as being of mere and abſolute grace, *Jer.* 31. 3. *Hab.* 8. 7, 8. If the latter be intended, or the actual taking of ſinners into covenant, by working an acceptance of it upon their ſpirits, and obedience to the condition of it, in their hearts, then though the ſatisfaction of Chriſt be an antecedent hereunto, yet it is not thence, antecedent to the new covenant. For the *new covenant*, and *taking into covenant*, are diſtinct.

This then being aſſigned unto God after our manner of apprehenſion, the next enquiry is into the ſtate, and condition of thoſe perſons, who are the peculiar object of the act of God's will before deſcribed, in reference thereunto, antecedaneous to all conſideration of the death of Chriſt, and all efficacy thereof.

The Scripture ſpeaking of them in this condition, ſaith, that they are *beloved*, *Rom.* 9. 13. *Rom.* 11. 28. *elected*, *Eph.* 1. 4. *Ordained unto eternal life*, *Acts* 13. 48. 2 *Theſſ.* 2. 13. Whether only the eternal actings of the will of God towards them, or alſo their own change, either actual in reſpect of real ſtate, and condition; or relative in reference to the purpoſe of God, is not certainly evident. Hereunto then, I propoſe theſe two things:

1. By the eternal love, purpoſe, and act of God's will towards them that ſhall be ſaved (who are ſo from thence) they are not actually changed from that condition, which is common to them, with all the ſons of men after the fall.

2. By virtue of that love alone, they have not ſo much as perſonal right unto any of thoſe things, which are the proper effects of that love, and which it produceth in due ſeaſon, beſeemingly to the wiſdom, and juſtice of God.

Either of theſe aſſertions ſhall be briefly proved.

For the firſt, it is manifeſt:

(1.) From the act of God's will, which to this love is contradiſtinct. What change is wrought in the loved, or elected, by the purpoſe of God according to election; an anſwerable change muſt be wrought in the hated, and appointed to condemnation, by the decree of reprobation: now that this ſhould really alter the condition of men, and actually diſpoſe them under the conſequences of that purpoſe, cannot be granted.

(2.) Analogy from other eternal purpoſes of God, gives a demonſtration hereof. The eternal purpoſes of the divine will for the creation of the world out of nothing; left that nothing, as very nothing as ever, untill an act of Almighty Power gave, in the beginning, exiſtence, and being to the things, that are ſeen. Things have their certain futurition, not inſtant actual exiſtence from the eternal purpoſes of God, concerning them.

(3.) The Scripture plainly placeth all men in the ſame ſtate and condition before converſion, and reconciliation. *We have proved, that Jews, and Gentiles are all under ſin*, Rom. 3. 9, 10. *So every mouth is ſtopped, and all the world is become guilty before God*, ver. 19. All being by nature, children of wrath, *Eph.* 2. 3. The condition of all in unregeneracy is really one, and the ſame. Thoſe who think it is a miſtaken apprehenſion in the elect to think ſo, are certainly too much miſtaken in that apprehenſion. *He that believeth not the Son, the wrath of God abideth on him*; Joh. 3. 36. If the miſapprehenſion be, as they ſay it is, unbelief; it leaves them, in whom it is, under the wrath of God. He that would ſee this further cleared, and confirmed, may conſult my treatiſe of redemption, *Lib.* 3. *Cap.* 8. where it is purpoſely, and expreſly handled at large.

Hence Mr. *Baxter* may have ſome directions how to diſpoſe of that cenſure concerning me, which yet he is pleaſed to ſay, that he ſuſpendeth, *page* 158. *viz.* That I ſhould affirm juſtification to be nothing but the manifeſtation of eternal love, which I have more, than in one place, or two, expreſly oppoſed. That any one ſhould but here, and there conſult a few lines, or leaves of my treatiſe, I no way blame; in ſuch things we all uſe our liberty: but that upon ſo ſleight a view, as cannot poſſibly repreſent the frame, ſtructure, and coherence of my judgment in any particular, to undertake a confutation, and cenſure of it, cannot well be done without ſome regret to candid ingenuity.

For the ſecond aſſertion laid down, which goeth ſomething further than the former, it is eaſily deduced from the ſame principles therewithal: I ſhall therefore add only one argument for the confirmation thereof.

God having appointed that his eternal love in the fruits thereof, ſhould be no otherways communicated, but only in, and by Chriſt, all right thereunto muſt of neceſſity be of his procurement, and purchaſing. Yea, the end of the mediation of the Lord Jeſus, is to give right, title, and poſſeſſion in their ſeveral order, and ſeaſons unto, and in all the fruits, iſſues, and tendencies of that love, unto them whoſe Mediator he is appointed to be.

Thus far then, all is ſeated in the boſom of the Almighty. All differencing acts of grace flowing from hence, being to be made out as ſeems good unto him in his infinite wiſe ſovereignty; from whence alone is the diſpoſal of all theſe things, as to that order which may moſt conduce to his glory. And this alſo writes vanity upon the objection inſiſted on by Mr *Baxter, page* 157. that when we have a right, we muſt preſently have a poſſeſſion: all theſe things being to be moderated according to his free ſovereign diſpoſal.

And this concerneth the firſt inſtant propoſed.

CHAP. VIII.

Of the will of God in reference to them for whom Chriſt died, immediately upon the conſideration of his death; and their ſtate, and condition before actual believing in relation thereunto.

THE ſecond inſtant propoſed to be conſidered, is, in the immediate iſſue of the death of Chriſt, as purpoſed, and accompliſhed. Purpoſe, and accompliſhment are indeed different; but their effects in reſpect of God, are the ſame. In reference to us alſo the death of Chriſt hath the ſame efficacy as promiſed, and as performed. What acts the Scripture aſcribes unto God, antecedent unto any conſideration of the death of Chriſt, or at leaſt ſuch as are abſolutely free, and of ſovereignty, without any influence of caſuality from thence, we ſaw before: for as for the order of God's decrees compared among themſelves, I will not with any one contend. Here we enquire what it holdeth out of him, that being, in all its efficacy ſuppoſed.

And we affirm.

1. That the will of God is not moved to any thing thereby, nor changed into any other reſpect towards thoſe for whom Chriſt died, than what it had before. This was formerly proved, and muſt again be touched on. But,

2. The death of Chriſt purpoſed, and accounted effectual, as before, God can agreeable to his infinite juſtice, wiſdom, truth, and appointment, make out unto ſinners for whom Chriſt died, or was to die, all thoſe good things, which he before purpoſed, and willed by ſuch means to them: thoſe things being purchaſed, and procured, and all hinderances of beſtowing them, being removed, by that ſatisfaction, and merit, which by free compact, he agreed, and conſented ſhould be in that death of Chriſt.

3. That as the making out of all ſpiritual bleſſings, firſt purpoſed by the Father, then purchaſed by the Son, that they might be beſtowed condecently to divine juſtice; God hath reſerved it to his own ſovereign diſpoſal. That it be done, ſo that they for whom this whole diſpenſation is appointed, may really enjoy the fruits of it, is all, that neceſſarily is included, either in the purpoſe, or purchaſe.

Hence it is that the diſcharge of the debtor, doth not immediately follow the payment of the debt by Chriſt, not becauſe that payment is refuſable; but becauſe in that very covenant, and compact, from whence it is that the death of Chriſt, is a payment; God reſerveth to himſelf this right, and liberty, to diſcharge the debtor, when, and how he pleaſeth. I mean as to times and ſeaſons; for otherwiſe, the means of actual freedom, is procured by that payment, thou not conſidered merely as a payment, which denotes only ſatisfaction, but as it had adjoyned merit alſo.

Therefore that principle much uſed, and reſted on by Mr. *Baxter* in the buſineſs of ſatisfaction, to obviate this very difficulty, of a not immediate diſcharge, if Chriſt paid the debt, *viz.* That the ſatisfaction of Chriſt is a refuſable payment; which he preſſeth *page* 149, 150. is neither true in it ſelf, nor accommodate to this difficulty. Not true: For,

The ſuffering of Chriſt may be conſidered, either,

(1.) Abſolutely, as in it ſelf, abſtracting from the conſideration of any covenant, or compact thereabout; and ſo it cannot be ſaid to be a refuſable payment: not becauſe not refuſable, but becauſe no payment. That any thing ſhould have any ſuch reference unto God as a payment, or ſatisfaction, whether refuſable or otherwiſe, is not from its ſelf, and its own nature, but from the conſtitution of God alone. Between God, and the creature there is no equality, not ſo much as of proportion. Chriſt in reſpect of his humane nature, though united to the Deity, is a creature, and ſo could not abſolutely ſatisfy, or merit any thing at the hand of God: I mean with that kind of merit, which ariſeth from an abſolute proportion of things. This merit, can be found only among creatures; and the advancement of Chriſt's humanity takes it not out of that number. Neither in this ſenſe can any ſatisfaction be made to God for ſin. The ſinner's own undergoing the penalty neither is ſatisfaction in the ſenſe whereof we ſpeak, neither can it properly be ſaid to be ſo at all; no more than a thing to be done, which is endleſly in doing.

(2.) It may be conſidered with reference unto God's conſtitution, and determination, predeſtinating Chriſt unto that work, and apointing the work by him to be accompliſhed, to be ſatisfactory, equalling by that conſtitution the end, and the means. And thus the ſatisfaction of Chriſt in the juſtice of God was not refuſable; the wiſdom, truth, juſtice, and ſuitable purpoſe of God, being engaged to the contrary.

This diſtinction is not accommodate to this difficulty; the ſole reaſon thereof being what was held out before, of the intereſt of God's ſovereign right to the beſtowing of purpoſed, purchaſed, promiſed bleſſings, as to times, and ſeaſons, according to the free counſel of his own will.

Hence then it is, that God in the Scripture upon the death of Chriſt is ſaid to be reconciled, to be returned unto peace with them for whom he ſo died, the enmity being ſlain, and peace actually made, *Eph.* 2. 14, 15, 16. *Colloſ.* 1. 20. becauſe he now will, and may, ſuitably to his juſtice, wiſdom, and appointment, make out unto them, for whom the atonement was made, all fruits of love, peace, and amity, *Heb.* 2. 17. *Rom.* 5. 10, 11. 2 *Cor.* 5. 19.

The objection unto this, *How then can God deny us the preſent poſſeſſion of Heaven?* uſed by Mr. *Baxter, page* 157. is not of any force, the whole diſpoſal of theſe things, being left to his own pleaſure.

And this is the Scheme, which upon the death of Chriſt, we aſſign unto God: he is atoned, appeaſed, actually reconciled, at peace with thoſe for whom Chriſt died, and in due time for his ſake will beſtow upon them all the fruits, and iſſues of love, and renewed friendſhip.

This poſſibly may give ſome light into the immediate effect of the death of Chriſt; which though I ſhall not purpoſely now handle, yet Mr. *Baxter* with much diligence having employed himſelf in the inveſtigation thereof, I ſhall turn aſide a little to conſider his aſſertions in this particular.

CHAP. IX.

A digreſſion concerning the immediate effect of the death of Chriſt.

IT is one of the greateſt and nobleſt queſtions in our controverted divinity, what are the immediate effects of Chriſt's death? He that can rightly anſwer this, is a divine indeed; and by help of this, may expedite moſt other controverſies about redemption, and juſtification. In a word; the effects of redemption undertaken, could not be upon a ſubject not yet exiſtent, and ſo no ſubject, though it might be for them. None but Adam *and* Eve *were then exiſtent: yet as ſoon as we do exiſt, we receive benefit from it. The ſuſpending of the rigorous execution of the ſentence of the law, is the moſt obſervable immediate effect of the death of Chriſt; which ſuſpenſion is ſome kind of deliverance from it.* Thus far Mr. *Baxter. Theſ. 9. explicat. pag. 67.*

There are ſcarce more lines, than miſtakes in this diſcourſe: ſome of them may be touched on.

1. Effects are to be conſidered with reſpect to their cauſes. Cauſes are real, or moral. Real, or phyſical cauſes, produce their effects immediately, either *immediatione ſuppoſiti*, or *virtutis*: unto them the ſubject muſt be exiſtent. I ſpeak not of creating power, where the act produceth its object.

Moral cauſes do never immediately actuate their own effects, nor have any immediate influence into them. There is between ſuch cauſes, and their effects, the intervention of ſome third thing, previous to them both, *viz.* proportion, conſtitution, law, covenant, which takes in the cauſe, and lets out the effect. And this for all circumſtances of where, how, when, ſuitable to the limitations in them expreſſed, or implied: with the nature of the things themſelves.

The death of Chriſt is a moral cauſe, in reſpect of all its effects. Whether thoſe ſubjects on which it is to have its effects, be exiſtent, or not exiſtent, at the time of its performance, is nothing at all conſiderable: if it wrought phyſically, and efficiently, the exiſtence of the ſubjects on which it were to work, were requiſite. It is altogether in vain, to enquire of the immediate effects of Chriſt's death upon an exiſtent ſubject. By the way, that *Adam* and *Eve* only were exiſtent, when Chriſt undertook the work of redemption, to me is not clear: no, nor yet the following aſſertion, that as ſoon as we do exiſt, we receive benefit by it: taking benefit, for a benefit actually collated, as Mr. *Baxter* doth, not for a right to a benefit, or the purpoſe of beſtowing one, which will operate in its due time. This is eaſily affirmed: and therefore *eadem facilitate* is denied.

I have no fancy to ſtrive to carry the bell, and to be accounted a divine indeed, by attempting at this time a right ſtating of, and anſwer to this queſtion propoſed: I am not altogether ignorant of the endeavour of others even as this particular, and have formerly ſpoken ſomething that way myſelf.

Mr. *Baxter* ſeems here to underſtand by this queſtion, *viz. What is the immediate effect of the death of Chriſt*, what is the firſt benefit, which from the death of Chriſt, accrueth unto them for whom he died? not what is the firſt thing, that every particular perſon is actually in his own perſon, in his own time made partaker of: but a benefit generally eſtabliſhed, and in being, upon the deſignment of the work of redemption, which every one for whom Chriſt died hath a ſhare of. And of this he poſitively affirms, that *the ſuſpending of the rigorous execution of the ſentence of the law, is the moſt obſervable, immediate effect of the death of Chriſt*: and ſo deſerves the title of a divine indeed.

Now truly, though not to contend for the bell with Mr. *Baxter*, whereof I confeſs myſelf utterly unworthy, and willingly for many commendable parts aſcribe it unto him, I cannot cloſe with him, nor aſſent unto that aſſertion: very gladly would I ſee Mr. *Baxter's* arguments for this; but thoſe, as in moſt other controverted things in this book, he is pleas'd to conceal: and therefore though it might ſuffice me, to give in my diſſent, and ſo wait for further proof; yet that it may be apparent, that I do not deny this merely becauſe it's ſaid, not proved (which in things not clear in themſelves is a provocation ſo to do) I ſhall oppoſe one or two arguments unto it,

1. All the effects of the death of Chriſt are peculiar only to the elect, to ſome: the ſuſpenſion of the rigorous execution of the law, is not ſo. *Ergo*,

The *minor* is apparent: the *major* proved by all the arguments againſt univerſal redemption uſed in my former treatiſe.

2. All the effects of the death of Chriſt are ſpiritual, diſtinguiſhing, and ſaving, to the praiſe of God's free grace.

The ſuſpending of the vigorous execution of the law, is not ſo. *Ergo*,

The aſſumption is manifeſt: 'tis only a not immediate caſting into hell, which is not a ſpiritual diſtinguiſhing mercy: but in reſpect to many, tends to the manifeſtation of God's juſtice, *Rom.* 9. 22.

The propoſition is evident. The promiſes made unto Chriſt upon his undertaking this work, doubtleſs do hold out all that he effected by his death. Of what nature they are, and what is the main tendance of them, I have elſewhere diſcovered, from the firſt to the laſt, they are reſtrained to diſtinguiſhing mercies: ſee *Iſa.* 49. 6, 7, 8, 9, 10. *Chap.* 53. 10, 11, 12. *Chap.* 61. 1, 2. and no leſs is poſitively affirmed, *Eph.* 1. 4. *Rev.* 1. 5, 6.

If Mr. *Baxter* ſay, that his meaning in this is, that if Chriſt had not undertaken the work of redemption, and ſatisfaction, then the law muſt have had rigorous execution upon all, and therefore this being ſuſpended upon his undertaking of it, is the firſt fruit of the death of Chriſt, I anſwer,

Notwithſtanding this, yet that ſuſpenſion, which in reſpect of the different perſons towards whom it is actually exerciſed, hath different ends, is not a fruit, nor effect of the death of Chriſt, but a free iſſue, of the ſame eternally wiſe providence, ſovereignty, and grace, as the death of Chriſt himſelf is. If then by *the rigorous execution of the law*, you intend the immediate execution of the law in all its rigour, and puniſhments, this if it had been effected, could in your own judgment have reached *Adam*, and *Eve*, and no more; and would have ſo reached them, as to cut off the generation of mankind in that root: if ſo, and this be the fruit of Chriſt's death, why do you not reckon the procreation of human race, among thoſe fruits alſo? For had it not been for this ſuſpenſion, that alſo had failed: which is as good a cauſative connection, as that between the death of Chriſt, and this ſuſpenſion: had not he undertaken the work of redemption, it had not been. If by a *rigorous execution*, you intend the penalty of the law, inflicted in that way, which hath pleaſed the will of the law-giver by ſeveral parts, and degrees, from conception through birth, life, death, to eternity; the curſe of it being wholly incumbent in reſpect of deſert, and making out it ſelf, according to God's appointment, then the ſuſpenſion thereof is not the immediate effect of the death of Chriſt; which (ſuppoſing the firſt arguments to the former acceptation) I further prove: if thoſe for whom Chriſt died do lie under this rigorous execution of the law, that is, the curſe of it, until ſome other effect of Chriſt's death be wrought upon them, then that is not the firſt effect of the death of Chriſt: but that ſuppoſal is true, *Joh.* 3. 36. *Epheſ.* 2. 3. therefore ſo alſo the inference.

In a word; take the ſuſpending of the rigorous execution of the law, for the purpoſe of God, and his acting accordingly, not to leave his elect under the actual curſe of it; ſo it is no fruit of the death of Chriſt, but an iſſue of the ſame grace; from whence alſo the death of Chriſt proceeds.

Take it for an actual freeing of their perſons from the breach of it, and its curſe, and ſo it differs not from juſtification, and is not the immediate effect of Chriſt's death in Mr. *Baxter*'s judgment.

Take it for the not immediate executing of the law upon the firſt offence, and I can as well ſay, Chriſt died becauſe the law was ſuſpended; as you, that the law was ſuſpended becauſe Chriſt died: had not either been, the other had not been.

Take it for the actual forbearance of God towards all the world, and ſo it falls under my two firſt arguments.

Take it thus, that God for the death of Chriſt, will deal with all men upon a new law, freeing all from the guilt of the firſt broken law, and covenant: ſo it is *non ens*.

If you mean by it God's entring into a new way of ſalvation with thoſe for whom Chriſt died: this on the part of God is antecedaneous to the conſideration of the death of Chriſt, and of the ſame free grace with it ſelf.

For the queſtion it ſelf, as I ſaid before, I ſhall not here in terms take it up, the following diſcourſe will give light into it: I have alſo ſpoken largely to it in another place; and that diſtinctly.

The ſum is: I conceive that all the intermediate effects of the death of Chriſt, tending to its ultimate procurement of the glory of God, are all in reſpect of his death immediate; that is, with ſuch an immediation as attends moral cauſes. Now theſe concerning them for whom he died, as they are not immediately beſtowed on them, the ultimate attingency of the cauſe, and the firſt riſe of the effect, lying in an intervening compact, ſo not *ſimul*, at once neither; though *ſimul*, and a like procured; the cauſe of this, being that relation, coherence, and caſuality, which the Lord hath appointed between the ſeveral effects, or rather parts of the ſame effect, of the death of Chriſt, in reference to the main, and ultimate end to be thereby attained: as at large I have diſcuſſed, *Lib.* 2. *Cap.* 1. *p.* 52, 53. *&c.* In one word, the firſt effect of the death of Chriſt in this ſenſe, is the firſt fruit of election. For, for the procuring, and purchaſing of the fruits thereof, and them alone, did Chriſt die.

If I miſtake not, Mr. *Baxter* himſelf is not ſettled fully in this perſuaſion, that the ſuſpenſion of the rigorous execution of the law, is the moſt immediate effect of the death of Chriſt: for *pag.* 52. theſe words which he uſeth, *God the father doth accept the ſuffering and merits of his Son, as a full ſatisfaction to his violated law, and as a valuable conſideration upon which he will wholly acquit and forgive the offenders themſelves, and receive them again into favour, ſo that they will but receive his Son upon the terms expreſſed in the Goſpel*, ſeems to place the ultimate efficacy of the death of Chriſt in God's acceptation of it, as to our good, on the condition of faith, and obedience.

Which firſt makes the ſuſpenſion of the law to be ſo far from being the firſt effect of the death of Chriſt, that the laſt reacheth not ſo far: and *ſecondly*, the fond abſurdity of this conditional acceptation I have before declared.

Neither am I clear to which of thoſe aſſertions, that of *page* 92, where he affirms, that *ſome benefit by Chriſt the condemned did receive*, is moſt accommodate: neither can I eaſily receive what is here aſſerted; if by benefit you underſtand that which in reſpect of them is intentionally ſo. For,

(1.) Condemned perſon, as condemned perſons ſurely receive no benefit by Chriſt, for they are condemned.

(2.) The delay of the condemnation of reprobates, is no part of the purchaſe of Chriſt; the Scripture ſays, nor more, nor leſs of any ſuch thing: but peculiarly aſſigns it to another cauſe, *Rom.* 9.

CHAP. X.

Of the merit of Chriſt, and its immediate efficacy, what it effecteth, in what it reſteth, with the ſtate of thoſe for whom Chriſt died in reference to his death, and of their right to the fruits of his death before believing.

THAT they for whom Chriſt died, have a right to the things which he purchaſed thereby, that is, an actual right, for ſo men may have, to what they have not in actual poſſeſſion, is no ſingular conception of mine. Our divines freely expreſs themſelves to this purpoſe.

Even the commender, and publiſher of *Grotius* his book of *ſatisfaction*, the learned *Voſſius* himſelf, affirmeth, that Chriſt by his death purchaſed for us a double right: *Firſt*, a right of eſcaping puniſhment, and *then* a right of obtaining the reward. By the way, I cannot cloſe with his diſtinction in that place of ſome things, that Chriſt by his life, and death, purchaſed for us, and others, that he daily beſtowed: for the things he daily beſtoweth, are of them, which by his death he purchaſed.

My expreſſions then alone are not ſubject to the conſequences charged on them, for aſſerting a right to life, and ſalvation in them for whom Chriſt died, even before believing. Yea, ſome have gone farther, and affirmed, * that thoſe for whom Chriſt died, are in ſome manner reſtored into ſaving favour. Not to mention ſome of them, to whoſe judgment Mr. *Baxter* ſeems to accede, who aſſert univerſal juſtification, and reſtoration into grace upon the death of Chriſt: but I lay no weight up theſe things.

To clear my thoughts in this particular, two things muſt neceſſarily be enquired into, and made out.

1. Seeing the ſatisfaction, and merit of Chriſt, do tend directly for the good of them for whom he died, and that there is a diſtance, and ſpace of time, between that death, and their participation of the good things purchaſed thereby, wherein lieth, or in what reſteth the efficacy of that his death, with the principle of the certain futurition, of the ſpiritual things ſo procured which thoſe for whom he died, ſhall aſſuredly in due time enjoy.

2. Wherein lies the obligation unto death, hell, and wrath, which before believing the Scripture affirms to be upon the elect, ſeeing Chriſt hath actually purchaſed for them freedom from theſe things: and this without more ado, will be clear'd in the former.

1. For the *firſt* then, upon the iſſue of the death of Chriſt, ſomething being ſuppoſed in God beyond his mere purpoſe, of which before, ſome things being actually procured, and purchaſed by it, which yet they for whom they are ſo purchaſed, neither do, nor poſſibly can upon the purchaſe immediately poſſeſs, and enjoy: it is enquir'd, wherein reſteth the efficacy of his death, which in due time cauſeth the making out of all thoſe ſpiritual bleſſings, which by it are ſo procured?

Now this muſt be either in thoſe for whom he died, or in himſelf as mediator, or in his father who ſent him.

(1.) That it is not in them for whom he died, is apparent: upon the death of Chriſt, in purpoſe, and promiſe, when firſt its efficacy took place, they were not: I mean actually exiſtent. True! they were potentially in the purpoſe of God: but will that make them a meet ſubject for the reſidence of his right, and merit whereof we ſpeak? As is the thing, ſuch are all its affections, and adjuncts: but poſſible, if it be no more. This is ſomething actual whereof we ſpeak.

(2.) That it is not in Chriſt as mediator, is no leſs evident. He that makes ſatisfaction, and he to whom it is made, he who meriteth any thing, and he at whoſe hands he meriteth it, muſt be diſtinguiſhed. The ſecond perſon under the notion of performing the work of mediation, receiveth not ſatisfaction. The power Chriſt receiveth of the Father, becauſe he is the ſon of man, to give eternal life to thoſe given him of his father, is of latter conſideration to that we have in hand, being a reſult and conſequence thereof.

(3.) It muſt therefore be in the Father, or God, as receiving ſatisfaction.

Of all the attributes of God where this may be placed, to ſpeak after the manner of men, one of theſe four muſt needs be the proper ſeat of it: power, will, juſtice, truth.

[1.] His power, and then it muſt be, not that God hath any addition of power, for that cannot be to him who is omnipotent; but that a way is made for the exerciſe of his power, which before by ſomewhat from himſelf was ſhut up.

And as ſome ſuppoſe it is no otherwiſe. That whereas the Lord could not make out grace, and favour unto ſinners becauſe of his juſtice neceſſarily enclining him to their puniſhment, and deſtruction. Now that juſtice being ſatisfied in Chriſt, he can collate any ſpiritual bleſſings upon them, as he ſeeth good.

But this I have diſproved elſewhere, and maniſeſted.

1.) That the foundation of this apprehenſion (being an impoſſibility in God to forgive ſin, without ſatisfaction, becauſe of the contrariety of it to the properties of his nature) is a groundleſs aſſertion. And,

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* Omnes illi, pro quibus Chriſtus ex intentione Dei ſatis fecit, ſunt Deo reconciliati, i. e. in favorem ſaluti ferum aliquo modo reſtituit, *Amet. Antiſinod.* p. 104.

2.) The foundation of God, in ſending his Son to die for his elect, is oppugned hereby. And,

3.) It is deſtructive to all the proper fruits, and effects of the death of Chriſt, *&c. Lib.* 2. *Cap.* 2.

[2.] In the will of God, it ſeems that the merit and fruits of the death of Chriſt, whereof we treat, ſeem better to be treaſured: and from hence it is, that he can will, or willeth to us the good things purchaſed by it. But,

1.) That the will of God ſhould by the death of Chriſt be changed into any other habitude, than what it was in before, was before diſproved.

2.) That now God can will good things to us, holds out the enlargement of his power as to the acting thereof, mentioned above, rather than any thing properly belonging to the will of God.

3.) God's willing good things to us, it cannot conſiſt in; his willing of a thing is operative of it: it is his efficacious energetical will whereof we ſpeak. When he actually willeth grace, we have grace; and when he willeth glory, we have glory; but that concerning which we ſpeak, is antecedent to the actual making out of grace, and glory to us, being the procuring cauſe of them; though not of that act of the will of God, whereby they are beſtowed.

[3.] His juſtice, and truth only remain. For juſtice, that which is commutative properly, with one conſent is removed from God. *Who hath given firſt unto him, and it ſhall be render'd unto him again?* * Neither is diſtributive juſtice to be ſuppoſed in him, antecedent to ſome free engagement of his own. Where no obligation is, there cannot be ſo much as diſtributive juſtice properly. All obligation from God to the creature, is from his own free engagement: otherwiſe he ſtands in no relation to it, but of abſolute dominion, and ſovereignty. All the juſtice of God then (we conſider not the univerſal rectitude of his nature, but) in reference to the creature, is *juſtitia regiminis*, Pſal. 33. 4, 5. 1 *Joh.* 1. 5. and therefore muſt ſuppoſe ſome free conſtitution of his will.

This then rightly conſider'd, † do I affirm to be affected with the merit of Chriſt: there I place the procuring efficacy thereof, whence it is, that all the fruits of it are made out unto us. But this in due order.

The firſt thing of immediate concernment hereunto, is the covenant of the father with the ſon: the free engagement of God, to do ſuch and ſuch things for Chriſt, upon the performance of ſuch other things to him appointed. This is the foundation of the merit of Chriſt as was before declared. Hence his diſtributive juſtice aſcribed to God, as to this thing. It is righteous with him being engaged by his own free purpoſe and promiſe, to make out thoſe things, which he appointed to be the fruit and procurement of the death of Chriſt. And from thence it is, that all the things purchaſed by the death of Chriſt, become due to thoſe for whom he died: even from the equity attending this juſtice of God.

[4.] Herein alſo his truth hath a ſhare; by his truth, I underſtand his fidelity and veracity in the performance of all his engagements. This immediately attends every obligation that by any free act of his will, God is pleaſed in his wiſdom to put upon himſelf: and is naturally under conſideration before that diſtributive juſtice, whereby he is inclin'd to the performance it ſelf of them.

This then is that I ſay;

God by free purpoſe and compact, making way for the merit of Chriſt, which abſolutely could be none, is obliged from the veracity and juſtice, which attends all his engagements, to make out as in his infinite wiſdom ſhall ſeem meet; all thoſe things which he hath ſet, appointed, and propoſed as the fruit and purchaſe of his death, unto all them for whom he died. And in this, reſts the merit of Chriſt.

Here two things may be obſerved;

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* Si de debitum quæratur, reſpectu creaturæ in Deum cadere non poteſt; niſi ex aliqua ſuppoſitione ipſi Deo voluntaria & libera: quæ non poteſt eſſe niſi promiſſio aut pactio aliqua, ex quibus fidelitatis aut juſtitiæ debitum oriri ſolet, *Suares, Relect. de Lib. Div. Volu. Diſp. L. Di. Sec.* 2. *n.* 5.

† Nulla juſtitia proprie eſſe poteſt, ubi nulla intercedit obligatio; Deus autem nulla obligatione tenetur, antequam ipſe fidem ſuam aſtringat; Ergo ante promiſſionem nulla juſtitia etiam diſtributiva in Deo reperitur, *Vaſ. n.* 1. *q.* 21. *a.* 1. *diſp.* 86.

1. What we aſcribe to the merit of Chriſt: *viz.* The accompliſhment of that condition, which God required to make way, that the obligation which he had freely put upon himſelf, might be in actual force. And ſo much, (how rightly, I leave to himſelf to conſider) doth Mr. *Baxter* aſſign to our own works: *Theſ. 26. page* 140.

2. The miſtake of thoſe who wind up the merit of Chriſt, as affecting God, if I may ſo ſpeak, unto a conditional engagement, *viz.* That we ſhall be made partakers of the fruits of it, upon ſuch and ſuch conditions, to be by us fulfilled. For,

(1.) All ſuch conditions (if ſpiritual bleſſings) are part of the purchaſe of the death of Chriſt: and if not, are no way fit to be conditions of ſuch an attainment.

(2.) It cannot be made apparent how any ſuch conditional ſtipulation can be aſcribed unto God. That God ſhould engage upon the death of Chriſt, to make out grace and glory, liberty and beauty, unto thoſe for whom he died, upon condition they do ſo, or ſo,

1.) Leaves no proper place for the merit of Chriſt.

2.) Is very improperly aſcribed unto God. Lawyers tell us, that all ſtipulations about things future, are either *ſub Conditione*, or *ſub termino.* Stipulations or engagements upon condition, that are properly ſo, do ſuppoſe him that makes the engagement to be altogether uncertain of the event thereof. Stipulations *ſub Termino* are abſolute, to make out the things engaged about at ſuch a ſeaſon. Upon the very inſtant of ſuch a ſtipulation as this, an obligation follows as to the thing, though no action be allowed to him to whom it is made, until the term and time appointed be come.

In thoſe ſtipulations that are under condition, no obligation ariſeth at all from them, it being wholly uncertain whether the condition will be fulfilled or no. Only in two caſes doth ſuch an engagement bring on an immediate obligation.

1. If the condition required be in things neceſſary and unalterable: as if *Caius* ſhould engage himſelf unto *Titius* to give him an hundred pounds for his houſe on the morrow *if the ſun ſhine*: here ariſeth an immediate obligation, and it is the ſame as if it had been conceived only *ſub Termino*, without condition at all.

2. If by any means, he that makes the ſtipulation, knows infallibly, that the condition will be fulfilled, though he to whom it is made, knows it not. In this reſpect alſo, the ſtipulation *ſub Conditione*, introduceth an immediate obligation, and in that regard, is co-incident with that which is only *ſub Termino.*

Whether an engagement upon condition properly, without the former reſpects, that is a ſtipulation to an event dubious and uncertain, can be aſcribed unto God, is eaſy to determine. To aſſert it, oppugns the whole nature of the Deity, and overthrows the properties thereof, immediately and directly. All other ſtipulations under condition are co-incident, as I ſaid before, with that which is *ſub Termino* only, from whence ariſeth an immediate obligation for the performance of the thing ſtipulated about; though there be not an immediate action granted him unto whom it is made.

Surely they are wide, if not very wild, who affirm, that all the ſtipulations on the part of God upon the death of Chriſt are upon a condition which himſelf knows to be impoſſible for them to perform to whom they are made, which amongſt wiſe men are always accounted nugatory and null.

This being then ſo vain, I ſay that the merit of Chriſt flowing from the free purpoſe and compact of God, reſteth on his juſtice thence alſo ariſing, fixing thereon an obligation to make out all the fruits of it, unto them for whom he died, *ſub Termino* only; whereby a preſent right is granted them thereunto, though they cannot plead for preſent enjoyment.

CHAP.

CHAP. XI.

More particularly of the ſtate and right of them for whom Chriſt died, before believing.

THE former aſſertions about the merit of Chriſt, being in ſome meaſure cleared, we may hence have light into the ſtate and condition of thoſe for whom Chriſt died in their ſeveral generations before believing.

To make this the more fully appear, we muſt diſtinguiſh between their preſent ſtate or poſſeſſion, and their preſent right. Their ſtate is not changed, becauſe all the procurements of the death of Chriſt, are to be made out unto them by virtue of a ſtipulation *ſub termino*, that term or ſeaſon being not come. So that ſtill in preſent actual ſtate, I leave them as before, not juſtified, not ſanctified, not enter'd into covenant.

Right alſo is twofold,

1. *In re*, as the father hath a right to his eſtate. And this *jus in re*, holds, though the eſtate be unjuſtly, or forcibly detained from him.

2. *Ad rem*, ſo the ſon hath a right to the eſtate of his father, being to enjoy it at his death.

The *firſt* right is preſently actionable upon any detainment: the *latter* not ſo. The *firſt*, we do not aſcribe to the elect in this condition, *viz.* that which is *in re*, and inſtantly actionable; but that which is *ad rem*, and *ſub termino*.

This being that which I aimed at, and being by Mr. *Baxter* oppoſed, I will further conſider it, that it may appear whether any thing in this aſſertion be juſtly blameable.

I ſaid, *that by the death of Chriſt, we have actual right to the good things purchaſed by that death.* That right which is not actual (to ſpeak a word to that term) is not. The contradiſtinct affection hereunto, is potential. And this is totally deſtructive to the nature of a right: all right is actual, or not at all.

To evince the main aſſertion; I ſhall,

1. Shew the nature and quality of his right.
2. The bottom or foundation of it; and,
3. Prove the Theſis.

(1.) By *right* I underſtand *jus* in general, now *jus eſt, quod juſtum eſt*, Aug. in Pſal. 144. ſub. fin. *That is right, which it is juſt ſhould be.* And *quiquid rectum eſt, juſtum eſt*, Anſel. de verit. *Cap.* 13. it is juſt, all that ſhould be, which hath a rectitude in it ſelf. Farther; what this *juſtum* is, *Aquinas* tells you, 22. *æ. q.* 57. *a.* 1. c. *juſtum eſt quod reſpondet ſecundum aliquam æqualitatem alteri.* Then a thing is juſt when it ſtands in ſome equality unto thoſe things whereunto it relates. And this equality or adequation of things is twofold.

Firſt, That which ariſeth from the nature of the things themſelves: as an eye for an eye, a tooth for a tooth, *&c.*

Secondly, That which ariſeth from a proportion condeſcended unto, by *condict* agreement, covenant, or common conſent. *Dupliciter eſt aliquid adæquatum: uno modo ex natura ipſius rei: alio modo cum eſt commenſuratum ex condicto ſive ex communi placito*, Aquin.

In the firſt ſenſe, as to a right that ſhould accrue unto the creatures in reſpect of God, from the commenſuration of the things themſelves, we ſhewed before that it cannot be. It muſt be from ſome grant, compact, covenant, or the like, from whence a right in reference to the faithfulneſs or righteouſneſs of God, may ariſe. The right then whereof we ſpeak, which they for whom Chriſt died, have to the things which by his death are procured, conſiſts in that equity, proportion, and equality, which upon the free compact, conſtitution, and conſent of God the Father, is between the death of Chriſt, and their enjoyment of the fruits of that death. It is juſt and equal, that they ſhould enjoy the fruits of his death in due time. Neither is the right of any man, to any thing, any more, but ſuch a frame and order of things, that is juſt either from the nature of the things themſelves, or from common conſent and agreement,

ment, that he ſhould enjoy that thing. This is the right whereof we ſpeak: which in their ſenſe the very *Socinians* grant. *Chriſtus jus quoddam ad obtinendam remiſſionem peccatorum & ſalutem (morte ſua) nobis dedit*, Crellius adv. Groti. Cap. 1.

2. For the foundation of this right, ſeeing that before the conſideration of the death of Chriſt (as was declar'd) it is not, from thence it muſt needs be, nothing of any likelihood to be ſuch a foundation being co-incident therewithal.

Now whereas in the death of Chriſt two things are conſidered: (1.) The ſatisfaction; and (2.) The merit thereof; it may be enquir'd after, under whether reſpect this right relates thereunto.

(1.) The ſatisfaction of Chriſt tends in all that it is, to the honour and reparation of the juſtice of God. This then in its utmoſt extent and efficacy, cannot give ground to build ſuch a right upon. The *ultimate* effect of ſatisfaction, may be accomlpiſhed, and yet not the leaſt right to any good thing communicated to them, for whom this ſatisfaction is made. The good things attending the death of Chriſt may be referr'd unto two heads: the amotion of evil, and the collation of good. For the *firſt*, the amotion of evil, the taking that from us, that it may not grieve us, and ſubducting us from the power and preſence thereof, it is immediately aimed at by ſatisfaction. That the curſe of the law be not executed, that the wrath to come be not poured out, is the utmoſt reach of the death of Chriſt conſider'd as ſatisfactory. Yea in it ſelf, as only ſuch, it proceedeth not ſo far, as to give us a right to eſcape theſe things, but only preſents that to the juſtice of God, whereby it may be preſerv'd in all its glory, ſeverity, and exact purity, though theſe things be not inflicted on us. This I ſay, I conceive to be the utmoſt tendency of the death of Chriſt as ſatisfactory. That condemnation cannot poſſibly *de facto* follow, where ſuch ſatisfaction hath been made, is immediately from the equity of juſtice ſo repaired as above. For poſitive good things, in grace and glory by ſatisfaction alone, they are not at all reſpected.

(2.) There is the merit of the death of Chriſt, and that principally intendeth the glory of God in our enjoying thoſe good things, whereof it is the merit or deſert. And this is the foundation of that right whereof we treat. What Chriſt hath merited for us, it is juſt and equal we ſhould have; that is, we have right unto it: and this before believing. Faith gives us actual poſſeſſion as to ſome part, and a new pactional right, as to the whole; but this right, or that equalling of things upon divine conſtitution, * whereby it becomes juſt and right that we ſhould obtain the things purchaſed by it, is from the merit of Chriſt alone. What Chriſt hath merited is ſo far granted, as that they for whom it is ſo merited have a right unto it.

The ſum then of what we have to prove is,

That the merit of the death of the Lord Jeſus, hath according to the conſtitution of the Father, ſo procured of him the good things aimed at, and intended thereby, that it is juſt, right, and equal, that they for whom they are ſo procured, ſhould certainly and infallibly enjoy them at the appointed ſeaſon; and therefore unto them they have an actual right, even before believing; faith it ſelf being of the number of thoſe things ſo procured.

All which I prove as followeth;

1. The very terms before mentioned, enforce no leſs. If it be *juſtum* before their believing, that thoſe for whom Chriſt died, ſhould enjoy the fruits of his death; then have they even before believing, *jus*, or a right thereunto: for *jus eſt, quod juſtum eſt*, that it is right and equal that they ſhould enjoy thoſe fruits is manifeſt. For,

(1.) It was the engagement of the father to the ſon upon his undertaking to die for them, that they ſhould ſo do, *Iſa.* 53. 10, 11, 12.

(2.) In that undertaking he accompliſhed all that was of him required, *Joh.* 17. 4.

2. That which is merited and procured for any one, thereunto, he, for whom it is procured, certainly hath a right. That which is obtained for me, is mine in actual right, though not perhaps in actual poſſeſſion. The thing that is obtain-

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* Jus eſt operatio illa qua fit æqualitas: Peſant. *in Tom.* 22. a. 7. 57.

ed is granted by him of whom it is obtained, and that unto them for whom it is obtained. In ſome ſenſe or other, that is a man's, which is procured for him. In ſaying it is procured for him, we ſay no leſs. If this then be not in reſpect of poſſeſſion, it muſt be in reſpect of right. Now all the fruits of the death of Chriſt are obtained, and procured by his merit for them, for whom he died. He *obtains for them eternal redemption,* Heb. 9. 12. *purchaſing them with his own blood, Act.* 20. 28. *Heb.* 2. 14. 1 *Pet.* 1. 18. *Gal.* 1. 4. *Rev.* 14. 3, 4. The very nature of merit deſcribed by the Apoſtle, *Rom.* 4. 4. infers no leſs. Where merit intercedes, the effect is reckoned as of debt: that which is my due debt, I have a right unto. The fruits of the death of Chriſt, are the iſſues of merit, bottomed on God's gracious acceptation, and reckoned as of debt. He for whom a ranſom is paid, hath a right unto his liberty by virtue of that payment.

3. 2 *Pet.* 1. 1. the ſaints are ſaid to *obtain precious faith through the righteouſneſs of God.* It is a righteous thing with God, to give faith to them for whom Chriſt died; becauſe thereby they have a right unto it: faith being amongſt the moſt precious fruits of the death of Chriſt, by virtue thereof becometh their due for whom he died.

4. The condition of perſons under merit, and demerit, in reſpect of good or evil is alike: the proportion of things requires it. Now men under demerit are under an obligation unto puniſhment: and it is a *righteous thing with God, to recompence tribulation unto them,* 2 Theſſ. 1. 6. It being *the judgment of God that they who do ſuch things, are worthy of death,* Rom. 1. 32. They then who are under merit, have alſo a right unto that whereof it is the merit. It is not of any force to ſay, that they are not under that merit, but only upon Condition. For this is, *firſt* falſe: *ſecondly,* with God this is all one as if there were no condition at the ſeaſon and term appointed; for the making out the fruit of that merit, as hath been declared. Neither yet to object, that it is not their own merit, but of another which reſpects them: that other being their ſurety, doing that whereby he merited only on their behalf; yea in their ſtead, they dying with him; though the ſame in them could not have been meritorious, they being at beſt, mere men; and at worſt, very ſinful men.

5. A compact or covenant being made of giving life and ſalvation upon the condition of obedience to certain perſons, that condition being compleatly fulfilled as it was in the death of Chriſt, claim being made of the promiſe, according to the tenor of the compact, and the perſons preſented for the enjoyment of it, ſurely thoſe perſons have an actual right unto it; that all this is ſo, ſee *Iſa.* 49. 2, 3, 4, 5, 6, *&c. Pſal.* 2. 2, 4, 5 *Iſa.* 53. 10, 11, 12. *Joh.* 17. 3. and 2. 21. *Heb.* 2.

And ſo much for this alſo, concerning the iſſue of the death of Chriſt, and the right of the elect to the fruits of it before believing.

CHAP. XII.

Of the way whereby they actually attain and enjoy faith and grace, who have a right thereunto by the death of Chriſt.

THE way and cauſes of beſtowing faith on them, who are under the condition before deſcribed, is the next thing to be enquired after.

What are the thoughts of God from eternity concerning thoſe for whom Chriſt was to die, with the ſtate they are left in, in relation to thoſe thoughts; as alſo what is the will of God towards them, immediately upon the conſideration of the death of Chriſt, with the right which to them accrues thereby, being conſider'd, it remaineth, I ſay, that we declare the way and method, whereby they obtain faith through the righteouſneſs of God.

And here we muſt lay down certain poſitions: As,

1. Notwithſtanding the right granted them for whom Chriſt died, upon his death, to a better ſtate and condition in due time, that is, in the ſeaſon, ſuit-

ing the infinitely wiſe ſovereignty of God, yet as to the preſent condition in point of enjoyment, they are not actually differenc'd from others: their prayers are an abomination to the Lord, *Prov.* 28. 9. all things are to them unclean, *Tit.* 1. 15. They are under the power of Satan, *Eph.* 2. 2. In bondage unto death, *Heb.* 2. 14. Obnoxious to the curſe, and condemning power of the law in the conſcience, *Gal.* 3. 13. having ſin reigning in them, *Rom.* 6. 17. *&c.*

2. What ſpiritual bleſſings ſoever are beſtowed on any ſoul, I mean peculiarly diſtinguiſhing mercies and graces, they are all beſtowed and collated for Chriſt's ſake: that is, they are purchaſed by his merit, and procured by his interceſſion thereupon.

That ſupernatural graces cannot be traduced from any natural faculty, or attained by the utmoſt endeavour of nature, howſoever affected with outward advantages, I now take for granted. Theſe things I look'd upon as the free gifts of love: ſo the Scripture, *Joh.* 15. 5. 2 *Cor.* 3. 5. *Eph.* 2. 8. 1 *Cor.* 4. 7. *Eph.* 2. 10. *Matt.* 11. 25, 26. *Acts* 16. 14. *&c.*

Now the diſpenſation of all theſe, as it is through Chriſt, ſo they are for Chriſt. On whomſoever they are beſtowed it is for Chriſt's ſake, For inſtance, *Peter* and *Judas* are unbelievers. Faith is given to *Peter,* not to *Judas.* Whence is this difference? Preſuppoſing God's ſovereign, diſcriminating purpoſe, the immediate procuring cauſe of faith for *Peter,* is the merit of Chriſt. *To us it is given on the behalf of Chriſt to believe on him,* Phil. 1. 20. We are *bleſſed with all ſpiritual bleſſings in him,* Eph. 1. 3. Whatſoever is in the promiſe of the covenant, is certainly of his procurement; for therefore he is the ſurety, *Heb.* 7. 22. And his blood, the ranſom he paid, is the blood of the covenant, *Matt.* 26. 28. Whereby all the promiſes thereof, *become in him Yea, and in him Amen,* 2 Cor 1. 20. And whether faith be of the bleſſings of the covenant, and concluded in the promiſe thereof or no; let the Scripture be judge, *Jer.* 31. 31, 32. *Ezek.* 36. 26. *Heb.* 8. 9, 10, 11.

Furthermore, what we have through him, we have for him. All theſe things being made out on this condition, that *he ſhould make his Soul an offering for ſin,* Iſa. 53. 10.

3. That all the procurements of the death of Chriſt in the behalf of his, are to be made out by virtue of a ſtipulation *ſub termino:* or in reſpect of their actual collation and beſtowing, they are to be made out in the ſeaſon limited and appointed by the will of the father. Of this before.

4. No bleſſing can be given us for Chriſt's ſake, unleſs in order of nature, Chriſt be firſt reckoned unto us.

Here I muſt do two things;

(1.) Declare what I mean by reckoning Chriſt unto us: and then,

(2.) Prove the aſſertion as laid down.

(1.) God's reckoning Chriſt, in our preſent ſenſe, is the imputing of Chriſt unto ungodly, unbelieving ſinners, for whom he died, ſo far, as to account him theirs, to beſtow faith and grace upon them for his ſake.

This then I ſay, at the accompliſhment of the appointed time, the Lord reckons, and accounts, and makes out his Son Chriſt, to ſuch and ſuch ſinners, and for his ſake gives them faith, *&c.* Exerciſing of love actually in the beſtowing of grace upon any particular ſoul, in a diſtinguiſhing manner, for Chriſt's ſake, doth ſuppoſe this accounting of Chriſt to be his, and from thence he is ſo indeed: which is the preſent *Theſis.* And,

(2.) This may be proved. For,

[1.] Why doth the Lord beſtow faith on *Peter,* not on *Judas?* Becauſe Chriſt dying for *Peter,* and purchaſing for him the grace of the covenant, he had a right unto it, and God according to his promiſe beſtowed it: with *Judas,* it was not ſo. But then, why doth the Lord beſtow faith on *Peter* at the fortieth year of his age, and not before, or after? Becauſe then the term is expir'd, which upon the purchaſe, was by the counſel of God's will prefixed to the giving in, the beginning of the thing purchaſed unto him. What then doth the Lord do, when he thus beſtoweth faith on him? For Chriſt's ſake, his death procuring the gift, not moving the will of the giver, he creates faith in him, by the way and means ſuited to ſuch a work, *Eph.* 1. 18, 19. *Chap.* 2. 1. *&c.* If then this be done for Chriſt's ſake, then is Chriſt made ours, before we believe. Elſe, why is faith given him at this inſtant for Chriſt's ſake, and not to another, for whom alſo he died? That it is done then, is, becauſe the appointed time is come; that it is done then for Chriſt, is becauſe Chriſt is firſt given to him. I cannot conceive how any thing ſhould be made out to me for Chriſt, and Chriſt himſelf not be given to me; *he being made unto us of God, righteouſneſs*, 1 Cor. 1. 30.

[2.] The Apoſtle holds out this very method of the diſpenſation of grace, *Rom.* 8. 32. *He that ſpared not his ſon, but delivered him up to death for us all, how ſhall he not with him freely give us all things?*

Firſt, Chriſt is given for us, then to us, then with him (he having the preeminence in all things) all things: and this being, alſo, for him, *Phil.* 1. 29. he is certainly in the order of nature given in the firſt place. He being made ours, *we receive the atonement by him*, Rom. 5. 11.

How Chriſt is ſaid to be received by faith, if he be ours before believing, is eaſily reſolved. Chriſt is ours before and after believing in a different ſenſe. He who is made ours in an act of God's love, that for him we may have faith, may be found and made ours in a promiſe of reconciliation by believing.

I offer alſo, whether abſolution from the guilt of ſin, and obligation unto death, though not as terminated in the conſcience for compleat juſtification, do not precede our actual believing. For, what is that love of God which through Chriſt is effectual to beſtow faith upon the unbelieving? And how can ſo great love in the actual exerciſe of it producing the moſt diſtinguiſhing mercies, conſiſt with any ſuch act of God's will, as at the ſame inſtant ſhould bind that perſon under the guilt of ſin?

Perhaps alſo this may be the juſtification of the ungodly mentioned, *Rom.* 4. God's abſolving a ſinner in heaven, by accounting Chriſt unto him, and then beſtowing him, upon him, and for his ſake enduing him with faith to believe.

That we ſhould be bleſſed with all ſpiritual bleſſings in Chriſt, and yet Chriſt not ours in a peculiar manner before the beſtowing of thoſe bleſſings on us, is ſomewhat ſtrange. Yea he muſt be our Chriſt, before it is given to us for him to believe: why elſe is it not given to all others ſo to do; I ſpeak not of the ſupream diſtinguiſhing cauſe, *Matt.* 11. 25, 26. but of the proximate procuring cauſe, which is the blood of Chriſt. Neither yet do I hence aſſert compleat juſtification to be before believing. Abſolution in heaven, and juſtification differ as part and whole.

Again, abſolution may be conſider'd, either as a pure act of the will of God in it ſelf, or as it is received, believed, apprehended, in, and by the ſoul of the guilty. For abſolution in the firſt ſenſe, it is evident it muſt precede believing: as a diſcharge from the effects of anger, naturally proceeds all collation of any fruits of love, ſuch as is faith.

But if God account Chriſt unto, and beſtow him upon a ſinner before believing, and upon that account, abſolve him from the obligation unto death and hell, which for ſin he lies under, what wants this of compleat juſtification? Much every way.

1. It wants that act of pardoning mercy, on the part of God, which is to be terminated and compleated in the conſcience of the ſinner; this lies in the promiſe.

2. It wants the heart's perſuaſion concerning the truth and goodneſs of the promiſe, and the mercy held out in the promiſe.

3. It wants the ſoul's rolling it ſelf upon Chriſt, and receiving of Chriſt, as the author and finiſher of that mercy, an all-ſufficient ſaviour to them that believe.

So that by faith alone we obtain and receive the forgiveneſs of ſin: for notwithſtanding any antecedent act of God concerning us, in and for Chriſt, we do not actually receive a compleat ſoul-freeing diſcharge, until we believe.

And thus the Lord Chriſt hath the preheminence in all things. He *is the author and finiſher of our faith.*

This then is that which here we aſſign unto the Lord. Upon the accompliſhment of the appointed ſeaſon, for the making out the fruits of the death of Chriſt unto them, for whom he died, he loves them freely, ſays to them, live, gives them his ſon, with, and for him, all things, bringing forth the choiceſt iſſue of his being reconciled in the blood of Jeſus, whilſt we are enemies, and totally alienated from him.

It will not be requiſite at all, as to our purpoſe in hand, to make particular enquiry into the ſtate and condition of them, towards whom ſuch are the actings of God, as we before deſcribed. What it is that gives them the firſt real alteration of condition, and diſtinguiſhment from others, I have now no occaſion to handle.

So far as advantage hath been offered, I have laboured to diſtinguiſh aright thoſe things, whoſe confuſion and miſapprehenſion lies at the bottom of very many dangerous miſtakes: how the foregoing diſcourſe may be accommodated and improved for the removeal of thoſe miſtakes, I ſhall leave to the conſideration of others.

CHAP. XIII.

The removal of ſundry objections to ſome things formerly taught, about the death of Chriſt, upon the principles now delivered.

HAVING fully declared, not only what was my intendment in the expreſſions ſo exceedingly miſtaken by Mr. *Baxter*, as hath in part already been made manifeſt, and will inſtantly more fully appear; I ſhall now take a view of what is impoſed on me as my judgment, and the oppoſition made thereunto, ſo far as may be needful for the clearing of the one, and removing of the other, at leaſt in what they may really concern what I did deliver in the treatiſe impugned.

In *page* 146. of his Appendix, Mr. *Baxter* endeavours to vindicate a *Theſis* of his from ſome exceptions, that he was by his friend pointed to, unto which it ſeemed liable and obnoxious.

The *Theſis* he lays down, is, *That no man is actually and abſolutely juſtified upon the mere payment of the debt by Chriſt, 'till they become believers.*

Againſt this *Article*, as he calls it, he produceth ſome objections of *Maccovius*, cenſuring his aſſertions to be ſenſeleſs, his poſitions ſtrange and abhorred, his arguments weak and ineffectal; with ſome other expreſſions to the ſame purpoſe.

1. I am now by the providence of God in a condition of ſeparation from my own ſmall library, neither can here attain the ſight of *Maccovius*'s diſputations; ſo that I ſhall not at all interpoſe myſelf in this conteſt; only I muſt needs ſay,

(1.) I did not formerly account *Maccovius* to be ſo ſenſeleſs and weak a diſputant, as here he is repreſented to be.

(2.) That for Mr. *Baxter*'s anſwer to that argument where the debt is paid, there diſcharge muſt follow; by aſſerting the payment made by Chriſt to be refuſable and the intereſt of ſinners in that payment to be purely upon the performance of a condition; I have fully before in both parts of it demonſtrated to be weak, and inconſiſtent with it ſelf, and truth. That the intereſting of ſinners in the payment made by Chriſt, at ſuch and ſuch a ſeaſon, is from the ſovereignty of God, and his free engagement *ſub termino* for this end; hath been alſo fully manifeſted.

2. But Mr. *Baxter* affirms, That to theſe arguments of *Maccovius*, Mr. *Owen* adds ſome in the place againſt *Grotius* whereunto he was referred.

To what end, you will ſay, doth Mr. *Owen* add theſe arguments? Why to prove that men are actually, and abſolutely, juſtified upon the mere payment of the debt by Chriſt before believing.

But, *fidem tuam!* Is there any one argument in my whole book uſed to any ſuch purpoſe? Do I labour to prove that which I never affirmed? never thought? never believed? In what ſenſe I affirmed that by the death of Chriſt, we are actually, and *ipſo facto*, delivered from death, that is ὡς ἔπος εἰπεῖν, we have in due time, the time appointed, free and full deliverance thereby, without the intervention of any condition on our part, not abſolutely procured for us by his death; I have before declared. How much this comes ſhort of actual and abſolute juſtification, I need not now mention: I ſhall therefore only ſo far conſider the anſwers given by Mr. *Baxter*; as they may ſeem to impair or entrench upon the main truth I aſſert, and that in the order by him laid down.

Theſe, ſaith he, Mr. *Owen layeth down.*

1. *By death he delivereth us from death.* To which he anſwers: *Not immediately nor abſolutely, nor by his death alone, but by that as a price, ſuppoſing other cauſes on his part, and conditions on ours, to concur before the actual deliverance.*

1. To what end I mention that place of the Apoſtle was before declared.

2. By the death of Chriſt we are immediately delivered from death with that immediation which is proper to the efficiency of cauſes, which produce their effects by the way of moral procurement: that is certainly, without the intervention of any other cauſe of the like kind: And,

3. Abſolutely, no condition being interpoſed between the cauſe and the effect, Chriſt's death, and our total deliverance, but ſuch as is part of our deliverance, and ſolely procured by that death: though that death of Chriſt be not conſider'd as alone, that is ſeparated from his obedience, reſurrection, and interceſſion, when the work of redemption is aſſigned to it in the Scripture.

4. By the death of Chriſt as a price: I ſuppoſe you underſtand his purchaſe, as well as his payment; his merit as well as his ſatisfaction; or elſe this is a falſe notion of the death of Chriſt, as the cauſe of our deliverance.

5. All other cauſes concurring on the part of Chriſt for our deliverance, are, *Firſt*, Either not of the ſame kind with his death: Or, *Secondly*, Bottom'd on his death, and flowing from thence; ſo that ſummarily all may be reſolv'd thereinto.

6. The conditions on our part, in the ſenſe intended, are often mentioned, never proved; nor I am perſuaded will never be. But he adds:

2. *He ſaith the elect are ſaid to die, and riſe with Chriſt*, ſaith he;

(1.) *Not in reſpect of time, as if we died and roſe at the ſame time, either really, or in God's eſteem,*

(2.) *Not that we died in his dying, and roſe in his riſing. But,*

(3.) *It is ſpoken of the diſtant mediate effects of his death, and the immediate effects of his ſpirit on us, riſing by regeneration to union and communion with Chriſt.* So he.

1. I paſs the *firſt*, and *ſecond* exceptions, notwithſtanding, that of God's not eſteeming of us as in Chriſt, upon his performance of the acts of his mediation for us, might admit of ſome conſideration.

2. The inference here couched, that theſe things are the *immediate effects of Chriſt's ſpirit on us*, therefore the *diſtant and immediate effects of his death* for us, is very weak and unconcluding. The death of Chriſt procureth theſe things as a cauſe moral and impelling: the ſpirit worketh as an efficient, and therefore the ſame thing may be the immediate effect of them both, according to their ſeveral kinds of efficacy. And ſo indeed they are. Our actual converſion, the efficient whereof is the ſpirit, is the immediate procurement of the merit of Chriſt: ſee this at large in my treatiſe oppoſed. I know not any man that hath run out into more wide miſtakes about the immediate effects of the death of Chriſt, than Mr. *Baxter*, who pretends to ſo much accurateneſs in this particular.

3. *He ſaith*, adds Mr. *Baxter*, *Chriſt hath redeemed us from the curſe, being made a curſe for us.*

I explained, Saith he, *before how far we are freed by redemption: He hath reſtored us, that is, paid the price, but with no intent that we ſhould by that redemption, be immediately or abſolutely freed. Yet when we are freed, it is to be aſcribed to his death as the meritorious cauſe, but not as the only cauſe.*

1. A being freed ſo far, or ſo far, by redemption, and not wholly, fully, or compleatly, whatever men may explain, the Scripture is wholly ſilent of.

2. That Chriſt in paying a price, had no intent that thoſe he paid it for, *ſhould be immediately or abſolutely freed*, is crudely enough aſſerted. Of the immediateneſs of their delivery, I have ſpoken already. It hath as ſtrict an immediation as the nature of ſuch cauſes and effects will bear.

If he intended not that thoſe for whom he died ſhould be abſolutely freed, then either he intended not their freedom at all, and ſo the negation is upon the term freed: or the negation of his intention is only as to the qualification, abſolutely, and ſo his intention to free them is aſſerted, and the affection of abſoluteneſs in that intention, only denied.

If the *firſt* he meant; *Firſt*, It is contrary to innumerable expreſs teſtimonies of Scripture. *Secondly*, It renders the Son of God dying with no determinate end, or deſigned purpoſe at all, in reference to them for whom he died: a thing we would not aſcribe to a wiſe man, in a far more eaſy undertaking.

If the *Second*:

1. I deſire to know, what is this intention here aſſigned to our Saviour? He paid a price, or ranſom for us, he bought and purchaſed us by his blood, to be a peculiar people to himſelf; he redeemed us from the curſe and wrath due to us, that we may be conditionally freed. All things intended under condition, are as to their accompliſhment uncertain. The condition may be fulfilled, or it may not be fulfilled; and therefore the thing intended thereon, can have no certainty as to its accompliſhment, in the mind of the intender. This then is that which is aſcribed to the Lord Jeſus: *Making his Soul an offering for ſin, laying down his life a ranſom for many, and taſting death, to free the children given him from death, praying together that thoſe for whom he died, might be partakers of his glory*; yet was altogether uncertain whether ever any one of them, ſhould at all partake of the good things, which in his whole undertaking of mediation, he aimed at. Thus is he made a ſurety of an uncertain covenant, a purchaſer of an inheritance perhaps never to be enjoyed, a prieſt ſanctifying none by his ſacrifice, *&c.*

2. Is the accompliſhment of this condition, upon which freedom depends in the intention of Chriſt, certain in his mind, under that intention? I ask then, whence that aſſurance doth accrue? Is it from his foreſight of their good uſing their abilities to fulfil the condition to them preſcribed? See then, whither you have rolled this ſtone? The folly, and abſurdity of this, hath been long ſince ſufficiently diſcovered.

But is it from hence, becauſe by his death, he purchaſeth for them, the compleating the condition in them? Thus, he pays a price with intention that thoſe for whom he pays it, ſhall be freed, by enjoying that freedom under ſuch a condition as he procures for them; and thereupon knows, that at the appointed time, it ſhall be wrought in them. What differs this in the cloſe from abſolute freedom?

Further: feign ſome of them for whom Chriſt died to fulfil this condition, others not; and it will be more evident, that the greateſt uncertainty poſſible, as to the iſſues of his death, muſt be aſſigned to him in his dying. The pretence of an effectual diſcriminating purpoſe of free grace, following the purpoſe of giving Chriſt promiſcuouſly for all, will not ſalve the contradictions of this aſſertion. But the truth is, this whole figment of conditional freedom, is every way unſavoury; that very thing which is aſſigned for the condition of our freedom, being it ſelf the chiefeſt part of it; the whole indeed as here begun, potential, conditional, not actual, not abſolute iſſues and effects of the death of Chriſt, have been abundantly diſproved already.

That which follows in Mr. *Baxter* from *page* 152, unto *page* 155. *Chap.* 19. belongs not to me; being only a declaration of his own judgment about the things in hand: wherein, although many things are not only incommodiouſly expreſſed, to ſuit the unſcriptural method of theſe myſteries, which he hath framed in his mind, but alſo directly oppoſite to the truth; yet I ſhall not here meddle with it, referring them who deſire ſatisfaction in this buſineſs, to a ſerious conſideration of what I have written to this purpoſe.

Page 155. *Chap.* 20. he returns to the conſideration of my aſſertion concerning our deliverance *ipſo facto*, by the blood of Chriſt: And tells you,

I do not underſtand M. Owen *his meaning, for he ſaith, that Chriſt did actually, and* ipſo facto, *deliver us from the curſe and obligation; yet we do not inſtantly apprehend and perceive it, nor yet poſſeſs it: but only we have actual right to all the fruits of his death*, &c. So he.

The things of that treatiſe were written with the pen of a vulgar ſcribe, that every one might run and read; whence then it ſhould be, that ſo learned a man ſhould not underſtand my meaning, unleſs from his own prejudice, I know not: however, I have now ſo fully delivered my ſenſe and meaning as to theſe things, that I hope no place remaineth for diſceptation thereabout. But let us look a little into Mr. *Baxter*'s enquiry after that, which he profeſſeth not well to underſtand:

1. *Whether*, ſaith he, *a man may fitly be ſaid actually and* ipſo facto *to be delivered and diſcharged, who is not at all delivered, but only hath a right to deliverance, I doubt.*

To unriddle this, with moſt of the following exceptions, and to reſolve his doubt ſo far as I am concern'd, as having adminiſtred occaſion thereunto, I ſhall tranſcribe the place from whence theſe difficulties are pretended to ariſe.

The paſſage is in *Lib.* 3. *Cap.* 7. of that treatiſe, *page* 140, 141. as followeth:

1. "That actual freedom from the obligation doth not follow the ſatisfaction made by Chriſt, cannot be granted. For by his death, he did deliver us from death, and that actually ſo far, as that the elect are ſaid to die and riſe with him: he did actually or *ipſo facto* deliver us from the curſe, by being made a curſe for us. The hand-writing that was againſt us, even the whole obligation was taken out of the way, and nailed to his croſs. It is true, all for whom he did this, do not inſtantly actually apprehend and perceive it, which is impoſſible. But yet that hinders not; but that they have all the fruits of his death in actual right, though not in actual poſſeſſion: which laſt they cannot have until at leaſt it be made known to them. As if a man pay a ranſom for a priſoner detained in a foreign country, the very day of the payment and acceptation of it, the priſoner hath right to his liberty, though he cannot enjoy it, until ſuch time as tidings of it is brought unto him, and a warrant produced for his liberty. So that, that reaſon is nothing but a begging τȣ̃ ἐν ἀρχῇ. 2. The ſatisfaction of Chriſt by the payment of the ſame thing that was in the obligation, is no way prejudicial to that free gracious condonation of ſin ſo often mentioned. God's gracious condonation of ſin comprizeth the whole diſpenſation of grace towards us in Chriſt: whereof there are two parts: *Firſt*, The laying of our ſin on Chriſt; or making him to be ſin for us, which was merely and purely an act of free grace. *Secondly*, The gracious imputation of the righteouſneſs of Chriſt to us: or making us the righteouſneſs of God in him; which is no leſs of grace and mercy: however that remiſſion, grace, and pardon which is in God for ſinners, is not oppoſed to Chriſt's merits, but ours. He pardoneth all to us, but he ſpareth not his only Son. The freedom then of pardon hath not its foundation in any defect of the merit or ſatisfaction of Chriſt, but in three other things: *Firſt*, The will of God freely appointing this ſatisfaction of Chriſt: *Joh.* 3. 10. *Rom.* 5. 8. *Secondly*, In a gracious acceptation of that decreed ſatisfaction in our ſteads, ſo many, no more. *Thirdly*, In a free application of the death of Chriſt unto us. remiſſion then excludes not a full ſatisfaction by the ſolution of the very thing in the obligation, but only the ſolution or ſatisfaction of him to whom remiſſion is granted", *&c.*

All that is here affirmed, may be reduced to theſe heads:

(1.) Actual freedom from the obligation is the immediate fruit of the death of Chriſt: underſtand ſuch an immediation, as I have often deſcribed.

(2.) Hence, Chriſt is ſaid actually, or *ipſo facto* to deliver us, becauſe our deliverance which is to be accompliſhed *ſub termino*, is the infallible, abſolute, immediate iſſue and product of what he did for us. *Actual* and *ipſo facto*, are oppoſed to the intervention of any ſuch thing, as ſhould make our deliverance to be only potential, or conditional.

(3.) Thoſe for whom Chriſt doth work this deliverance, are not as to a *ſimulty* of time actually delivered: they neither enjoy, nor are acquainted with any ſuch deliverance until the appointed time be come, but have actual right thereunto, to poſſeſs it in due ſeaſon.

This being the ſum and plain intendment of that place, I ſuppoſe there will not need any operous endeavour to remove the objections that are laid againſt it:

and therefore to that before expreſſed, I ſay, Chriſt hath actually and *ipſo facto* procured our deliverance: hence we have actual right unto it, but not actual poſſeſſion of it; and where the difficulty of this ſhould reſt, I know not. Men may as oft as they pleaſe create contradictions in their own minds, and entangle themſelves with doubts in the knots which themſelves have tied. But,

2. *Knowledge*, ſaith he, *and poſſeſſion of a deliverance are far different things.*

(1.) He maketh them ſo, who plainly intimates, that the reaſon why it is not apprehended, is, becauſe it is not poſſeſſed: and always ſpeaks disjunctively of them.

(2.) Beſides, this propoſition of the diſtance of theſe two, is not univerſally true, as I could eaſily demonſtrate.

3. *Our knowledge therefore,* he adds, *doth not give us poſſeſſion; ſo that the ſimilitude fails: for it is the creditor's knowledge and ſatisfaction that is requiſite to deliverance, and our creditor was not in a far and ſtrange country, but knew immediately, and could either have made us quickly know, or turned us free before we had known the cauſe.*

(1.) Whether or no, or how far knowledge gives us poſſeſſion, I ſhall not now diſpute; only conſidering in what ſenſe knowledge is here uſed, and often in the Scripture, the deliverance alſo ſpoken of, being ſuch, as no ſmall part thereof conſiſts in this knowledge, and without it (in the ſeed at leaſt) is not; I cannot but ſay, that ſuch kind of affirmations in things of this weight, are very ſlender proofs. Yea further, whereas the enjoyment of this deliverance is either as to the being of it, or to the comfort of it; the latter is given us by this knowledge merely, the former conſiſts therein mainly, *Joh.* 17. 3.

(2.) Similitudes are allowed their grains to make them current: but yet, as our creditor's knowledge and ſatisfaction is required to our deliverance, ſo not that only; but ours alſo, as to our actual enjoyment of it. It is true, he could have made us quickly know it, but who hath been his counſellor? This is left to his ſovereign and free diſpoſal, our deliverance being purchaſed to be made out in the ſeaſon thereby appointed. But, that God could have made us free, before we knew the cauſe; ſuppoſing his conſtitution of the way of ſalvation, revealed in the blood of Jeſus, which lies at the bottom of all theſe diſputes is a moſt anti-evangelical aſſertion, and diametrically oppoſed to the whole way of God's dealing with ſinners. But he adds,

4. *Neither can it be underſtood how God can ſo long deny us the poſſeſſion of heaven, if we had ſuch actual, abſolute right ſo long ago, which ſeems to me to expreſs a* jus ad rem, *and* in re.

(1.) I love not to enquire into the reaſon of God's actings, which are according to the *counſel of his own will?* * and yet think it not very difficult to conceive how a Son is for a ſeaſon kept as a ſervant, though he be heir of all.

(2.) He ſpeaks as though this deliverance lay all in heaven, whereas it is here fully enjoyed on the earth, though not in all the degrees of the fruits thereof. †

(3.) If the right whereof we ſpeak, were *jus in re*, I ſee not well indeed how God could keep us from the poſſeſſion of it as Mr. *Baxter* ſays: a man cannot be kept long from what he hath. But, ſaith he,

5. *If he mean a right to future poſſeſſion, I do not ſee how right and poſſeſſion ſhould ſtand at ſo many years diſtance: to have right to God's favour, and poſſeſſion of that favour, ſeem to me of nearer kin, except he ſhould think that poſſeſſion of favour is nothing but the knowledge or feeling of it; and that faith juſtifieth only in* foro conſcientiæ: *but I will not cenſure ſo hardly until I know.*

(1.) If at ſo many years diſtance it may not be allowed, he had done well to expreſs at how many it might. For my part, placing this right upon the purchaſe of Chriſt, as before, and poſſeſſion in the actual enjoyment of the fruits of that purchaſe; then referring the diſtance between them to the good pleaſure of God, who had granted and eſtabliſhed that right to an enjoyment *ſub termino*, I ſee no difficulty, no perplexity in this at all.

(2.) That no ſmall portion of favour, conſiſts in a ſenſe and knowledge of the kindneſs of God ‖ in its actings terminated upon the conſcience, I muſt believe, whatever Mr. *Baxter* be pleaſed to cenſure. It is far more facile to give the hardeſt cenſures, than to anſwer the eaſieſt arguments.

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* Eph. 1. 11. Gal. 4. 1. † Joh. 1. 12. Rom. 5. 11. Eph. 1. 11. Col. 1. 12, 13, 14. ‖ Pſal. 4. 6. 2 Cor. 4. 6.

(3.) The place where faith juſtifieth I am not ſo ſolicitous about, as the manner how; which of all other ways commonly inſiſted on, I conceive not to be as it is our new obedience: yet that in this work, it looks further than the conſcience, I eaſily grant.

The moſt of what is ſubjoyned to theſe exceptions, is fully anſwered in what went before.

As much as poſſible, I ſhall avoid all repetitions of the ſame things: only whereas he affirmeth, *That to have right to juſtification, and to have poſſeſſion of it, is all one*; I muſt needs enter my diſſent thereunto: which may ſuffice until it be attempted to be put upon the proof. If he ſhall ſay, that a right to a future juſtification at the day of judgment, is the ſame with the poſſeſſion of preſent actual juſtification, it is neither true, nor any thing to the buſineſs in hand.

In the cloſe, he ſhuts up this diſcourſe, and enters into another; giving in his thoughts about the immediate effects of the death of Chriſt: a matter wherein he pretends to great accurateneſs, cenſuring others, for not being able to diſtinguiſh aright of them, and ſo to ſpend abundance of labour in vain, in their diſcouſes thereabout *. Particularly here he denies, and calls it *a dangerous error* to ſuppoſe, that actual remiſſion and juſtification are immediate effects of his death, or any right thereunto, which he attempteth to prove by ſundry arguments.

Of the effects of the death of Chriſt, and what relation they all ſtand in thereunto, I have ſpoken at large before. Now becauſe actual remiſſion is denied to be an immediate effect of the death of Chriſt, and ſo potential remiſſion, not once mentioned in the book of God, is tacitely ſubſtituted in the room thereof, and this alſo in oppoſition to what I had delivered, I ſhall briefly conſider his arguments, and ſo give an end to this debate.

1. *What right ſoever God giveth unto men in things ſupernatural, ſuch as juſtification, remiſſion, and adoption, he giveth it by his written laws. But by theſe laws he hath given no ſuch thing to any unbelievers, ſuch as are the elect before converſion: therefore,* &c.

The major *is evident: God's decree giveth no man a perſonal right to the mercy intended him. And for the* minor, *no man can produce the Scripture giving to unbelievers ſuch a right.*

(1.) Taking the laws of God in the ſtrict and proper ſenſe, it is ſo far from being a truth, that what right God gives to any, he gives it by his written laws; that indeed the laws of God give no right to any one, concerning any thing, whether ſupernatural or otherwiſe. The end of the law is not to give right, but to exact obedience †: and that chiefly, if not upon the ſum, ſolely. The uſual proper, genuine ſignification of God's laws, being his revealed will for our obedience, I know not why Mr. *Baxter* ſhould bring them in, in the latitude of his ſingle apprehenſion to be a *medium* in an argument. Hence,

(2.) Here is not a ſufficient annumeration of cauſes; the promiſes of God are to be added, and thoſe either made to us, or to any other for our good. But,

(3.) That the decree of God gives to no man a right to the thing concerning which the decree is, is ſo far from being a ſufficient proof of the *major*, that it is in it ſelf very queſtionable, if not unqueſtionably falſe. That the decree gives not being and exiſtence to the things concerning which it is, is an old rule. That no right ſhould from it ariſe, unto that thing by virtue thereof, is not yet ſo clear. Right is but *jus: jus eſt quod juſtum eſt.* If it be juſt or right, that any one ſhould have ſuch a thing, he is ſaid to have a right thereunto. Now, ſuppoſing the decree of God, ‖ that a man ſhall by ſuch means, have ſuch a thing, is it not juſt, equitable and condecent unto righteouſneſs that he ſhould have it? But yet further,

(4.) We are not at all ſpeaking of a right founded on God's decrees (which conſidering what was propoſed to be proved by this argument; I wonder how it found any mention here) *(a)* but upon two other things.

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* Ῥᾷον τὸ μωμεῖσθαι, ἢ μιμεῖσθαι. † Lex aut punit, aut vetat, aut permittit, aut conſulit, aut hortatur, *F. de Leg.* 1 Joh. 3. 4. Decretum nil ponit in eſſe, prædeſtinatio in prædeſtinato, *Aquin.* ‖ Eph. 1. 4. 2 Pet. 1. 1. (a) Cur urceus exit?

1.) The covenant of God with Chriſt about the pardoning, juſtifying, and ſaving of thoſe, for whoſe ſin he ſhould make his ſoul an offering: which covenant reſpecting Chriſt as mediator God and man, is not to be reckoned among the mere decrees and purpoſes of God, containing in it ſelf all thoſe promiſes and engagements whereon the Lord Jeſus in the work of redemption rolled himſelf. Now in this covenant, God engaged himſelf, as I ſaid before, to make out to thoſe for whom Chriſt undertook, whatſoever was the fruit of his purchaſe, and that was what in his good pleaſure was aſſigned thereunto. *(b)* And this is the firſt bottom of this right.

2.) The purchaſe of Chriſt being compleated by the performance of all things by divine conſtitution thereunto allotted, *(c)* and himſelf acquitted and exonerated of the whole debt of their ſin for whom he ſuffered, which was charged on him; he makes demand of the accompliſhment of the forementioned engagement made to him, concerning the freedom and deliverance of the perſons whoſe ſins were laid on him, and whoſe bringing unto glory he undertook.

On theſe two, I ſay it is, that our right to the fruits of the death of Chriſt, even before believing, doth depend: from hence at leaſt it is right and equal, that we do in the time appointed enjoy theſe things. Yea to ſay, that we have right upon believing to the fruits of the death of Chriſt affirmed univerſally, can only be affirmed of a *jus in re*, ſuch a right, as hath, at leaſt in part, conjoyned actual poſſeſſion, believing it ſelf being no ſmall portion of theſe fruits.

This argument then being fallacious, omitting the chief cauſes in annumeration, concludes not the thing propoſed. Beſides it is in no ſmall meaſure faulty, in that the firſt thing propoſed to be confirmed was, that remiſſion of ſin, and juſtification are not the immediate effects of Chriſt's death, whereof in this argument there is οὐδὲ γρῦ.

2. *If God hates all the works of iniquity, and we are all by nature the children of wrath, and without faith it is impoſſible to pleaſe God, and he that believeth not is condemned already, then certainly the elect while they are unbelievers, are not actually* de facto, *no nor in perſonal right delivered from this hatred, wrath, diſpleaſure, and condemnation:* But, *Ergo.*

(1.) This argument, for what indeed it will prove, is handled at large in my treatiſe of redemption, as alſo re-urged in the *pages* foregoing. Againſt actual juſtification from eternity, it hath its efficacy.

(2.) It doth alſo conclude, that the elect whilſt unbelievers, are not actaully and *de facto* put in poſſeſſion of the iſſues of love, faith being with the firſt of them. But,

(3.) That they have not upon the grounds forementioned, a right to theſe things. Or,

(4.) That juſtification is not the immediate effect of the death of Chriſt (being the ſole things in queſtion) it hath the ſame unhappineſs with the former, not once to mention.

If we are juſtified only by faith, then certainly not before faith. But we are juſtified only by faith, Ergo.

(1.) If I miſtake not, it is not *juſtification before faith*, but a right to the fruits of the death of Chriſt before faith, that is to be proved.

(2.) That juſtification is not the immediate effect of the death of Chriſt: to which ends for this argument, *valeat quantum valere poteſt*: to me it comes not within many miles of the thing in queſtion. So that with the abſurd anſwers ſuppoſed thereunto, we paſs it by.

The like alſo I am enforced to ſay of the two other that follow, being of the ſame length and breadth with thoſe foregoing, too ſhort and narrow to cover the things in queſtion, ſo that though they may have their ſtrength to their own proper end, yet as to the things propoſed to be proved, there is nothing in their genuine concluſions looking that way.

If I might take the liberty of gueſſing, I ſhould ſuppoſe the miſtake which lead this author to all this labour in vain, is, that the immediate effects of the death of Chriſt muſt be immediately enjoyed by them for whom he died. Which aſſertion hath not indeed the leaſt colour of truth. The effects of the death of Chriſt are not ſaid to be immediate, in reference to others enjoyment of them, but unto their cauſality by that death. Whatever it be, that in the firſt place is made out to ſinners for the death of Chriſt, when ever it be done, that is the immediate effect thereof, as to them: as to them, I ſay, for in its firſt tendency, it hath a more immediate object.

(b) Iſa. 50. 5, 6. 7, 8, 9. (c) Joh. 17. 4. 2 Tim. 3. 16. Joh. 17. Heb. 9. 14.

If Mr. *Baxter* go on with his intentions about a tract concerning univerſal redemption, perhaps we may have theſe things cleared: and yet we muſt tell him before-hand, that if he draw forth nothing on that ſubject but what is done by *Amiraldus*, and like things to them, he will give little ſatisfaction to learned and ſtable men, upon the iſſue of his undertaking. I ſhall not preſume to take another man's task out of his hand, eſpecially one's who is ſo every way able to go through with it; elſe I durſt undertake to demonſtrate that treatiſe of *Amiraldus*, mentioned by Mr. *Baxter*, to be full of weak and ſophiſtical argumentations, abſurd contradictions, vain ſtrife of words; and in ſum, to be as birthleſs a tympanous endeavour, as ever ſo learned a man was engaged in.

For the preſent, being by God's providence removed for a ſeaſon from my native ſoil, attended with more than ordinary weakneſſes and infirmities, ſeparated from my library, burdened with manifold employments, with conſtant preaching to a numerous multitude, of as thirſting a people after the Goſpel, as ever yet I converſed withal; it ſufficeth me, that I have obtained this mercy, briefly and plainly to vindicate the truth from miſtakes, and ſomething further to unfold the myſtery of our redemption in Chriſt, all with ſo facile and placid an endeavour, as is uſually upon the ſpirits of men, in the familiar writings of one friend to another. That it hath been my aim to ſeek after truth, and to keep cloſe to the *form of wholeſome words delivered to us*, will, I hope, appear to them that love truth, and peace.

Dublin Caſtle, *December* 20. 1649

τῷ θεῷ ἀριστομεγίστῳ δόξα.

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4 JA 55

Dublin Caſtle, Decem-
ber 20. 1649.

[illegible]

Θεομαχία Ἀυτεξουσιαστικὴ:

OR, A

DISPLAY

OF

ARMINIANISM.

BEING A

DISCOVERY

OF THE

**Old Pelagian IDOL FREE-WILL,
with the new Goddeſs CONTINGENCY,
advancing themſelves, into the Throne of the
God of Heaven to the Prejudice of his GRACE
PROVIDENCE, and SUPREME DOMINION
over the Children of Men.**

Wherein the main Errors by which they are fallen off from the received Doctrine of all the Reformed Churches, with their Oppoſition in divers Particulars to the Doctrine eſtabliſhed in the Church of ENGLAND, are diſcovered and laid open out of their own Writings and Confeſſions, and confuted by the Word of God.

By JOHN OWEN, *D. D.*

Produce your cauſe, ſaith the Lord, bring forth your ſtrong reaſons, ſaith the King of Jacob, Iſa. xli. 21.

Woe unto him that ſtriveth with his Maker, let the potſheards ſtrive with the potſheards of the earth, Chap. xlv. 9.

Θὲς, ὦ Ἀκεσιλαε, κλίμακα καὶ μόνος ἀνάβηθι εἰς τὸν οὐρανόν, *Conſtant. apud Socrat.* Lib. 1. Cap. 10.

LONDON:

Printed for JOSEPH MARSHALL, at the *Bible* in *Newgate-ſtreet*, 1721.

2. Martii Anno Domini. 1642.

It is this day Ordered by the Committee of the Houſe of Commons in Parliament, for the regulating of Printing, and publiſhing of Books, that this Book intitled, A Diſplay of Arminianiſm, *be printed.*

BRITISH MUSEUM

JOHN WHITE.

TO THE RIGHT HONOURABLE THE LORDS and GENTLEMEN OF THE COMMITTEE FOR RELIGION.

THE many ample teſtimonies of zealous reverence to the providence of God, as well, as affectionate care for the privileges of men; which have been given, by this honourable aſſembly of parliament, encourage the adorers of the one, no leſs than the lovers of the other, to vindicate that alſo from the incroachments of men. And as it was not doubtleſs without divine diſpoſition, that thoſe ſhould be the chiefeſt agents, in robbing men of their privileges, who had nefariouſly attempted to ſpoil God of his providence, ſo we hope, the ſame all-ruling hand, hath diſpoſed of them, to be glorious inſtruments of re-advancing his right, and ſupreme dominion over the hearts of men, whoſe hearts he hath prepared with courage and conſtancy, to eſtabliſh men in their inviolated rights, by reducing a ſweet harmony, between awful ſovereignty, and a well moderated liberty. Now the firſt of theſe being demandated to your particular care, I come unto you with a bill of complaint, againſt no ſmall number in this kingdom; who have wickedly violated our intereſt in the providence of God, and have attempted to bring in the foreign power of an old idol, to the great prejudice of all the true ſubjects, and ſervants of the moſt high. My accuſation I make good, by the evidence of the fact, joyned with their own confeſſions. And becauſe to wave the imputation of violent intruſion into the dominion of another, they lay ſome claim, and pretend ſome title unto it: I ſhall briefly ſhew how it is contrary to the expreſs terms of the great charter of heaven, to have any ſuch power introduced amongſt men. Your known love to truth, and the goſpel of Chriſt, makes it altogether needleſs for me, to ſtir you up by any motives, to hearken to this juſt complaint, and provide a timely remedy for this growing evil: eſpecially ſince experience hath ſo clearly taught us here in *England*, that not only eternal, but temporal happineſs alſo, dependeth on the flouriſhing of the truth of Chriſt's goſpel.

Juſtice and religion were always conceived as the main columnes and upholders of any ſtate, or common-wealth; like two pillars in a building, whereof the one cannot ſtand without the other; nor the whole fabrick without them both. As the philoſopher ſpake of logick and rhetorick, they are arts ἀντίςρεφαι, *mutually aiding each other*, and both aiming at the ſame end, though in different manners: ſo they without repugnancy

nancy concur, and ſweetly fall in one with another, for the reiglement and direction of every perſon in a common-wealth, to make the whole happy and bleſſed: and where they are both thus united, there, and only there, is the bleſſing, in aſſurance whereof *Hezekiah* rejoyced: *truth* and peace. An agreement without truth, is no peace, but a covenant with death, a league with hell, a conſpiracy againſt the kingdom of Chriſt, a ſtout rebellion againſt the God of heaven; and without juſtice, great common-wealths are but great troops of robbers. Now the reſult of the one of theſe is civil peace, of the other eccleſiaſtical, betwixt which two there is a great ſympathy, a ſtrict connexion: having on each other mutual dependence. Is there any diſturbance of the ſtate? It is uſually attended with ſchiſms, and factions in the church, and the diviſions of the church are too often, even the ſubverſions of the common-wealth. Thus it hath been ever ſince that unhappy difference between *Cain* and *Abel*: which was not concerning the bounds and limits of their inheritance, nor which of them ſhould be heir to the whole world: but about the dictates of religion, the offering of their ſacrifices. This fire alſo of diſſention hath been more ſtirred up, ſince the prince of peace, hath by his goſpel ſent the ſword amongſt us: for the preaching thereof, meeting with the ſtrong holds of ſatan, and the depraved corruption of human nature, muſt needs occaſion a great ſhaking of the earth. But moſt eſpecially diſtracted chriſtendom hath found fearful iſſues of this diſcord, ſince the proud *romiſh* prelates have ſought to eſtabliſh their hell-broached errors, by inventing and maintaining uncharitable, deſtructive cenſures againſt all that oppoſe them: which firſt cauſing ſchiſms, and diſtractions in the church, and then being helped forwards by the blindneſs and cruelty of ambitious potentates, have raiſed war of nation againſt nation, witneſs the *Spaniſh* invaſion of eighty eight of a people within themſelves, as in the late civil wars of *France*, where after divers horrible maſſacres, many choſe rather to die ſouldiers, than martyrs.

And Oh, that this truth might not, at this day, be written with the blood of almoſt expiring *Ireland*. Yea, it hath laſtly deſcended to diſſention, betwixt private parties; witneſs the horrible murther of *Diazias*, whoſe brains were chopt out with an axe, by his own Brother *Alponſus* (a), for forſaking the *romiſh* religion: what rents in ſtate, what grudgings, hatreds and exaſperations of mind, among private men, have happened by reaſon of ſome inferiour differences, we all at this day grieve to behold; *tantum Religio potuit ſuadere malorum*: moſt concerning then is it for us to endeavour obedience to our Saviour's precept, of ſeeking firſt the kingdom of God, that we may be partakers of the good things, compriſed in the promiſe annexed: were there but this one argument for to ſeek the peace of the church, becauſe thereon depends the peace of the common-wealth, it were ſufficient to quicken our utmoſt induſtry for the attaining of it. Now what peace in the church, without truth? All conformity to any thing elſe, is but the agreement of *Herod* and *Pilate*, to deſtroy Chriſt and his kingdom, neither is it this, or that, particular truth, but the whole counſel of God revealed unto us, without adding, or detracting, whoſe embracement is required, to make our peace firm and ſtable. No halting betwixt *Jehovah* and *Baal*; Chriſt and antichriſt, as good be all *Philiſtine*, and worſhipers of *Dagon*, as to ſpeak part the language of *Aſhdod*, and part the language of the *Jews*: hence, hence hath been the riſe of all our miſeries, of all our diſſentions, whilſt factious men laboured every day to commend themſelves to them, who ſate aloft in the temple of God, by introducing new popiſh arminian errors, whoſe patronage they had wickedly undertaken: who would have thought, that our church would ever have given entertainment to theſe *Belgick* ſemipelagians, who have caſt dirt upon the faces, and raked up the aſhes of all thoſe great and pious ſouls, whom God magnified in uſing as his inſtruments to reform his church; to the leaſt of which, the whole troop of arminians ſhall never make themſelves equal, though they ſwell till they break. What benefit did ever come to this church, by attempting to prove that the chief part in the ſeveral degrees of our ſalvation, is to be aſcribed unto our ſelves, rather than God? Which is the head and ſum of all the controverſies between them and us: and muſt not the introducing and fomenting of a doctrine, ſo oppoſite to that truth our church hath quietly enjoyed, ever ſince the firſt reformation, neceſſarily bring along with it ſchiſms and diſſentions, ſo long as any remain who love the truth, or eſteem the goſpel above preferment? Neither let any deceive your wiſdoms, by affirming, that they are differences of an inferiour nature, that are at this day agitated between the arminians, and the orthodox divines of the reformed church, be pleaſed but to caſt an eye on the following inſtances, and you will find them hewing at the very root of chriſtianity. Conſider ſeriouſly their denying of that fundamental article of original ſin: is this but a ſmall eſcape in theology? Why, what need of the goſpel? What need of Chriſt himſelf, if our nature be not guilty, depraved, corrupted? Neither are many of the reſt of leſs importance; ſurely theſe are not things, *in quibus poſſimus diſſentire, ſalva pace ac charitate*, as *Auſtin* ſpeaks, *about which we may differ, without loſs of peace or charity*; one church cannot wrap in her communion *Auſtin* and *Pelagius*; *Calvin*, and *Arminius*. I have here only given you a taſte, whereby you may judge of the reſt of their fruit: *mors in olla, mors in olla*; their doctrine of the final apoſtacy of the elect, of true believers, of a wavering heſitancy concerning our preſent grace, and future glory, with divers others, I have wholly omitted, thoſe I have produced, are enough to make their abettors uncapable of our church communion: the ſacred bond of peace compaſſeth only the unity of that ſpirit, which leadeth into all truth. We muſt not offer the right hand of fellowſhip, but rather proclaim ἱερὸν πόλεμον (*a*), an *holy war*, to ſuch enemies of God's providence, Chriſt's merit, and the powerful operation of the holy ſpirit. Neither let any object that all the arminians do not openly profeſs all theſe errours I have recounted; let ours then ſhew wherein they differ from their maſters, (*b*) we ſee their own confeſſions, we know their arts, βάθη καὶ μεθοδείας τοῦ Σατανᾶς, *the depths and crafts of ſatan*, we know the ſeveral ways they have to introduce, and inſinuate their heterodoxies into the minds of men, with ſome they appear only to diſlike our doctrine of reprobation: with others to claim an allowable liberty of the will: but yet for the moſt part, like the ſerpent, where-ever ſhe gets in her head, ſhe will wriggle in her whole body ſting and all: give but the leaſt admiſſion, and the whole poyſon muſt be ſwallowed. What was the intention of the maintainers of theſe ſtrange aſſertions amongſt us, I know not: whether the efficacy of errour prevailed really with them, or no: Or whether it were the better to comply with popery, and thereby to draw us back again unto *Egypt*; but this I have heard, that it was affirmed on knowledge in a former parliament, that the introduction of arminianiſm amongſt us, was the iſſue of a *Spaniſh* conſultation: it is a ſtrange ſtory that learned *Zanchius* (*c*) tells us, how upon the death of the cardinal of *Lorrain*, there was found in his ſtudy a note of the names of divers *German* doctors and miniſters, being lutherans, to whom was paid an annual penſion by the aſſignment of the cardinal, that they might take pains to oppoſe the calviniſts, and ſo by cheriſhing diſſention, reduce the people again to popery. If there be any ſuch amongſt us, who upon ſuch poor inconſiderable motives, would be won to betray the goſpel of Chriſt, God grant them repentance, before it be too late; however, upon what ends ſoever, theſe tares have been ſowed amongſt us by envious men, the hope of all the piouſly learned in the kingdom is, that by your effectual care and diligence, ſome meanes may be found to root them out. Now God almighty increaſe and fill your whole honourable ſociety with wiſdom, zeal, knowledge, and all other chriſtian graces, neceſſary for your great calling and employments, which is the daily prayer of,

---

(a) Sleid. Comm.

Your moſt humble and

devoted ſervant

JOHN OWEN.

(*a*) Greg. Naz. (*b*) Profitentur Remonſt. haſce ad promotionem cauſæ ſuæ artes adhibere, ut apud vulgus non ulterius progrediantur, quam de articulis vulgo notis, ut pro ingeniorum diverſitate quoſdam lacte diu alant, alios ſolidiore cibo, &c. *Feſtus Hom.* præſtat ad ſpecimen Con. Bel.
(*c*) Hieron. Zanch. ad Holderum. Ref. Miſcel.

TO THE CHRISTIAN READER.

READER,

THOU canſt not be ſuch a ſtranger in our Iſrael, *as that it ſhould be neceſſary for me to acquaint thee, with the firſt ſowing and ſpreading of theſe tares in the field of the church, much leſs to declare what diviſions and thoughts of heart, what open bitter contentions, to the loſs of Eccleſiaſtical peace, have been ſtirred up amongſt us about them: only ſome few things relating to this my particular endeavour, I would willingly premoniſh thee of.*

Firſt, Never were ſo many prodigious errours introduced into a Church, with ſo high a hand, and ſo little oppoſition, as theſe into ours, ſince the nation of Chriſtians was known in the world; the chief cauſe I take to be that which Æneas Sylvius *gave, why more maintained the Pope to be above the Council, than the Council above the Pope. Becauſe Popes gave Archbiſhopricks, Biſhopricks,* &c. *but the Councils ſued* in forma pauperis, *and therefore could ſcarce get an advocate to plead their cauſe: the fates of our church having of late devolved the government thereof into the hands of men tainted with this poyſon,* Arminianiſm *became backed with the powerful arguments of praiſe and preferment, and quickly prevailed, to beat poor naked truth into a corner: it is high time then for all the lovers of the old way, to oppoſe this innovation, prevailing by ſuch unworthy means, before our breach grow great like the Sea, and there be none to heal it.*

My intention in this weak endeavour (which is but the undigeſted iſſue of a few broken hours, too many cauſes in theſe furious malignant days continually interrupting the courſes of my ſtudies) is but to ſtir up ſuch, who having more leiſure, and greater abilities, will not as yet move a finger, to help to vindicate oppreſſed truth.

In the mean time I hope this diſcovery may not be unuſeful, eſpecially to ſuch who wanting either will or abilities, to peruſe larger courſes, may yet be allured by their words which are ſmoother than honey, to taſt the poyſon of Aſps *that is under their lips. Satan hath* ϗ μεθοδείας, depths *where to hide, and* methods *how to broach his lies: and never did any of his Emiſſaries employ his received talents with more skill and diligence, than our* Arminians*: labouring earneſtly in the firſt place to inſtill ſome errors that are moſt plauſible, intending chiefly an introduction of them that are more palpable, knowing that if thoſe be for a time ſuppreſſed, until theſe be well digeſted, they will follow of their own accord: wherefore I have endeavoured to lay open to the view of all, ſome of their foundation errors, not uſually diſcuſſed, on which the whole inconſiſtent ſuperſtructure is erected, whereby it will appear how under a moſt vain pretence of furthering Piety, they have prevaricated againſt the very grounds of Chriſtianity. Wherein*

Firſt, I have not obſerved the ſame method in handling each particular Controverſy, but followed ſuch ſeveral ways as ſeemed moſt convenient to clear the truth, and diſcover their hereſies.

Secondly, ſome of their errors I have not touched at all, as thoſe concerning univerſal grace, juſtification, the final apoſtaſy of true believers: becauſe they came not within the compaſs of my propoſed method, as you may ſee Chap. 1. *where you have the ſum of the whole diſcourſe.*

To the CHRISTIAN READER.

Thirdly, I have given ſome inſtances of their oppoſing the received doctrine of the church of England, *contained in divers of the thirty nine articles: which would it did not yield us juſt cauſe of further complaint, againſt the iniquity of thoſe times whereinto we were lately fallen. Had a poor puritan offended againſt half ſo many canons, as they oppoſed articles, he had forfeited his livelihood, if not endangered his life: I would I could hear any other probable reaſon, why divers prelates were ſo zealous for the diſcipline, and ſo negligent of the doctrine of the church; but becauſe the one was reformed by the word of God, the other remaining as we found it in the times of popery.*

Fourthly, I have not purpoſely undertaken to anſwer any of their arguments, referring that labour to a further deſign, even a clearing of our doctrine of reprobation, and of the adminiſtration of God's providence towards the reprobates, and over all their actions, from thoſe calumnious aſperſions they caſt upon it; but concerning this, I fear the diſcouragement of theſe woful days, will leave me nothing but a deſire, that ſo neceſſary a work may find a more able pen.

JOHN OWEN.

Θεομαχίας Αὐτεξουσιαστικῆς
Specimen.

Arma. Ut omnis controverſia dirimatur per verbum Dei, conſilium hoc ſuſpectum videri debet, & non uno nomine pernitioſum eſt, *Remon. vindic.* ad *Videl.* p. 30.				Primus Copiarum impetus, in Campo qui de nomine alterius ducis, *Lib. Arbit.* dicitur, ſeu humanarum actionum ditio.	**Arma.** Ad Legem, ad Prophetas *Scrutamini Scripturas, Johan.* 5, 39.			
1. Lib. Arbitrium. 2. Contingentia. 9. Indifferentia ad τὸ velle & nolle. 4. Supremum actus ſui dominium. 5. Ens αὐτῶν independens in agendo.	divinam	1. Voluntatem mutabilem, 2. Scientiam fallibilem, conjecturalem, 3. Providentiam otioſam.	Conſtituentia	Utrinque autem a voluntate humana remota & confoſſa jacent. 1. Coactio. 2. Neceſſitas abſoluta interna. 3. Mera ſeu ſolitaria ſpontaneitas.	1. Decretum abſolutum immutabile, 2. Præſcientia infallibilis, 3. Providentia, per	1. Suſtentationem, 2. Determinationem, 3. Gubernationem, 4. Directionem, ſumme efficax:	quibus omnem creaturam,	1. Eſſentiam. 2. Subſiſtentiam, 3. Motionem, 4. Determinationem ad actum, 5. Efficientiam in agendo realem, debere neceſſe eſt.

1. Lib. Arbit. 2. Integritas naturæ.	*Lingua noſtra prævaleamus, labia noſtra penes nos ſunt, quis eſſet nobis Dominus, Pſal.* 12.	Impetus copiarum ſecundus, circa gratiam & naturam, ubi adverſis frontibus & cominus pugnatur.	1. Prædeſtinatio gratuita. 2. Meritum Chriſti.	*Non nobis, Domine, non nobis, ſed nomini tuo da honorem, Pſal.* 114.
3. Lumen naturale. 4. Actus elicitus. 5. Faciens quod in ſe eſt.	His tu gradibus, *Romule Arpin.* aſcendiſti in cœlum.	Campus autem hic ſtatus naturæ poſt lapſum vocetur, cujus loca præcipua quæ in mappa τοῦ μικροῦ κόσμου delineantur, ſunt, 1. Reatus primi peccati. 2. Corruptio naturæ. 3. Mors ſpiritualis, ubi multa mortuorum ſepulchra, e quibus reſurgente Chriſto, exierunt pauci. 4. Impotentia credendi. 5. Cœcitas intellectus. 6. Pravitas voluntatis. 7. Obduratio cordis. 8. Averſio a bono commutabili. 9. Propenſio ad bonum commutabile.	3. Operatio Spiritus. 4. Gratia efficax. 5. Infuſio habituum.	*Nam quos præſcivit, etiam prædeſtinavit conformandos imagini filii ſui, ut is ſit primogenitus inter multos fratres; quos vero prædeſtinavit, eos etiam vocavit, & quos vocavit, eos etiam juſtificavit, eos etiam glorificavit, Rom.* 8.
6. Fœdus novum univerſale. 7. Vires credendi per lapſum non amiſſæ.	Dei munus eſt quod vivimus, noſtrum vero, quod bene ſancteque vivimus, — fortunam a Deo petendam, a ſeipſo ſumendam eſſe ſapientiam.		6. Vocatio ſecundum immutabile dei propoſitum. 7. Evangelium Ieſu Chriſti.	
8. Potentia active obedientialis ad bonum morale. 7. Suaſio moralis.	Quia ſibi quiſque virtutem acquirit, nemo de ſapientibus de ea gratias Deo egit.		8. Liber vitæ.	Cui ſoli ſapienti glora ſit per Jeſum Chriſtum in ſæcula.

A
DISPLAY
OF
ARMINIANISM,

Σὺν Θεῷ.

CHAP. I.

THE ſoul of man, by reaſon of the corruption of nature, is not only (*a*) darkened with a miſt of ignorance, whereby he is diſinabled for the comprehending of divine truth, but is alſo armed with (*b*) prejudice and oppoſition againſt ſome parts thereof, which are either moſt above, or moſt contrary, to ſome falſe principles, which he hath framed unto himſelf. As a deſire of ſelf-ſufficiency was the firſt cauſe of this infirmity, ſo a conceit thereof, is that wherewith he ſtill languiſheth, nothing doth he more contend for, than an independency of any ſupreme power, which might either help, hinder, or controul him, in his actions. This is that bitter root, from whence have ſprung all thoſe hereſies, (*c*) and wretched contentions, which have troubled the church; concerning the power of man in working his own happineſs, and his exemption from the over ruling providence of almighty God. All which wrangling diſputes of carnal reaſon againſt the word of God, come at laſt to this head, whether the firſt and chiefeſt part in diſpoſing of things in this world, ought to be aſcribed to God, or man? Men for the moſt part have vindicated this preheminence unto themſelves (*d*), by exclamations that ſo it muſt be, or elſe, that God is unjuſt, and his ways unequal; never did any men, *poſtquam Chriſtiana gens eſſe cæpit*, more eagerly endeavour the erecting of this babel, than the arminians, the modern blinded patrons of human ſelf-ſufficiency. All whoſe innovations in the received doctrine of the reformed churches aim at, and tend to, one of theſe two ends,

Firſt, To exempt themſelves from God's juriſdiction, to free themſelves from the ſupreme dominion of his all ruling providence, not to live, and move in him, but

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(*a*) Epheſ. iv. 18. John i. 5. 1 Cor. ii. 14. (*b*) John vi. 42. *and* vii. 52. Natura ſic apparet vitiata, ut hoc majoris vitii ſit, non videre, *Aug.* (*c*) Pelag. Semipelag. Scholaſtic. (*d*) In hac cauſa non judicant ſecundum æquitatem, ſed ſecundum affectum commodi ſui, *Luth.*

to have an abſolute independent power in all their actions, ſo that the event of all things, wherein they have any intereſt, might have a conſiderable relation to nothing, but chance, contingency, and their own wills; a moſt nefarious, ſacrilegious attempt. To this end,

1. They deny the eternity of God's decrees, for thoſe being eſtabliſhed, they fear they ſhould be kept within bounds, from doing any thing, but what his counſel hath determined ſhould be done; if the purpoſes of the ſtrength of *Iſrael* be eternal, and immutable, their idol freewill muſt be limited, their independency prejudiced; wherefore, they chuſe rather to affirm, that his decrees are temporary and changeable, yea, that he doth change them, according to the ſeveral mutations he ſees in us, which how a wild a conceit it is, how contrary to the pure nature of God, how deſtructive to his attributes, I ſhall ſhew in *chap.* ii.

2. They queſtion the preſcience, or foreknowledge of God. For if known unto God are all his works from the beginning, if he certainly foreknow all things that ſhall hereafter come to paſs, it ſeems to caſt an infallibility of event upon all their actions, which encroaches upon the large territory of their new goddeſs contingency, nay it would quite dethrone the queen of heaven, and induce a kind of neceſſity of our doing all, and nothing but what God foreknows: now that to deny this preſcience is deſtructive to the very eſſence of the deity, and plain atheiſm, ſhall be declared *chap.* iii.

3. They depoſe the all governing providence of this King of nations, denying its energetical effectual power, in turning the hearts, ruling the thoughts, determining the wills, and diſpoſing the actions of men, by granting nothing unto it, but a general power and influence, to be limited, and uſed, according to the inclinations and will of every particular agent: ſo making almighty God a deſirer that many things were otherwiſe, than they are, and an idle ſpectator of moſt things that are done in the world, the falſeneſs of which aſſertions ſhall be proved *chap.* iv.

4. They deny the irreſiſtibility and uncontroulable power of God's will, affirming, that oftentimes he ſeriouſly willeth and intendeth what he cannot accompliſh, and ſo is deceived of his aim: nay, whereas he deſireth, and really intendeth to ſave every man, it is wholly in their own power whether he ſhall ſave any one or no, otherwiſe, their idol freewill ſhould have but a poor deity, if God, could how, and when he would croſs and reſiſt him in his dominion: concerning this ſee *chap.* v. *His gradibus itur in cœlum*, corrupted nature is ſtill ready, either nefariouſly with *Adam* to attempt to be like God, or to think fooliſhly that he is altogether like unto us *(a)*: one of which inconveniences all men run into, who have not learned to ſubmit their frail wills to the almighty will of God, and captivate their underſtandings to the obedience of faith.

Secondly, The ſecond end at which the new doctrine of the arminians aimeth, is to clear human nature from the heavy imputation of being ſinful, corrupted, wiſe to do evil, but unable to do good, and ſo to vindicate unto themſelves a power and ability of doing all that good, which God can juſtly require to be done by them in the ſtate wherein they are; of making themſelves differ from others, who will not make ſo good uſe of the endowments of their natures, that ſo the firſt and chiefeſt part in the work of their ſalvation may be aſcribed unto themſelves: a proud luciferian endeavour! To this end,

1. They deny that doctrine of predeſtination, whereby God is affirmed to have choſen certain men before the foundation of the world, that they ſhould be holy, and obtain everlaſting life by the merit of Chriſt to the praiſe of his glorious grace; any ſuch predeſtination which may be the fountain and cauſe of grace or glory, determining the perſons according to God's good pleaſure, on whom they ſhall be beſtowed: for this doctrine would make the ſpecial grace of God to be the ſole cauſe of all the good that is in the elect, more than the reprobates; would make faith the work and gift of God; with divers other things which would ſhew their idol to be nothing, of no value. Wherefore what a corrupt hereſy they have ſubſtituted into the place hereof, ſee *chap.* vi.

2. They deny original ſin and its demerit, which being rightly underſtood, would eaſily demonſtrate, that notwithſtanding all the labour of the ſmith, the carpenter, and the painter; yet their idol is of its own nature but an unprofitable block,

(a) Pſal. l.

it will diſcover, not only the impotency of doing good, which is in our nature, but ſhew alſo whence we have it: ſee *chap.* vii.

3. If ye will charge our human nature with a repugnancy to the law of God, they will maintain, that it was alſo in *Adam* when it was firſt created, and ſo comes from God himſelf, *chap.* viii.

4. They deny the efficacy of the merit of the death of Chriſt, both that God intended by his death to redeem his Church, or to acquire unto himſelf an holy people, as alſo, that Chriſt by his death, hath merited, and procured for us, grace, faith, or righteouſneſs, and power to obey God, in fulfilling the condition of the new covenant; nay, this was plainly to ſet up an ark to break their *dagon's* neck; for what praiſe, ſay they, can be due to our ſelves for believing, if the blood of Chriſt hath procured God to beſtow faith upon us? *Increpet te Deus, O Satan:* ſee *chap.* ix. and x.

5. If Chriſt will claim ſuch a ſhare in ſaving of his people, of them that believe in him, they will grant ſome to have ſalvation quite without him, that never heard ſo much as a report of a Saviour; and indeed in nothing do they advance their idol nearer the throne of God than this blaſphemy, *chap.* xi.

6. Having thus robbed God, Chriſt, and his grace, they adorn their idol freewill, with many glorious properties no way due unto it, diſcuſſed *chap.* xii. where you ſhall find how *movet cornicula riſum furtivis nudata coloribus.*

7. They do not only claim to their new made deity, a ſaving power, but alſo affirm, that he is very active, and operative in the great work of ſaving our ſouls.

(1.) In fitly preparing us for the grace of God, and ſo diſpoſing of our ſelves, that it becomes due unto us, *chap.* xiii.

(2.) In the effectual working of our converſion, together with it, *chap.* xiv.

And ſo at length with much toil and labour, they have placed an altar for their idol in the holy temple, on the right hand of the altar of God; and on it offer ſacrifice to their own net, and drag; at leaſt *nec Deo, nec libero Arbitrio, ſed dividatur:* Not all to God, nor all to freewill, but let the ſacrifice of praiſe, for all good things be divided between them.

CHAP. II.

Of the Eternity and Immutability of the Decrees of Almighty God, denied and overthrown by the Arminians.

IT hath been always believed among chriſtians, and that upon infallible grounds, as I ſhall ſhew hereafter, that all the decrees of God as they are internal, ſo they are eternal acts of his will, and therefore unchangeable and irrevocable; mutable decrees, and occaſional reſolutions, are moſt contrary to the pure nature of almighty God; ſuch principles as theſe, evident and clear by their own light, were never queſtion'd by any, before the arminians began ἀκίνητα κινεῖν, and to profeſs themſelves to delight in oppoſing common notions of reaſon concerning God and his eſſence, that they might exalt themſelves into his throne: to aſcribe the leaſt mutability to the very eſſence, with which all the attributes, and internal free acts of God are one and the ſame, was ever accounted ὑπερβολὴ ἀθεότητος *tranſcendent atheiſm* in the higheſt degree (*a*); now be this crime of what nature it will, it is no unjuſt imputation to charge it on the arminians, becauſe they confeſs themſelves guilty, and glory in this crime.

1. They undermine, and overthrow the eternity of God's purpoſes, by affirming, That *in the order of the divine decrees, there are ſome which precede every act of the creature, and ſome again that follow them,* ſo (*b*) *Corvinus* the moſt famous of that ſect. Now all the acts of every creature being but of yeſterday, temporary like

themſelves,

(*a*) *Phil. lib.* quod ſit Deus inmutabilis. (*b*) In ordine volitorum divinorum, quædam ſunt quæ omnem actum creaturæ præcedunt, quædam quæ ſequuntur, *Cor. ad Molinæ. cap.* 5. *ſec.* 1. *pag.* 67.

themſelves, ſurely thoſe decrees of God cannot be eternal, which follow them in order of time, and yet they preſs this eſpecially, in reſpect of human actions, as a certain unqueſtionable verity. *It is certain that God willeth and determineth many things, which he would not, did not ſome act of man's will go before it,* ſaith their great Maſter (*a*) *Arminius:* The like affirmeth, with a little addition (as ſuch men do always *proficere in pejus*) his genuine ſcholar *Nic.* (*b*) *Grevinchovius, I ſuppoſe,* ſaith he, *that God willeth many things, which he neither would, nor juſtly could will, and purpoſe, did not ſome action of the creature precede.* And here obſerve, that in theſe places they ſpeak not of God's eternal works, of thoſe actions which outwardly are of him, as inflicting of puniſhments, beſtowing of rewards, and other ſuch outward acts of his providence, whoſe adminiſtration we confeſs to be various, and diverſly applied to ſeveral occaſions; but of the internal purpoſes of God's will, his decrees and intentions which have no preſent influence upon, or reſpect unto any action of the creature: yea, they deny, that concerning many things, God hath any determinate reſolution at all, or any purpoſe further than a natural affection towards them: *God doth, or omitteth that, towards which, in his own nature, and his proper inclination, he is affected as he finds man to comply, or not to comply, with that order which he hath appointed,* ſaith (*c*) *Corvinus:* Surely, theſe men care not what indignities they caſt upon the God of heaven, ſo they may maintain the pretended endowments of ther own wills; for ſuch an abſolute power do they here aſcribe unto them, that God himſelf cannot determine of a thing, whereunto, as they ſtrangely phraſe it, he is well affected before, by an actual concurrence, he is ſure of their compliance. Now this imputation, that they are temporary, which they caſt upon the decrees of God in general, they preſs home upon that particular, which lies moſt in their way, the decree of election; concerning this, they tell us roundly, *that it is falſe that election is confirmed from eternity,* ſo the (*d*) *remonſtrants* in their apology; notwithſtanding, that St. *Paul* tells us, that it is the purpoſe of God, *Rom.* ix. 11. and *that we were choſen before the foundation of the world, Epheſ.* i. 4. neither is it any thing material what the arminians there grant, *viz.* that there is a decree preceding this, which may be ſaid to be from everlaſting, for ſeeing that St. *Paul* teacheth us, that election is nothing but God's purpoſe of ſaving us, to affirm that God eternally decreed, that he would elect us, is all one as to ſay, that God purpoſed, that in time he would purpoſe to ſave us; ſuch reſolutions may be fit for their own wild heads, but muſt not be aſcribed to God only wiſe.

2. As they affirm them to be temporary, and to have had a beginning, ſo alſo to expire and have an ending, to be ſubject to change and variableneſs; *Some acts of God's will, do ceaſe at a certain time,* ſaith (*e*) *Epiſcopius.* What? doth any thing come into his mind, that changeth his will? Yes, ſaith (*f*) *Arminius, He would have all men to be ſaved, but compelled with the ſtubborn and incorrigible malice of ſome, he will have them to miſs it.* However this is ſome recompence, denying God a power to do what he will, then grant him to be contented to do what he may, and not much repine at his hard condition. Certainly, if but for this favour he is a debtor to the arminians, thieves give what they do not take, having robbed God of his power, they will not yet leave him ſo much goodneſs, as that he ſhall not be troubled at it, tho' he be ſometimes compelled to what he is very loath to do; how do they and their fellows the jeſuits exclaim upon poor *Calvin,* for ſometimes uſing the harſh word of compulſion, deſcribing the effectual, powerful working of the providence of God in the actions of men, but they can faſten the ſame term on the will of God, and no harm done: ſure he will one day plead his own cauſe againſt them; but yet blame them not, *ſi violandum eſt jus, regnandi cauſa violandum eſt.* It is to make themſelves abſolute, that they thus caſt off the yoke of the almighty, and that both in things concerning this life and that which is to come,

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(*a*) Certum eſt Deum quædam velle, quæ non vellet niſi aliqua volitio humana antecederet, *Armin. Antiperk. p.* 211. (*b*) Multa tamen arbitror Deum velle, quæ non vellet, adeoque nec juſte velle poſſet, niſi aliqua actio creaturæ præcederet, *ad Ameſ. p.* 24. (*c*) Deus facit id, ad quod, ex ſe, & natura ſua ac inclinatione propria, eſt affectus, prout homo cum iſto ordine, conſpirat vel non conſpirat. *Cor. ad Mol. cap.* 5. *ad ſec.* 3. (*d*) Falſum eſt quod electio facta eſt ab æterno, *Rem. apol. cap.* 18. *p.* 190. (*e*) Volitiones aliquæ Dei ceſſant certo quodam tempore, Epiſcop. diſp. de vol. Dei. Theſ. 7. (*f*) Deus vult omnes Salvos fieri, ſed compulſus pertinaci & incorrigibili malitia quorundam, vult illos jacturam facere Salutis, Armin. Antip. *fol.* 195.

they are much troubled that it ſhould be ſaid, that (a) every one of us brings along with us into the world, an unchangeable preordination of life and death eternal; for ſuch a ſuppoſal would quite overthrow the main foundation of their hereſy, *viz.* That men can make their election void and fruſtrate, as they jointly lay it down in their (b) apology; nay, it is a dream, ſaith (c) Dr. *Jackſon*, to think of God's decrees concerning things to come, as of acts irrevocably finiſhed, which would hinder that which *Welſingius* lays down for a truth, to wit, (d) That the elect may become reprobates, and the reprobates elect. Now to theſe particular ſayings, is their whole doctrine concerning the decrees of God, inaſmuch as they have any reference to the actions of men, moſt exactly conformable. As

(1.) (e) Their diſtinction of them into peremptory, and not peremptory (terms rather uſed in the citations of litigious courts, than as expreſſions of God's purpoſe in ſacred ſcripture) is not, as by them applied, compatible with the unchangeableneſs of God's eternal purpoſes: πρόσκαιροι, ſay they, or *temporary believers* are elected, tho' not peremptorily, with ſuch an act of God's will as hath a coexiſtence every way commenſurate, both in its original, continuance, and end, with their fading faith; which ſometimes, like *Jonas*'s gourd, is but *filia unius noctis*, in the morning it flouriſheth, in the evening it is cut down, dried up, and withereth: a man in Chriſt by faith, or actually believing (which to do, is as they ſay, in every one's own power) (f) is in their opinion the proper object of election; of election, I ſay, not peremptory, which is an act pendent, expecting final perſeverance, and conſummation of his faith; and therefore immutable, becauſe man having fulfilled his courſe, God hath no cauſe to change his purpoſe of crowning him with reward; thus alſo (as they teach) a man according to his infidelity, whether preſent and removeable, or obdurate and final, is the only object of reprobation; which in the latter cauſe, is peremptory and abſolute, in the former conditional and unalterable; it is the qualities of faith and unbelief, on which their election and reprobation do attend. (g) Now let a faithful man, elected of God, according to his preſent righteouſneſs, apoſtatize totally from grace (as to affirm that there is any promiſe of God, implying his perſeverance is with them to overthrow all religion) and let the unbelieving reprobate depoſe his incredulity and turn himſelf unto the Lord; anſwerable to this mutation of their conditions, are the changings of the purpoſe of the almighty concerning their everlaſting eſtate: again ſuppoſe theſe two by alternate courſes, as the doctrine of apoſtacy maintaineth they may, ſhould return each to their former eſtate, the decrees of God concerning them muſt again be changed; for it is unjuſt with him, either not to elect him that believes, tho' it be but for an hour, or not to reprobate unbelievers. Now what unchangeableneſs can we affix to theſe decrees, which it lies in the power of man to make as inconſtant as *Euripus*; making it beſide to be poſſible, that all the members of Chriſt's Church, whoſe names are written in heaven, ſhould be rolled in the black book of damnation.

(2.) As theſe not peremptory decrees are mutable, ſo they make the peremptory decrees of God to be temporal. Final impenitency, ſay they, is the only cauſe, and the finally unrepented ſinner is the only object of reprobation, peremptory and irrevocable; as the poet thought none happy (h), ſo they think no man to be elected, or a reprobate before his death. Now that denomination he doth receive from the decree of God concerning his eternal eſtate, which muſt neceſſarily then be firſt enacted; the relation that is between the act of reprobation, and the perſon reprobated, importeth a coexiſtence of denomination: when God reprobates a man, he then becomes a reprobate; which, if it be not before he hath actually fulfilled the meaſure of his iniquity, and ſealed it up with the talent of final impenitency in his death, the decree of God muſt needs be temporal, the juſt judge of all the world having till then ſuſpended his determination, expecting the laſt reſolution of this changeable *Proteus.* Nay, that God's decrees, concerning mens eternal eſtates, are in their judgment temporal, and not beginning until death, is plain from the whole courſe of their doctrine; eſpecially where they ſtrive to prove, that if there were any ſuch determination, God could not threaten puniſhments, or promiſe rewards. *(a) Who*, ſay they, *can threaten puniſhment to him, whom by a peremptory decree he will have to be free from puniſhment:* it ſeems he cannot have determined to ſave any, whom he threatens to puniſh if they ſin, which is evident he doth all ſo long as they live in this world, which makes God not only mutable, but quite deprives him of his foreknowledge, and makes the form of his decree run thus: if man will believe, I determine he ſhall be ſaved, if he will not, I determine he ſhall be damned; that is, I muſt leave him in the mean time to do what he will, ſo I may meet with him in the end.

(a) (Docent) unumquemque invariabilem vitæ, ac mortis προταγὴν una cum ipſo ortu, in lucem hanc nobiſcum adferre, Filii Armin. in epiſt. ded. ad Examen. lib. Per. (b) Poſſunt homines electionem ſuam irritam & fruſtraneam reddere, Rem. apol. cap. 9. p. 105. (c) *Dr.* Jackſon *of the divine Eſſence.* (d) Non mirum videri debet quod aliquando ex electis reprobi & ex reprobis electi fiant, Welſin. de of. Ch. hom. (e) Omnia Dei decreta non ſunt peremptoria, ſed quædam conditionata ac mutabilia, Concio ad Cler. Oxon. ann. 1641. Rem. decla. ſen in ſynod. alii paſſim. Electio ſicut & juſtificatio, eſt incerta & irrevocabilis, utramque vero conditionatam qui negaverit, ipſum quoque evangelium negabit: Grevin. ad Ames. p. 136, 137. (f) Ad gloriam participandam pro iſto tempore quo credunt electi ſunt, Rem. apol. *fol.* 190. (g) Decreta hypothetica poſſunt mutari, quia conditio reſpectu hominis vel præſtatur vel non præſtatur, atque ita exiſtit vel non exiſtit: & quum extitit aliquandiu, exiſtere deſinit, & rurſus poſtquam aliquandiu deſiit, exiſtere incipit. Corv. ad Mol. *cap.* 5. *ſec.* 10. (h) Dicique beatus ante obitum nemo.

(3.) They affirm no decree of almighty God concerning men is ſo unalterable, *(b)* but that all thoſe who are now in reſt, or miſery, might have had contrary lots: that thoſe which are damned, as *Pharoah, Judas,* &c. might have been ſaved, and thoſe which are ſaved, as the bleſſed virgin, *Peter, John,* might have been damned, which muſt needs reflect with a ſtrong charge of mutability on almighty God, who knoweth who are his. Divers other inſtances in this nature I could produce, whereby it would be further evident, that theſe innovators in chriſtian religion do overthrow the eternity, and unchangeableneſs of God's decrees, but theſe are ſufficient to any diſcerning man, and I will add in the cloſe an antidote againſt this poyſon, briefly ſhewing what the ſcripture, and right reaſon, teach us concerning theſe ſecrets of the moſt high.

[1.] *Known unto God*, ſaith ſaint *James, are all his works from the beginning*, Acts xv. 18. whence it hath hitherto been concluded, that whatever God doth in time bring to paſs, that he decreed from all eternity ſo to do, all his works were from the beginning known unto him; conſider it particularly in the decree of election, that fountain of all ſpiritual bleſſings; that a ſaving ſenſe, and aſſurance thereof (2 *Pet.* i. 10.) being attained, might effect a ſpiritual rejoycing in the Lord, (1 *Cor.* xv. 31.) ſuch things are every where taught, as may raiſe us to the conſideration of it, as of an eternal act, irrevocably and immutably eſtabliſhed; *He hath choſen us before the foundation of the world*, Epheſ. i. 4. his purpoſe according to election, before we were born *muſt ſtand*, Rom. ix. 11. for to the irreverſible ſtability of this act of his will, he hath ſet to the ſeal of his infallible knowledge, 2 *Tim.* ii. 19. his purpoſe of our ſalvation by grace, not according to works, was before the world began, 2 *Tim.* i. 9. An eternal purpoſe proceeding from ſuch a will, as which none can reſiſt, joyned with ſuch a knowlege, as to which all things paſt, preſent, and to come, are open, and evident, directed by an infallible wiſdom and counſel, muſt needs alſo be like the laws of the *Medes* and *Perſians*, permanent and unalterable.

[2.] The decrees of God being conformable to his nature, and eſſence, do require eternity, and immutability, as their unſeparable properties. God, and he only, never was, nor ever can be, what now he is not; paſſive poſſibility to any thing, which is the fountain of all change, can have no place in him who is *actus ſimplex*, and purely free from all compoſition, whence ſaint *James* affirmeth, *that with him there is no variableneſs, nor ſhadow of turning*, Jam. 1. 17. *with him*, that is, in his will and purpoſes: and himſelf by his Prophet, *I am the Lord, and I change not, therefore ye ſons of* Jacob *are not conſumed*, Mal. iii. 6. where, he proveth the not changing of his gracious purpoſes, becauſe he is the Lord, the eternal acts of his will, not really differing from his unchangeable eſſence, muſt needs be immutable.

[3.] Whatſoever God hath determined according to the counſel of his wiſdom, and good pleaſure of his will to be accompliſhed to the praiſe of his glory, ſtandeth ſure, and immutable: *For the ſtrength of Iſrael will not lye, nor repent, for he is not a man, that he ſhould repent*, 1 Sam. xv. 29. *He declareth the end from the beginning, and from ancient times, the things that are not yet done, ſaying, My counſel ſhall ſtand, and I will do all my pleaſure*, Iſa. xlvi. 10. which certain and infallible execution of his pleaſure, is extended to particular contingent events, *Chap.* xlviii. 17. yea, it is an ordinary thing with the Lord, to confirm the certainty of thoſe things that are yet for to come, from his own decree: as *the Lord of hoſts hath ſworn ſaying, Surely as I have thought, ſo it ſhall come to paſs, and as I have purpoſed it ſhall ſtand, that I will break the Aſſyrian*, &c. *Iſa.* xiv. 24. 25. It is certain, the *Aſſyrian* ſhall be broken, becauſe the Lord hath purpoſed it: which were a weak kind of reaſoning, if his purpoſe might be altered: nay, *he is of one mind*

(a) Quis enim comminetur pœnam ei, quem peremptorio decreto a pœna immunem eſſe vult? Rem. Apol. cap. 17. fol. 187. *(b)* Author of God's love to mankind, p. 4. *(c)* Quicquid operatur, operatur ut eſt.

and who can turn him, and what his ſoul deſireth, that he doth, Job. xxiii. 13. *The Lord of hoſts hath purpoſed, and who ſhall diſanul it,* Iſa. xxvii. 14. ſo that the *purpoſe of God, and immutability of his counſel,* Heb. vi. 16. have their certainty, and firmneſs, from eternity: and do not depend on the variable lubricity of mortal men, which we muſt needs grant, unleſs we intend to ſet up impotency againſt omnipotency, and arm the clay againſt the potter.

[4.] If God's determination concerning any thing, ſhould have a temporal original; it muſt needs be, either becauſe he then perceived ſome goodneſs in it, of which before he was ignorant; or elſe, becauſe ſome accident did affix a real goodneſs to ſome ſtate of things, which it had not from him: neither of which, without abominable blaſphemy can be affirmed; ſeeing he knoweth the end from the beginning, all things from everlaſting; being always the ſame, the fountain of all goodneſs, of which other things do participate, in that meaſure which it pleaſeth him to communicate it unto them: add to this, the omnipotency of God, there is power and might in his hand, that none is able to withſtand him, 2 *Chron.* ii. 6. which will not permit that any of his purpoſes be fruſtrate. In all our intentions, if the defect be not in the errour of our underſtandings, which may be rectified by better information; when we cannot do that which we would, we will do that which we can, the alteration of our purpoſe, is for want of power to fulfil it; which impotency cannot be aſcribed to almighty God: *who is in heaven, and hath done whatſoever he pleaſed,* Pſal. cxv. 3. So that the immutability of God's nature, his almighty power, the infallibility of his knowledge, his immunity from error in all his counſels; do ſhew, that he never faileth, in accompliſhing any thing, that he propoſeth for the manifeſtation of his glory.

To cloſe up this whole diſcourſe, wherein I have not diſcovered half the poyſon contained in the arminian doctrine concerning God's decrees, I will in brief preſent to your view the oppoſition that is in this matter, betwixt the word of God, and the patrons of free-will.

S. S.	*Lib. Arbit.*
He hath choſen us in him before the foundation of the world, Epheſ. i. 4.	It is falſe, to ſay that election, is confirmed from everlaſting, *Rem. apol.*
He hath called us according to his own purpoſe and grace before the world began, 2 Tim. i. 9.	It is certain, that God determineth divers things, which he would not, did not ſome act of man's will go before, *Armin.*
Known unto God are all his works from the beginning of the world, Act. xv. 18.	Some decrees of God precede all acts of the will of the creature, and ſome follow, *Cor.*
Declaring the end from the beginning, and from ancient times the things that are not yet done, ſaying, My counſel ſhall ſtand, and I will do all my pleaſure, Iſa. xlvi. 10.	Men may make their election void, and fruſtrate, *Rem. apol.*
For the children being not yet born, neither having done either good or evil, that the purpoſe of God according to election might ſtand, as Rom. ix. 11.	It is no wonder, if men, do ſometimes of elect, become reprobate, and of reprobate, elect, *Welſin.*
The foundation of God ſtandeth ſure, having this ſeal, the Lord knoweth who are his, 2 Tim. ii. 19.	Election is uncertain, and revocable, and who ever denies it, overthrows the Goſpel, *Grevin.*
The counſel of the Lord ſtandeth for ever, and the thoughts of his heart to all generations, Pſal. xxxiii. 12.	Many decrees of God ceaſe at a certain time, *Epiſcop.*
My counſel ſhall ſtand, and I will do all my pleaſure, Iſa. xlvi. 10.	God would have all men to be ſaved, but compelled with the ſtubborn malice of ſome, he changeth his purpoſe, and will have them to periſh, *Armin.*
I am the Lord, and I change not, Mal. iii. 6.	As men may change themſelves from believers to unbelievers, ſo God's determination concerning them, changeth, *Rem.*
With the Father of lights there is no variableneſs, nor ſhadow of turning, James i. 17. ſee Exod. iii. 13, 14. Pſal. cii. 27. 2 Tim. ii. 13. 1 Sam. xv. 29. Iſa. xiv. 7. Job xxiii. 13. Pſal. cxv. 3.	All God's decrees are not peremptory, but ſome conditionate and changeable, *Sermon at Oxford.*

CHAP. III.

Of the preſcience, or foreknowledge of God, and how it is queſtioned and overthrown by the Arminians.

THE preſcience, or foreknowledge of God, hath not hitherto in expreſs terms been denied by the Arminians, but only queſtioned, and overthrown by conſequence: in as much as they deny the certainty and unchangeableneſs of his decrees, on which it is founded: it is not a foreknowledge of all, or any thing, which they oppoſe, but only, of things free and contingent: and that only to comply with their formerly exploded error, that the purpoſes of God concerning ſuch things, are temporal and mutable; which obſtacle being once removed, the way is open how to aſcribe the preſidentſhip of all human actions, to omnipotent contingency, and her ſire freewill. Now, we call that contingent, which in regard of its next and immediate cauſe, before it come to paſs, may be done, or may be not done: as, that a man ſhall do ſuch a thing to morrow, or any time hereafter: which he may chuſe whether ever he will do, or no. Such things as theſe are free and changeable, in reſpect of men their immediate and ſecond cauſes, but if we, as (*a*) we ought to do, look up unto him, who foreſeeth and hath ordained the event of them, or their omiſſion, they may be ſaid neceſſarily to come to paſs, or to be omitted: it could not be, but as it was: chriſtians hitherto, yea and (*b*) heathens, in all things of this nature, have uſually upon their event reflected on God, as one, whoſe determination was paſſed on them from eternity, and who knew them long before: as the killing of men by the fall of a houſe, who might in reſpect of the freedom of their own wills, have not been there: or if a man fall into the hands of thieves, we preſently conclude, it was the will of God: it muſt be ſo, he knew it before.

Divines (*c*) for diſtinction ſake, aſcribe unto God a twofold knowledge; one, intuitive, or intellective, whereby, he foreknoweth and ſeeth all things that are poſſible; that is, all things that can be done by his almighty power, withot any reſpect to their future exiſtence, whether they ſhall come to paſs, or no: yea, infinite things whoſe actual being eternity ſhall never behold, are thus open and naked unto him. For, was there no ſtrength and power in his hand to have created another world? Was there not counſel in the ſtorehouſe of his wiſdom, to have created this otherwiſe? Or not to have created it at all? Shall we ſay, that his providence extends it ſelf every way to the utmoſt of its activity? Or can he not produce innumerable things in the world, which now he doth not? Now all theſe, and every thing elſe, that is feaſible to his infinite power, he fore-ſees and knows, *Scientia*, as they ſpeak *ſimplicis intelligentiæ*, by his eſſential knowledge.

Out (*d*) of this large and boundleſs territory of things poſſible, God by his decree freely determineth what ſhall come to paſs; and makes them future, which before were but poſſible. After this decree, as they commonly ſpeak, followeth, or together with it, as (*e*) others more exactly, taketh place, that preſcience of God, which they call (*f*) *viſionis*, of viſion, whereby he infallibly ſeeth all things in their proper cauſes; and how and when they ſhall come to paſs. Now theſe two ſorts of

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(*a*) James iv. 13, 4, 15. (*b*) διὸς δ' ἐτελείετο βȣλὴ, Hom. God's will was done. (*c*) Quæcunque poſſunt per creaturam fieri, vel cogitari, vel dici, & etiam quæcunque ipſe facere poteſt, omnia cognoſcit Deus, etiamſi neque ſunt, neque erunt, neque fuerunt, ſcientia ſimplicis intelligentiæ, *Aquin.* p. q. 14. a. 9. c. Ex verbis Apoſtoli, *Rom.* iv. qui vocat ea quæ non ſunt, tanquam ea quæ ſunt, ſic ſcholaſtici omnes, *Fer. Scholaſt. orthod. ſpeci, cap.* 3. alii paſſim. Vid. *Hieron. Zanch.* de ſcientia Dei, lib. 3. q. 5. (*d*) Vid. Sam. Rhætorfort exercit. de grat. ex. 1. cap. 4. (*e*) Res ipſæ nullo naturæ momento poſſibiles eſſe dicendæ ſunt, prius quam a Deo intelliguntur, ſcientia quæ dicitur viſionis, & fertur in res futuras, nullo naturæ momento, poſterior ſtatuenda videtur, iſta futuritione rerum; cum ſcientia, &c. D. *Twiſſ.* ad errat. vind. grat. (*f*) Scientia viſionis dicitur, quia ea quæ videntur, apud nos habent eſſe diſtinctum extra videntem, *Aq. p. q.* 14, a. 9. c.

knowledge (*a*) differ, in as much as by the one God knoweth what it is poſſible may come to paſs; by the other, only what it is impoſſible ſhould not come to paſs: things are poſſible, in regard of God's power, future, in regard of his decree. So, that if I may ſo ſay, the meaſure of the firſt kind of ſcience, is God's omnipotency what he can do: of the other, his purpoſe what certainly he will do, or permit to be done. With this preſcience then, God foreſeeth all, and nothing but what he hath decreed ſhall come to paſs.

For (*b*) every thing to be produced next and under him, God hath prepared divers and ſeveral kinds of cauſes, diverſly operative in producing their effects.

1. Some are ſaid to work neceſſarily, the inſtitution of their nature being to do as they do, and not otherwiſe; ſo the ſun giveth light, and the fire heat. And yet in ſome regard, their effects and products may be ſaid to be contingent, and free, in as much, as the concurrence of God, the firſt cauſe, is required to their operation, who doth all things moſt freely, according to the counſel of his will; thus the ſun ſtood ſtill in the time of *Joſhua*, and the fire burned not the three children, but ordinarily ſuch agents working *neceſſitate naturæ*, their effects are ſaid to be neceſſary.

2. To ſome things God hath fitted free and contingent cauſes, which either apply themſelves to operation in particular, according to election, chuſing to do this thing, rather than that, as angels and men, in their free and deliberate actions, which they ſo perform, as that they could have not done them: or elſe they produce effects κατὰ τὸ συμβεβηκὸς, merely *by accident*; and the operation of ſuch things, we ſay to be caſual, as if a hatchet falling out of the hand of a man cutting down a tree, ſhould kill another, whom he never ſaw. Now nothing in either of theſe ways comes to paſs, but God hath determined it, both for matter, and the manner: (*c*) even ſo, as is agreeable to their cauſes; ſome neceſſarily, ſome freely, ſome caſually, or contingently, yet all ſo, as having a certain futurition from his decree; he infallibly foreſeeth that they ſhall ſo come to paſs. But yet, that he doth ſo, in reſpect of things free, and contingent, is much queſtioned by the arminians in expreſs terms, and denied by conſequence, notwithſtanding (*d*) ſaint *Hierome* affirmeth, that ſo to do is deſtructive to the very eſſence of the deity.

(1.) Their doctrine of the immutability of God's decrees, on whoſe firmneſs is founded the infallibility of this preſcience, doth quite overthrow it; God thus foreknowing only what he hath ſo decreed ſhall come to paſs; if that be no firmer ſettled, but that it may, and is often altered, according to the divers inclinations of mens wills, which I ſhewed before they affirm, he can have at beſt but a conjectural fore-knowledge of what is yet for to come: not founded on his own unchangeable purpoſe; but upon a gueſs, at the free inclination of mens wills. For inſtance: (*e*) *God willeth that all men ſhould be ſaved:* this act of his will, according to the arminian doctrine, is his conditionate decree, to ſave all men if they will believe; well, among theſe is *Judas*, as (*f*) equal a ſharer in the benefit of this decree as *Peter*; God then will have him to be ſaved, and to this end, allows him all thoſe means, which are neceſſary to beget faith in him, and are every way ſufficient to that purpoſe, and do produce that effect in others: what can God foreſee then but that *Judas*, as well as *Peter*, will believe? He intendeth he ſhould, he hath determined nothing to the contrary: let him come then, and act his own part, why? He proves ſo (*g*) obſtinately malicious, that God with all his omnipotency, as they ſpeak, by any way that becomes him, which muſt not be by any irreſiſtible efficacy, cannot change his obdurate heart. Well then, he determineth according to the exigence of his juſtice, that he ſhall be damned for his impenitency; and foreſeeth that accordingly: but now, ſuppoſe this wretch even at his laſt moment, ſhould bethink himſelf and return to the Lord, which in their conceit he may, notwithſtanding

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(*a*) In eo differt præſcientia intuitionis, ab ea, quæ approbationis eſt, quod illa præſciat, quod evenire poſſibile eſt: hoc vero, quod impoſſibile eſt non evenire, *Ferrius. Orthod. Scholaſt. ſpeci. cap.* 23. Cæterum poſterior iſta ſcientia non proprie dicitur a *Ferrio* ſcientia approbationis, illa enim eſt, qua Deus dicitur noſſe quæ amat & approbat; ab utraque altera diſtincta, *Mat.* vii. 23. *Rom.* xi. 2. 2 *Tim.* ii. 9. Quamvis infinitorum numerorum nullus ſit numerus, non tamen eſt incomprehenſibilis ei, cujus ſcientiæ non eſt numerus, *Aug. de civit. Dei lib.* 12. *cap.* 18. (*b*) Quibuſdam effectibus præparavit cauſas neceſſarias, ut neceſſario evenirent, quibuſdam vero cauſas contingentes, ut evenirent contingenter, ſecundum conditionem proximarum cauſarum, *Aquin. p. p.* 23. a. 4. *in cor. Zanch. de natur. Dei. lib.* 5. *qu.* 4. *theſ.* (*c*) Res et modos rerum, *Aquin.* (*d*) Cui præſcientiam tollis, aufers divinitatem, *Hieron. ad. Pelag. lib.* 5. (*e*) Deus ita omnium ſalutem ex æquo vult, ut illam ex æquo optet & deſideret, *Cor. ad moli. cap.* 31. ſect. 1. (*f*) Talis gratia omnibus datur, quæ ſufficiat ad fidem generandam. *idem. ibid. ſect.* 15. (*g*) Pertinaci quorundum malitia compulſus, *Armin. ub. ſup.*

his former reprobation; which (*a*) as they ſtate it, ſeems a great act of mercy: (*b*) God muſt keep to the rules of his juſtice and elect or determine to ſave him: by which the varlet hath twice or thrice deceived his expectation.

(2.) They affirm, that God is ſaid properly to expect, and deſire, divers things, which yet never come to paſs. We grant, ſaith *Corvinus* (*c*) that there are deſires in God, that never are fulfilled. Now ſurely to deſire what one is ſure will never come to paſs, is not an act regulated by wiſdom, or counſel: and therefore they muſt grant, that before he did not know, but perhaps ſo it might be: (*d*) God wiſheth and deſireth ſome good things which yet come not to paſs, ſay they, in their confeſſion: whence one of theſe two things muſt needs follow, either *Firſt*, that there is a great deal of imperfection in his nature, to deſire and expect what he knows ſhall never come to paſs, or elſe, he did not know but it might; which overthrows his preſcience: yea, and ſay they expreſsly, (*e*) that the hope, and expectation of God, is deceived by man: and confeſs that the ſtrength of their ſtrongeſt argument lies in this: that God hoped and expected obedience from *Iſrael*. *Secondly*, that he complaineth that his hope is deluded: which being taken properly, and as they urge it, cannot conſiſt with his eternal preſcience. For they diſeſteem the uſual anſwer of divines, that hope, expectation, and ſuch like paſſions, which include in them any imperfection, are aſcribed unto God per ἀνθρωποπάθειαν, in regard of that analogy his actions hold with ſuch of ours, as we perform having thoſe paſſions.

(3.) (*f*) They teach that God hath determined nothing concerning ſuch things, as theſe in queſtion. That God hath determined future contingent things unto either part (I mean ſuch as iſſue from the free-will of the creature) I abominate, hate, and curſe as falſe, abſurd, and leading us on unto blaſphemy, ſaith *Arminius*; to determine of them to either part, is, to determine and ordain, whether they ſhall be, or whether they ſhall not be: as that *David* ſhall, or ſhall not go up to morrow againſt the philiſtines, and prevail. Now the infallibility of God's foreknowing of ſuch things, depending on the certainty of his decree, and determination, if there be no ſuch thing as this, that alſo muſt needs fall to the ground.

(4.) (*g*) See what poſitively they write, concerning this everlaſting foreknowledge of God.

Firſt. They call it *a troubleſome queſtion.*

Secondly. They make it a thing diſputable, whether there be any ſuch thing, or not; and though happily it may be aſcribed unto God yet,

Thirdly. They think it no motive to the worſhip of him.

Fourthly. They ſay, better it were quite exploded, becauſe the difficulties that attend it can ſcarcely be reconciled with man's liberty, God's threatnings and promiſes: yea,

Fifthly. It ſeems rather to be invented, to crucify poor mortals, than to be of any moment in religion; ſo *Epiſcopius*. It may be excepted, that this is but one doctor's opinion: it is true, they are one man's words, but the thing it ſelf is countenanced by the whole ſect. As firſt, in the large prolix declaration of their opinions, they ſpeak not one word of it, and being taxed for this omiſſion, by the profeſſors of *Leyden*, they vindicate themſelves ſo coldly in their apology, that ſome (*h*) learned men do from hence conclude that certainly in their moſt ſecret judgements all the Arminians do conſent with *Socinus*, in aſcribing unto God only a conjectural fore-knowledge. And

(*a*) Reprobatio populi Judaici fuit actio temporaria, & quæ bono ipſorum Judæorum, ſi modo ſanabiles adhuc eſſent, animumque advertere vellent, ſervire poterat, utque eo fini ſerviret a Deo facta erat, *Rem. apol. cap.* 20. *fol.* 221. (*b*) Injuſtum eſt apud Deum vel non credentem eligere, vel credentem non eligere, *Rem. Apol.* (*c*) Concedimus in Deo deſideria, quæ nunquam implentur, *Corvin. ad Molin. cap.* 5. *ſect.* 9. (*d*) Bona quædam Deus optat & deſiderat, *Rem. Confeſ. ſect.* 9. (*e*) Dei ſpes & expectatio eſt ab hominibus eluſa, *Rem. ſcrip. ſyn. in cap.* 5. *Iſa.* v. 1. In eo vis argumenti eſt, quod Deus ab Iſraele obedientiam & ſperarit & expectarit, *idem ibid.* Quod Deus de eluſa ſpe ſua conqueratur, *idem ubi ſupra.* (*f*) Deum futura contingentia, decreto ſuo determinaſſe ad alterutram partem, (intellige quæ a libera creaturæ voluntate patrantur) falſum, abſurdum, & multiplicis blaſphemiæ prævium abominor & exſecror, *Armin. declarat. ſenten.* (*g*) Diſquiri permittimus. 1. Operoſam illam quæſtionem, de ſcientia futurorum contingentium abſoluta & conditionata. 2. Etſi non negemus Deo illam ſcientiam attribui poſſe. 3. Tamen an neceſſarium ſaluti ſit ad hoc ut Deus recte colatur, examinari permittimus. 4. Tum merito faceſſere debent a ſcholis & eccleſiis, intricatæ & ſpinoſæ iſtæ quæſtiones, quæ ætate ea agitari ſolent, —quomodo illa cum libertate arbitrii; cum ſeriis Dei comminationibus, aliiſque actionibus, conſiſtere poſſit: quæ omnia crucem potius miſeris mortalibus fixerunt, quam ad religionem cultumque divinum, momenti aliquid inquiſitoribus ſuis attulerunt, *Epiſcopius, diſput.* 4. *ſect.* 10. *Rem. Apol. p.* 43. 44. (*h*) *Ameſ. Antiſynod p.* 10.

(*a*) one great prophet of their own affirms roundly, that God after his manner oftentimes feareth; that is, ſuſpecteth and that not without cauſe, and prudently conjectureth, that this or that evil may ariſe, *Vorſt*. And their chiefeſt patriarchs, (*b*) that God doth often intend, what he doth not foreſee will come to paſs, *Armin. Corvin.* Now whether this kind of atheiſm be tolerable among Chriſtians, or no, let all men judge who have their ſenſes exerciſed in the word of God, which I am ſure teacheth us another leſſon. For,

[1.] It is laid down as a firm foundation, *that known unto God are all his works, from the beginning of the world*, Acts i. 8. every thing then, that in any reſpect may be called his work, is known unto him from all eternity: now, what in the world, if we may ſpeak as he hath taught us, can be exempted from this denomination? Even actions in themſelves ſinful are not; though not as ſinful yet in ſome other regard, as puniſhments of others. Behold, ſaith *Nathan* to *David*, in the name of God, *I will take thy wives before thine eyes, and give them unto thy neighbour, and he ſhall lie with thy wives, in the ſight of this ſun, for thou diddeſt it ſecretly, but I will do this thing before all Iſrael*, 2 *Sam.* xii. *v.* 11. 12. ſo alſo, when wicked robbers had nefariouſly ſpoiled *Job* of all his ſubſtance; the holy man concludeth, *The Lord gave, and the Lord hath taken away*, Job i. 1. now, if the working of God's providence be ſo mighty, and effectual, even in, and over thoſe actions, wherein the devil and men do moſt maliciouſly offend, as did *Abſolom*, and the *Sabean*, with the *Caldean* thieves, that it may be ſaid to be his work, and he may be ſaid to do it (I crave liberty to uſe the ſcripture phraſe) then certainly nothing in the world, in ſome reſpect or other, is independent of his all-diſpoſing hand: yea, *Judas* (*c*) himſelf betraying our Saviour, did nothing, but what his hand and counſel before determined ſhould be done, *Acts* iv. 28. in reſpect of the event of the thing it ſelf; and if theſe actions, notwithſtanding theſe two hinderances, *Firſt*, that they were contingent, wrought by free agents, working according to election and choice. *Secondly*, that they were ſinful and wicked in the agents, had yet their dependance on his purpoſe and determinate counſel; ſurely, he hath an intereſt of operation in the acts of every creature; but his works, as it appears before, are all known unto him from the beginning: for he worked nothing by chance, or accidentally, but all things determinately according to his own decree, or *the counſel of his own will*, Epheſ. i. *v.* 11.

[2.] The manner of God's knowing of things, doth evidently ſhew, that nothing that is, or may be, can be hid him: (*d*) which is not by diſcourſe and collection of one thing out of another, concluſions out of principles: but altogether, and at once, evidently, clearly, and diſtinctly, both in reſpect τȣ̃ ὅτι, & τȣ̃ διότι, by one moſt pure act of his own eſſence he diſcerneth all things: *For there is no creature that is not manifeſt in his ſight, but all are naked and opened to his eyes*, Heb. iv. 13. So (*e*) that thoſe things, concerning which we treat, he knoweth three ways: *Firſt*, In himſelf and his own decree, as the firſt cauſe, in which reſpect they may be neceſſary, in reſpect of the certainty of their event. *Secondly*, In their immediate cauſes, wherein their contingency doth properly conſiſt. *Thirdly*, In their own nature as future, but to his infinite knowledge even preſent.

[3.] The ſcripture (*g*) is full of expreſſions to this purpoſe, to wit; *that God knoweth all ſecrets, and revealeth hidden things: he ſearcheth the reins, and the heart: he knoweth the number of the ſtars, and the birds of the air, the lilies of the field, the falling of ſparrows, the number of the hairs of our heads*: ſome places are moſt remarkable, as that of the *Pſalmiſt*, *he knoweth my thoughts long before*: even before ever they come into our minds, before their firſt riſing; and yet many actions that are moſt contingent, depend upon thoſe thoughts known unto God from eternity: nay, which breaketh the very neck of the goddeſs contingency, thoſe things wherein her greateſt power is imagined to conſiſt, are directly aſcribed unto God: as our words, *the anſwer of the tongue*, Prov. xvi. 1. *the directing of an arrow, ſhot by chance to a mark not aimed at*, 1 King. xxii. 34. ſurely God

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(*a*) Deus ſuo modo aliquando metuit, hoc eſt, merito ſuſpicatur & prudenter conjicit, hoc vel illud malum oriturum, *Vorſti. de Deo. pag.* 451. (*b*) Deus non ſemper ex præſcientia finem intendit, *Armini. Antip. pag.* 667. *Corvin. ad Mol. cap.* 5. *ſect.* 5. (*c*) Cum & pater tradiderit filium ſuum, & ipſe *Chriſtus* corpus ſuum. & *Judas* dominum ſuum, cur in hac traditione Deus eſt pius, & homo reus, niſi quia in re una quam fecerunt, cauſa non fuit una propter quam fecerunt, *Aug. Epiſt.* 48. (*d*) Deus non particulatim, vel ſingillatim omnia videt, velut alternanter concepta, hinc illud, inde huc, ſed omnia videt ſimul, *Auguſt. lib.* 15. *de trinit. cap.* 14. In ſcientia divina nullus eſt diſcurſus, ſed omnia perfecte intelligit, *Tho.* p. q. 14. a. 7. c. (*e*) *Tilen. Syntag. de attrib. Dei. Theſ.* xxii. *Zanch. de nat. Dei.* (*f*) Unumquodque quod eſt, dum eſt, neceſſe eſt, ut ſit, (*g*) Pſal. xliv. 21. Job. xiv. 11. Dan. ii. 47. Pſal. vii. 2. cxxvi. 2. cxlvii. 4. Luke xii. 27. Mat. x. 29, 30. Pſal, cxxxix. 2.

muſt needs foreknow the event of that contingent action; he muſt needs know the man would ſo ſhoot who had determined his arrow ſhould be the death of a king: *he makes men poor and rich*, Prov. xxii. 1. *he liſteth up one, and pulleth down another*, Pſal. lxxv. how many contingencies did γοργὸν ὄμμα τοῦ δεσπότου his piercing eye run through, to foreſee the crowning of *Heſter*, for the deliverance of his people. In a word; *known unto God are all his works:* now what can poſſibly be imagined to be more contingent, *than the killing of a man by the fall of an axe from out of his hand*, who intended no ſuch thing; yet this God aſſumeth as his own work, *Exodus* i. 13. *Deut.* ix. 4. 5. and ſo ſurely was by him foreknown.

[4.] Do but conſider the propheſies in Scripture; eſpecially thoſe concerning our Saviour, how many free and contingent actions did concur for the fulfilling of them, as *Iſa.* vii. 14. *chap.* ix. v. and *chap.* liii. *Gen.* iii. 15, *&c.* The like may be ſaid of other predictions, as of the waſting of *Jeruſalem* by the *Babylonians*, which though in regard of God's preſcience, it was certainly to come to paſs: yet they did it moſt freely, not only following the the counſel of their own wills; but alſo *uſing divination, or chanceable lots for their direction*, Ezek. xxi. 21. *Yet he who made the eye ſeeth all theſe things*, Pſal. xciv. 9.

Divers other reaſons and teſtimonies might be produced to confirm our doctrine, of God's everlaſting preſcience; which notwithſtanding *Epiſcopius*'s blaſphemy, that it ſerves for nought but to cruciate poor mortals, we believe to be a good part of the foundation of all that conſolation which God is pleaſed to afford us in this vale of fears; amidſt all our afflictions, and temptations, under whoſe preſſure, we ſhould elſe faint and deſpair; it is no ſmall comfort to be aſſured, that we do, nor can ſuffer nothing, but what his hand and counſel guide unto us: what is open, and naked before his eyes, and whoſe end and iſſue he knoweth long before; which is a ſtrong motive to patience, a ſure anchor of hope, a firm ground of conſolation. Now to preſent in one view, how oppoſite the opinions of the worſhippers of the great goddeſs contingency are to this ſacred truth, take this ſhort antitheſis.

S. S.	*Lib. Arbit.*
Known unto God are all his works from the beginning of the world, Acts xv. 18.	God ſometimes feareth and prudently conjectureth, that this, or that evil may ariſe, *Vorſt.*
Neither is there any creature that is not manifeſt in his ſight: but all things are naked, and opened unto the eyes of him, with whom we have to do, Heb. ii. 13.	God doth not always foreſee the event of what he intendeth, *Corvin. ad Mol.*
He that formed the eye ſhall he not ſee? Pſal. xciv. 9. *when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a ſtroke with the axe to cut down the tree, and the head ſlippeth from the helve, and lighteth upon his neighbour that he die*, Deut. xix. 5. *God delivers him into his hand*, Exod. xxi. 13.	Future contingencies are not determined unto either part, *Armin.* that is, God hath not determined, and ſo conſequently doth not fore-know, whether they ſhall come to paſs or no.
Take no thought, ſaying what ſhall we eat or what ſhall we drink, or wherewithall ſhall we be cloathed, for your heavenly Father knoweth that you have need of all theſe things, Matth. vi. 31, 32.	God hopeth and expecteth divers things, that ſhall never come to paſs, *Rem.*
Take away God's preſcience, and you overthrow his deity, *Hierom.*	The doctrine of preſcience ſeems to be invented only to vex and cruciate poor mortal men, *Epiſcop.*

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CHAP.

CHAP. IV.

Of the Providence of God in governing the World diverſly, thruſt from this Preheminence by the Arminian *Idol of Freewill.*

I Come now to treat of that, betwixt which and the pelagian idol, there is *bellum ἄσπονδον* implacable war and immortal hatred, abſolutely deſtructive to the one ſide; to wit, the providence of God. For this, in that notion Chriſtianity hath hitherto embraced it, and that, in ſuch a ſenſe as the arminians maintain it, no more conſiſt together, than fire and water, light and darkneſs, Chriſt and *Belial*; and he that ſhall go to conjoin them, ploughs with an ox and an aſs, they muſt be tied together with the ſame ligament *quo ille mortua jungebat corpora vivis*, wherewith the tyrant tied dead bodies to living men. This ſtrange advancement of the clay againſt the potter, not by the way of repining, and to ſay, why haſt thou made me thus? but by the way of emulation, I will not be ſo, I will advance my ſelf to the sky, to the ſides of thy throne, was heretofore unknown to the more refined (*a*) paganiſm; as theſe of contingency, ſo they with a better error made a goddeſs of providence; becauſe, as they feigned, ſhe helped *Latona* to bring forth in the iſle of *Delos*: intimating that *Latona* or nature, tho' big and great with ſundry ſorts of effects, could yet produce nothing, without the interceding help of divine providence. Which mythology of theirs, ſeems to contain a ſweeter guſt of divine truth, than any we can expect from their towring fancies, (*b*) who are inclinable to believe, *that God for no other reaſon, is ſaid to ſuſtain all things, but becauſe he doth not deſtroy them:* now that their proud god-oppoſing errors may the better appear, according to my former method, I will plainly ſhew what the ſcripture teacheth us concerning this providence, with what is agreeable to right, and chriſtian reaſon, not what is dictated by tumultuating affections.

Providence, is a word, which in its proper ſignification, may ſeem to comprehend all the actions of God that outwardly are of him, that have any reſpect unto his creatures; all his works that are not *ad intra* eſſentially belonging unto the deity: now becauſe God worketh all thing according to *his decree, or the counſel of his will*, Epheſ. i. 11. *For whatſoever he doth now, it pleaſed him from the beginning*, Pſal. cxv. *Seeing alſo that known unto God are all his works from eternity*, therefore three things concerning his providence are conſiderable. *Firſt*, (*c*) His decree or purpoſe, whereby he hath diſpoſed of all things in order, and appointed them for certain ends, which he hath foreordained. *Secondly*, His preſcience, whereby he certainly foreknoweth all things that ſhall come to paſs. *Thirdly*, His temporal operation, or working in time, *My Father worketh hitherto*, John v. 17. whereby he actually executeth all his good pleaſure: the firſt and ſecond of theſe have been the ſubject of the former Chapters, the latter only now requireth our conſideration.

This then we may conceive, as an ineffable act or work of almighty God, whereby he cheriſheth, ſuſtaineth, and governeth the world, or all things by him created, moving them agreeably to thoſe natures, which he endowed them withal in the beginning, unto thoſe ends which he hath propoſed: to confirm this, I will

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(*a*) *Θεία πάντων ἀρχὴ δι᾽ ἧς ἅπαντα καὶ ἐςι καὶ διαμένει, Theophraſtus apud Picum:* vid. *Senecam de Pro. vid. & Plotinum.* (*b*) An actus divinæ providentiæ omnium rerum conſervatrix, ſit affirmativus potentiæ, an tantum negativus voluntatis, quo nolit res creatas perdere, *Rem. Apol. cap.* 6. (*c*) Providentia ſeu ratio ordinis ad finem duo præcipue continet: principium decernens ſeu ipſam rationem ordinis in mente divina, ipſi deo coæternum, & principium exequens, quo ſuo modo, per debita media, ipſa in ordine & numero diſponit, *Thom.*

1. Prove this poſition, that the whole world is cared for by God and by him governed, and therein all men, good or bad, all things in particular, be they never ſo ſmall, and in our Eyes inconſiderable.

2. Shew the manner, how God worketh all, in all things, according to the diverſity of ſecondary cauſes, which he hath created; whereof, ſome are neceſſary, ſome free, others contingent, which produce their effects, *nec* πάντως, *nec* ἐπὶ τὸ πολὺ, *ſed* κατὰ συμβεβηκὸς, merely by accident.

1. The providence of God in governing the world, is plentifully made known unto us, both by his works, and by his word. I will give a few inſtances of either ſort.

(1.) In general, that the almighty δημιουργὸς and framer of this whole univerſe, ſhould propoſe unto himſelf no end in the creation of all things; that he ſhould want either power, goodneſs, will, or wiſdom, to order, and dipoſe the works of his own hands, is altogether impoſſible.

(2.) Take a particular inſtance, in one concerning accident, the knowledge whereof by ſome means or other, in ſome degree or other hath ſpread it ſelf thoughout the world, and that is that almoſt univerſal deſtruction of all by the flood, whereby the whole world was well-nigh reduced to its primitive confuſion, is there nothing but chance to be ſeen in this? Was there any circumſtance about it that did not ſhow a God, and his providence? Not to ſpeak of thoſe Revelations, whereby God foretold that he would bring ſuch a deluge: what chance, what fortune could collect ſuch a ſmall number of individuals of all ſorts, wherein the whole kind might be preſerved? What hand guided that poor veſſel from the rocks, and gave it a reſting place on the mountains? Certainly the very reading of that ſtory, *Gen.* vii. having for confirmation, the catholick tradition of all mankind, were enough to ſtartle the ſtubborn heart of an atheiſt.

The word of God doth not leſs fully relate it, than his works do declare it, *Pſal.* xix. *My Father worketh hitherto*, ſaith our Saviour, *John* v. 17. but did not God end his works on the ſeventh day, and did he not *then reſt from all his works?* Gen. ii. 2. True; from his work of creation by his omnipotence, but his work of gubernation by his providence, as yet knows no end: yea, and divers particular things he doth, beſides the ordinary courſe, only to make known that he thus worketh, *John* ix. 3. as he hath framed all things by his wiſdom, ſo he continueth them by his providence in excellent order; as is at large declared in that golden *Pſal.* civ. and this is not bounded to any particular places or things, but *his eyes are in every place beholding the evil, and the good*, Prov. xv. 3. *So that none can hide himſelf in ſecret places, that he ſhall not ſee him*, Jerem. xxiii. 24. Acts xvii. 24. Job v. 10, 11. Exod. iv. 11. and all this, he ſaith, that men may know *from the riſing of the ſun, and from the weſt, that there is none beſides him, he is the Lord, and there is none elſe, he formeth the light, and createth darkeneſs, he maketh peace, and createth evil, he doth all theſe things*, Iſa. xlv. 7. in theſe and innumerable like places, doth the Lord declare that there is nothing which he hath made, that with the good hand of his providence he doth not govern and ſuſtain. Now, this general extent of his common providence to all doth no way hinder, but that he may exerciſe certain ſpecial acts thereof towards ſome in particular, even by how much nearer than other things they approach unto him, and are more aſſimilated unto his goodneſs; I mean his church here on earth, and thoſe whereof it doth conſiſt: *For what nation is there ſo great that hath God ſo nigh unto them?* Deut. iv. 7. in the government thereof he moſt eminently ſheweth his glory, and exerciſeth his power; join here his works with his word, what he hath done, with what he hath promiſed to do for the conſervation of his church and people, and you will find admirable iſſues of a more ſpecial providence; againſt this he promiſeth *the gates of hell ſhall not prevail*, Mat. xvi. 16. In the midſt of theſe he hath promiſed to remain, *Matth.* xviii. 20. ſupplying them with an addition of *all things neceſſary*, Matth. vi. 33. deſiring *that all their care might be caſt upon him, who careth for them*, 1 Pet. v. 7. forbidding any to *touch his anointed ones*, Pſal. cv. 15. and that becauſe *they are unto him as the apple of his eye*, Zech. ii. 8. now this ſpecial providence hath reſpect unto a ſupernatural end, to which that, and that alone is to be conveyed. For wicked men, as they are excepted from this ſpecial care and government, ſo they are not exempted from the dominion of his almighty hand; he *who hath created them for the day of evil*, Prov. xvi. 4. and provided a place of their own, *Acts* i. 25. for them to go unto; doth not in this world ſuffer them to live without the verge of his all ruling providence, but by ſuffering and enduring their iniquities *with great patience, and long-ſuffering*, Rom. ix. 20. defending them oftentimes from the injuries of one another, *Gen.* iv. 15. by granting unto them many temporal bleſſings, *Matth.* v. 45. diſpoſing of all their works, to the glory of his great name, *Prov.* xxi. 1, 2. he declareth, that they alſo live and move, and have their being in him, and are under the government of his providence. Nay, there is not the leaſt thing in this world to which his care and knowledge doth not deſcend; ill would it become his wiſdom not to ſuſtain, order and diſpoſe of all things by him created, but leave them to the ruin of uncertain chance. (*a*) *Hierom* then was injurious to his providence, and caſt a blemiſh on his abſolute perfection, whilſt he thought to have cleared his majeſty from being defiled with the knowledge and care of the ſmalleſt reptiles and vermin every moment; and St. (*b*) *Auſtin* is expreſs to the contrary, *Who, ſaith he, hath diſpoſed the ſeveral members of the flea and gnat, that hath given unto them order, life and motion*, &c. even moſt agreeable to holy ſcriptures, ſo *Pſal.* civ. 20, 21. and cxlv. 15. *Matth.* vi. 26. *He feedeth the fowls, and cloatheth the graſs of the field*, Job. xxxix. 1, 1. and *Jonah.* iv. 6. 7. ſure it is not troubleſome to God to take notice of all that he hath created: did he uſe that great power in the production of the leaſt of his creatures, ſo far beyond the united activity of men and angels, for no end at all? Doubtleſs even they alſo muſt have a well diſpoſed order, for the manifeſtation of his glory, *not a ſparrow falls to the ground, without our father*, Matth. x. 29, 30. *Even the hairs of our head are numbred, he cloatheth the lilies and graſs of the field which is to be caſt into the oven*, Luke. xii. 27, 28. behold his knowledge and care of them; again he uſed frogs, and lice, for the puniſhment of the Egyptians, *Exod.* viii. with a gourd, and a worm he exerciſed his ſervant *Jonah*, *Chap.* iii. yea, he calls the locuſts *his terrible army*, and ſhall not God know and take care of the number of his ſouldiers, the ordering of his dreadful hoſt?

That God by his providence governeth and diſpoſeth of all things by him created, is ſufficiently proved.

2. The manner how he worketh in all, how he ordereth the works of his own hands, in what this governing and diſpoſing of his creatures doth chiefly conſiſt, comes now to be conſidered. And here four things are principally to be obſerved,

(1.) The ſuſtaining, preſerving and upholding of all things by his power. For *he upholdeth all things by the word of his power*, Heb. i. 3.

(2.) His working together with all things, by an influence of cauſality, into the agents themſelves, *for he alſo hath wrought all our works in us*, Iſaiah. xxvi. 12.

(3.) His powerful over ruling of all events, both neceſſary, free, and contingent, and diſpoſing of them to certain ends for the manifeſtation of his glory: ſo *Joſeph* tells his brethen, *As for you, you thought evil againſt me, but God meant it unto good, to bring to paſs, as it is at this day, to ſave much people alive*, Gen. l. 20.

(4.) His determining and reſtraining ſecond cauſes to ſuch and ſuch effects: *Even the King's heart is in the hand of the Lord, as the rivers of water, he turneth it whitherſoever he will*, Prov. xxi. i.

(1.) His ſuſtentation or upholding of all things, is his powerful continuing of their being, natural ſtrength and faculties beſtowed on them at their creation; *In him we live, and move, and have our being*, Acts xvii. So that he doth neither work all himſelf in them, without any co-operation of theirs, which would not only turn all things into ſtocks, yea and take from ſtocks their own proper nature, but alſo is contrary to that general bleſſing he ſpread over the face of the whole world, in the beginning, *Increaſe and multiply*, Gen. i. 22. nor yet leave them to a ſelf ſubſiſtence, he in the mean time only not deſtroying them (*c*), which would make him an idle ſpectator of moſt things in the world, not to work hitherto as our Saviour ſpeaks: and grant to divers things here below an abſolute being, not derivative from him; the firſt whereof is blaſphemous, the latter impoſſible.

(2.) For God's working in, and together with all ſecond cauſes, for the producing of their effects: what part or portion in the work punctually to aſſign unto him, what to

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(*a*) Majeſtatem Dei dedecet, ſcire per momenta ſingula, quot naſcantur culices, quæ pulicum & muſcarum in terra multitudo, *Hieron. in cap.* 1. *Haback.* (*b*) Quis diſpoſuit membra pulicis ac culicis, ut habeant ordinem ſuum, habeant vitam ſuam, habeant motum ſuum, &c. qui fecit in cœlo angelum, ipſe fecit in terra vermiculum, ſed angelum in cœlo pro habitatione terreſtri nunquid angelum fecit repere in cœno, aut vermiculum in cœlo? &c. *Auguſt. Tom.* 8. *in* Pſal. cxlviii. (*c*) Rem. apol. cap. 6.

the power of the inferiour cauſes, ſeems beyond the reach of mortals, neither is an exact comprehenſion thereof any way neceſſary, ſo that we make every thing beholding to his power for its being, and to his aſſiſtance for its operation.

(3.) His ſupream dominion exerciſeth it ſelf in diſpoſing of all things, to certain and determinate ends for his own glory: and is chiefly diſcerned, advancing it ſelf over thoſe things which are moſt contingent, and making them in ſome ſort neceſſary, inaſmuch as they are certainly diſpoſed of to ſome propoſed ends. Between the birth and death of a man, how many things merely contingent do occur? How many chances; how many diſeaſes, in their own nature all evitable; and in regard of the event not one of them but to ſome prove mortal? Yet certain it is, that a man's *days are determined, the number of his months are with the Lord, he hath appointed his bounds which he cannot paſs*, Job. xiv. 5. and oftentimes by things purely contingent and accidental he executeth his purpoſes, beſtoweth rewards, inflicteth puniſhments, and accompliſheth his judgments; as when he delivereth a man to be ſlain by the head of an axe, flying from the helve in the hand of a man cutting a tree by the way: but in nothing is this more evident, than in the ancient caſting of lots, a thing as caſual and accidental as can be imagined, hudled in the cap at a venture; yet God over ruleth them to the declaring of his purpoſe, freeing truth from doubts, and manifeſtation of his power, *Prov.* xvi. 33. *The lot is caſt into the lap, but the whole diſpoſing of it is from the Lord:* as you may ſee in the examples of *Achan*, *Joſh.* vii. 16, 17. *Saul*, i. *Sam.* x. 21. *Jonathan*, i. *Sam.* xiv. 41. *Jonah*, *Chap.* i. 8. *Matthias*, *Act.* i. 26. and yet this over ruling act of God's providence, as no other decree or act of his, doth not rob things contingent of their proper nature: for cannot he who effectually cauſeth that they ſhall come to paſs, cauſe alſo that they ſhall come to paſs contingently?

(4.) God's predetermination of ſecond cauſes (which I name not laſt as though it were the laſt act of God's providence about his creatures, for indeed it is the firſt that concerneth their operation) is that effectual working of his, according to his eternal purpoſe, whereby though ſome agents, as the wills of men, are cauſes moſt free and indefinite, or unlimited Lords of their own actions, in reſpect of their internal principle of operation, that is, their own nature, are yet all in reſpect of his decree, and by his powerful working determined to this or that effect, in particular: not that they are compelled to do this, or hindered from doing that; but are inclined and diſpoſed to do this or that, according to their proper manner of working, that is, moſt freely. For truly ſuch teſtimonies are every where obvious in ſcripture, of the ſtirring up of mens wills and minds, of bending and inclining them to divers things: of the governing of the ſecret thoughts and motions of the heart; as cannot by any means be referred to a naked permiſſion, with a government of external actions, or to a general influence, whereby they ſhould have power to do this or that, or any thing elſe, wherein as ſome ſuppoſe his whole providence conſiſteth.

Let us now joyntly apply theſe ſeveral acts to free agents, working according to choice, or relation, ſuch as are the wills of men: and that will open the way to take a view of *Arminian* heterodoxies, concerning this article of chriſtian belief. *And* here two things muſt be premiſed, *Firſt*, that they be not deprived of their own radical, or original internal liberty, *Secondly*, that they be not exempt from the moving influence and gubernation of God's providence; the firſt whereof, would leave no juſt room for rewards and puniſhments; the other, as I ſaid before, is injurious to the majeſty and power of God. (*a*) St. *Auguſtin* judged *Cicero* worthy of ſpecial blame even among the heathens, for ſo attempting to make men free, that he made them ſacrilegious: by denying them to be ſubject to an overruling providence: which groſs errour was directly maintained by (*b*) *Damaſcen*, a learned chriſtian, teaching, things whereof we have any power not to depend on providence, but on our own free-will: an opinion fitter for a hog of the epicures herd, than for a ſcholar in the ſchool of Chriſt: and yet, this proud prodigious error is now, though in other terms, ſtifly maintained. For what do they elſe, who aſcribe ſuch an abſolute independent liberty to the will of man; it ſhould have in its own power every circumſtance, every condition whatſoever, that belongs to operation; ſo that all things required on the part of God, or otherwiſe to the performance of an action being accompliſhed, it remaineth ſolely in the power of a man's own will, whether he will do it, or no: which ſupream and plainly divine liberty, jojned with ſuch an abſolute uncontrolable power and dominion over all his

(*a*) Qui ſic homines voluit eſſe liberos, ut fecit ſacrilegos, *Aug.* (*b*) τὰ ἐφ' ὑμῖν οὐ τῆς προνοίας ἀλλὰ τοῦ αὐτεξουσίου, *Damaſcen.*

actions, would exempt and free the will of man, not only from all fore-determining, to the production of ſuch and ſuch effects; but alſo, from any effectual working or influence of the providence of God into the will it ſelf, that ſhould ſuſtain, help, or cooperate with it, in doing or willing any thing. And therefore the authors of this imaginary liberty, have wiſely framed an imaginary concurrence of God's providence, anſwerable unto it: *viz.* a general and indifferent influence, always waiting, and expecting the will of man to determine it ſelf to this, or that effect, good or bad: God being as it were always ready at hand, to do that ſmall part which he hath in our actions, whenſoever we pleaſe to uſe him: Or, if we pleaſe to let him alone, he no way moveth us to the performance of any thing. Now God forbid that we ſhould give our conſent to the choice of ſuch a captain, under whoſe conduct we might go down again unto *Paganiſm*; to the erecting of ſuch an idol into the throne of the almighty. No doubtleſs; let us be more indulgent to our wills, and aſſign them all the liberty that is competent unto a created nature, to do all things freely according to election and foregoing counſel, being free from all natural neceſſity, and outward compulſion: but for all this, let us not preſume to deny God's effectual aſſiſtance, his particular powerful influence into the wills and actions of his creatures, directing of them to a voluntary performance of what he hath determined: which the *Arminians* oppoſing in the behalf of their darling freewill, do work in the hearts of men an overweening of their own power, and an abſolute independence of the providence of God. For, they deny that God, *in whom we live and move, and have our being*, doth any thing by his providence, (*a*) whereby the creature ſhould be ſtirred up, or helped in any of his actions; that is, God wholly leaves a man in the hand of his own counſel, to the diſpoſal of his own abſolute independent power, without any reſpect to his providence at all. Whence, as they do, they may well conclude: (*b*) *That thoſe things, which God would have to be done of us freely*, ſuch as are all human actions, *he cannot himſelf will or work more powerfully and effectually, than by the way of wiſhing or deſiring*, as *Vorſtius* ſpeaks, which is no more than one man can do concerning another, perhaps far leſs than an angel. I can wiſh or deſire that another man would do what I have a mind he ſhould, but to deſcribe the providence of God by ſuch expreſſions, ſeems to me intolerable blaſphemy; but thus it muſt be, without ſuch helps as theſe, *Dagon* cannot keep on his head, nor the idol of uncontroulable freewill enjoy his dominion (*c*) Hence *Corvinus* will grant, that the killing of a man by the ſlipping of an axe's head from the helve, altho' contingent, may be ſaid to happen according to God's counſel, and determinate will; but on no terms will he yield, that this may be applied to actions wherein the counſel and freedom of man's will do take place, as tho', that they alſo ſhould have dependance on any ſuch overruling power, whereby he abſolutely excludeth the providence of God from having any ſovereignty within the territory of human actions, which is plainly to ſhake off the yoke of his dominion, and to make men Lords paramount within themſelves; ſo that they may well aſcribe unto God, as they do, (*d*) only a deceivable expectation of thoſe contingent things that are yet to come; there being no act of his own in the producing of ſuch effects, on which he can ground any certainty; only, he may take a conjecture, according to his gueſs at mens inclinations. And indeed this is the *Helena* for whoſe enjoyment, theſe thrice ten years they have maintained warfare with the hoſts of the living God; their whole endeavour being to prove, that notwithſtanding the performance of all things on the part of God required for the production of any action, (*e*) yet the will of man remains abſolutely free, yea in reſpect of the event, as well as its manner of operation to do it, or not to do it; that is, notwithſtanding God's decree that ſuch an action ſhall be performed, and his foreknowledge that it will ſo come to paſs, notwithſtanding his co-operating with the will of man (as far as they will allow him) for the doing of it, and tho' he hath determined, by that act of man to execute ſome of his own

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(*a*) Deus influxu ſuo nihil confert creaturæ, quo ad agendum incitetur ac adjuvetur, *Cor. ad Molin. cap.* 3. *ſect.* 15. *p.* 35.

(*b*) Quæ Deus libere prorſus & contingenter a nobis fieri vult, ea potentius aut efficacius quam per modum voti aut deſiderii, velle non poteſt, *Vorſt. paraſc. p.* 4.

(*c*) Deinde etſi in iſto caſu deſtinatum aliquod conſilium ac voluntas Dei determinata conſideranda eſſet, tamen in omnibus actionibus, & in iis quidem quæ ex deliberato hominum conſilio & libera voluntate & male quidem fiunt, ita ſe rem habere inde concludi non poſſit, puta, quia hic nullum conſilium & arbitrii libertas locum habent, *Cor. ad Molin. cap.* 3 *ſ.* 14. *p.* 33.

(*d*) Reſpectu contingentiæ quam res habent in ſe, tum in divina ſcientia Deo expectatio tribuitur, *Rem. defen. ſent. in act. ſyn. f.* 107.

(*e*) Potentia voluntatis, ab omni interna & externa neceſſitate immunis debet manere, *Rem. confeſſ. cap.* 6. *ſect.* 3. Vid. plura. *Rem. apol. cap.* 6. *fol.* 69. *a.*

judgments: (*a*) *yet there is no kind of neceſſity, but that he may as well omit as do it*, which is all one as if they ſhould ſay, our tongues are our own, we ought to ſpeak, who is Lord over us? We will vindicate our ſelves into a liberty of doing what, and how we will, tho' for it we caſt God out of his throne, and indeed if we mark it, we ſhall find them undermining, and pulling down the actual providence of God, at the root and ſeveral branches thereof. For,

[1.] For his conſervation or ſuſtaining of all things, they affirm (*b*) it to be very likely, *that there is nothing but a negative act of his will, whereby he willeth or determineth not to deſtroy things by him created*; and when we produce places of ſcripture, which affirm that it is an act of his power, they ſay, they are fooliſhly cited. So that truly let the ſcripture ſay what it will, in their conceit, God doth no more ſuſtain and uphold all his creatures, than I do a houſe, when I do not ſet it on fire, or a worm, when I do not tread upon it.

[2.] For God's concurring with inferiour cauſes in all their acts and working, they affirm it to be only (*c*) a general influence alike upon all, and every one, which they may uſe, or not uſe at their pleaſure; and in the uſe, determine it to this or that effect, be it good or bad, ſo *Corvinus*, as it ſeems beſt unto them: in a word, to the will of man, (*d*) it is nothing but what ſuffers it to play its own part freely according to its inclination, as they jointly ſpeak in their confeſſion; obſerve alſo, that they account this influence of his providence, not to be into the agent, the will of man, whereby that ſhould be helped or enabled to do any thing, (no that would ſeem to grant a ſelf-ſufficiency) (*e*) but only into the act it ſelf for its production, as if I ſhould help a man to lift a logg, it comes perhaps unto him ſo much the lighter, but he is not made one jot the ſtronger, which takes off the proper work of providence, conſiſting in an internal aſſiſtance.

[3.] For God's determining, or circumſcribing the will of man to do this or that in particular, they abſolutely explode it as a thing deſtructive to their adored liberty: (*f*) *It is no way conſiſtent with it*, ſay they in their apology; ſo alſo (*g*) *Arminius, The providence of God doth not determine the will of man to one part of the contradiction*: that is, God hath not determined that you ſhall, nor doth by any means over-rule your wills, to do this thing rather than that, to do this, or to omit it; ſo that the ſum of their endeavour, is to prove, that the will of man is ſo abſolutely free, independent, and uncontroulable, that God doth not, nay, with all his power, cannot determine it, certainly and infallibly to the performance of this or that particular action, thereby to accompliſh his own purpoſes, to attain his own ends. Truly, it ſeems to me the moſt unfortunate attempt that ever chriſtians lighted on, which, if it ſhould get ſucceſs anſwerable to the greatneſs of the undertaking, the providence of God in mens eſteem, would be almoſt thruſt quite out of the world, *tanta molis erat*; the new goddeſs contingency could not be erected, until the God of heaven was utterly deſpoiled of his dominion over the ſons of men, and in the room thereof a home-bred idol of ſelf-ſufficiency ſet up, and the world perſwaded to worſhip it.

But that the building climb no higher, let all men obſerve how the word of God overthrows this *Babylonian* tower.

1.) Then, in innumerable places it is punctual, that his providence doth not only bear rule in the counſels of men, and their moſt ſecret reſolutions, whence the prophet inferreth, that he knoweth that the way of man is not in himſelf, that *it is not in man that walketh to direct his ways*, Jerem. x. 23. And *Solomon, that a man's heart deviſeth his way, but the Lord directeth his ſteps*, Prov. xvi. 9. *David* alſo having laid this ground, *That the Lord bringeth the counſel of the heathen to nought, and maketh the devices of the people to be of none effect, but his own counſel abideth for ever, and the*

(*a*) In arbitrio creaturæ ſemper eſt vel influere in actum, vel influxum ſuum ſuſpendere, & vel ſic, vel aliter influere, *Corvin. ad Molin. cap.* 3. *ſect.* 15. (*b*) An conſervatio iſta ſit vis ſive actus potentiæ, an actus merus voluntatis negativus, quo vult res creatas non deſtruere aut annihilare,— poſterius non ſine magna veri ſpecie affirmatur: locus ad *Heb.* i. 3. inepte adducitur, *Rem. apol. cap.* 6. *ſect.* 1. *fol.* 68. *a.* (*c*) Curandum diligenter, ut Deo quidem univerſalis, homini vero particularis influxus in actus tribuatur, quo univerſalem Dei influxum, ad particularem actum determinet, *Corvin. ad Mol. cap.* 3. *ſect.* 5. (*d*) Ita concurrit Deus in agendo cum hominis voluntate, ut iſtam pro genio ſuo agere & libere ſuas partes obire ſinat, *Rem. confeſ. cap.* 6. *ſect.* 3. (*e*) Influxus divinus eſt in ipſum actum, non in voluntatem, *Armin. Antip. alii paſſim.* (*f*) Determinatio cum libertate vera nullo modo conſiſtere poteſt, *Rem. apol. cap.* 7. *fol.* 82. (*g*) Providentia divina non determinat voluntatem liberam ad unam contradictionis vel contrarietatis partem, *Armin. Artic. perpen.*

thoughts of his heart to all generations, Pſalm. xxxiii. 10, 11. proceedeth accordingly in his own diſtreſs to pray, that the Lord would infatuate, and make (*a*) fooliſh the counſel of *Achitophel*, 2 *Sam.* xv. 33. which alſo the Lord did, by working in the heart of *Abſolom*, to hearken to the croſſe counſel of *Huſhai*. But alſo

2.) That the working of his providence is effectual even in the hearts and wills of men, to turn them which way he will, and to determine them to this or that in particular according as he pleaſeth: *The preparations of the heart in man, and the anſwer of the tongue is from the Lord*, ſaith *Solomon*, *Prov.* xvi. 1. which *Jacob* truſted and relied on, when he prayed, that *the Lord would grant his ſons to find favour and mercy before that man*, Gen. xliii. 14. whom then he ſuppoſed to be ſome atheiſtical *Egyptian*. Whence we muſt grant, if either the good old man believed that it was in the hand of God, to incline and unalterably turn and ſettle the heart of *Joſeph*, to favour his brethren, or elſe his prayer muſt have had ſuch a ſenſeleſs ſenſe as this: Grant, O Lord, ſuch a general influence of thy providence, that the heart of that man may be turned to good towards my ſons, or elſe that it may not, being left to its own freedom; a ſtrange requeſt; yet how it may be bettered, by one believing the *Arminian* doctrine I cannot conceive. Thus *Solomon* affirmeth, that *the heart of the king is in the hand of the Lord, like the rivers of water he turneth it which way he will*, Prov. xxi. 1. if the heart of a king who hath an inward natural liberty equal with others, and an outward liberty belonging to his ſtate and condition above them, be yet ſo in the hand of the Lord, as that he always turneth it to what he pleaſeth in particular, then certainly other men are not excepted from the rule of the ſame providence: which is the plain ſenſe of theſe words, and the direct theſis which we maintain, in oppoſition to the *Arminian* idol of abſolute independent free will. So *Daniel* alſo reproving the babylonian tyrant, affirmeth that he glorified not God in whoſe hand was his breath, and whoſe were all his ways, *Dan.* v. 23. not only his breath and life, but alſo all his ways, his actions, thoughts and words, were in the hand of God, yea, ſometimes the ſaints of God, as I touched before, do pray that God would be pleaſed thus to determine their hearts, and bend their wills, and wholly incline them to ſome one certain thing, and that without any prejudice to their true and proper liberty: ſo *David*, Pſal. cxix. 36. *Incline my heart unto thy teſtimonies, and not unto covetouſneſs.* This prayer being his, may alſo be ours, and we may ask it in faith, relying on the power, and promiſe of God in Chriſt, that he will perform our petitions, *John* xiv. 14. now I deſire any chriſtian to reſolve, whether by theſe and the like requeſts, he intendeth to deſire at the hand of God nothing but ſuch an indifferent motion to any good, as may leave him to his own choice whether he will do it or no; which is all the *Arminians* will grant him: or rather that he would powerfully bend his heart and ſoul unto his teſtimonies, and work in him an actual embracing of all the ways of God, not deſiring more liberty, but only enough to do it willingly. Nay ſurely the prayers of God's ſervants requeſting with *Solomon*, that the Lord would be with them, and *encline their heart unto him to keep his ſtatutes, and walk in his commandments*, 1 Kings viii. 5, 7. and with *David*, *to create in them a clean heart, and renew a right ſpirit within them*, Pſal. li. when according to God's promiſes, they intreat *him to put his fear into their hearts*, Jerem. xxxi. 32. *to unite their hearts to fear his name*, Pſal. lxxxvi. 11. to work in them both the will and the deed, and actual obedience unto his law, cannot poſſibly aim at nothing but a general influence, enabling them alike either to do, or not to do, what they ſo earneſtly long after.

3.) The certainty of divers promiſes and threatnings of almighty God, dependeth upon his powerful determining, and turning the wills and hearts of men which way he pleaſeth: thus to them that fear him, he promiſeth that they ſhall find favour in the ſight of man, *Prov.* iii. 4. now if notwithſtanding, all God's powerful operation in their hearts, it remaineth abſolutely in the hands of men, whether they will favour them that fear him or no: it is wholly in their power whether God ſhall be true in his promiſes or no; ſurely when *Jacob* wreſtled with God on the ſtrength of ſome ſuch promiſe, *Gen.* xxxi. 12. he little thought of any queſtion, whether it were in the power of God to perform it: yea and the event ſhewed that there ought to be no ſuch queſtion, *Gen.* xxxiii. for the Lord turned the heart of his brother *Eſau*, as he doth of others, when he *makes them pity his ſervants whom at any time they have carried away captives*, Pſal. cvi. 46. ſee alſo the ſame powerful operation required to the execution of his judgments, *Job* xii. 17. and *Chap.* xx. 21. *&c.* In brief, there is no propheſy nor prediction in the whole ſcripture, no promiſe to the Church or faithful, to whoſe

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(*a*) Dominus diſſipavit conſilium quod dederat *Achitophel* agendo in corde *Abſolon*, ut tale conſilium repudiaret, & aliud quod ei non expediebat eligeret, *Auguſt. de grat. & lib. Arbit. cap.* 20.

accompliſhment the free actions and concurrence of man is required, but evidently declareth, that God diſpoſeth of the hearts of men, ruleth their wills, inclineth their affections, and determines them freely to chooſe, and do, what he in his good pleaſure hath decreed ſhall be performed; ſuch as were the propheſies of deliverance from the *Babyloniſh* captivity by *Cyrus*, *Iſa.* xliii of the converſion of the *Gentiles*, of the ſtability of the Church, *Matth.* xvi. of the deſtruction of *Jeruſalem* by the *Romans*, *Matth.* xxiv. with innumerable others: I will add only ſome few reaſons for the cloſe of this long diſcourſe.

This opinion that God hath nothing but a general influence into the actions of men, not effectually moving their wills to this or that particular,

(1. It granteth a goodneſs of entity or being unto divers things, whereof God is the author: as thoſe ſpecial actions which men perform without his ſpecial concurrence; which is blaſphemous: the apoſtle affirms *that of him are all things.*

(2. It denieth God to be the author of all moral goodneſs; for an action is good in as much as it is ſuch an action in particular (*a*), which that any is ſo, according to this opinion, is to be attributed merely to the will of man: the general influence of God moveth him no more to prayer, than to evil communications tending to the corruption of good manners.

(3. It maketh all the decrees of God, whoſe execution dependeth on human actions, to be altogether uncertain, and his foreknowledge of ſuch things to be fallible, and eaſily to be deceived; ſo that there is no reconciliation poſſible to be hoped for, betwixt theſe following and the like aſſertions.

S. S.	*Lib. Arbit.*
In him we live and move and have our being, Acts xvii. 28. *He upholdeth all things by the word of his power*, Heb. i. 3.	God's ſuſtaining of all things is not an affirmative act of his power, but a negative act of his will, *Rem. apol.* whereby he will not deſtroy them.
Thou haſt wrought all our works in us, Iſa. xxvi. 12. *My father worketh hitherto*, John v. 17.	God by his influence beſtoweth nothing on the creature whereby it may be incited or helped in its actions, *Corvinus.*
The preparations of the heart in man, and the anſwer of the tongue is from the Lord, Prov. xvi. 1. *The heart of the king is in the hand of the Lord, like the rivers of water he turneth it which way he will*, Prov. xxi. 1.	Thoſe things God would have us freely do our ſelves: he can no more effectually work or will than by the way of wiſhing, *Vorſtius.*
Incline my heart unto thy Teſtimonies, and not unto covetouſneſs, Pſal. cxix. 36. *Unite my heart to feare thy Name*, Pſal. lxxxvi. 11.	The providence of God doth not determine the free-will of man to this or that particular, or to one part of the contradiction, *Arminius.*
Thou haſt not glorified God in whoſe hand is thy breath, and whoſe are all thy ways, Dan. v. 23. *See* Matth. xxvii. 1. *compared with* Acts ii. 23. *and* chap. iv. 27, 28. Luke xxiv. 26. John xix. 34, 36. *For the neceſſity of other events, ſee* Exod. xxi. 17. Job xiv. 5. Matth. xix. 7. *&c.*	The will of man ought to be free from all kind of internal and external neceſſity in its actions: *Rem.* that is, God cannot lay ſuch a neceſſity upon any thing as that it ſhall infallibly come to paſs as he intendeth. See the contrary in the places cited.

(*a*) Qui aliquid boni a Deo non effici affirmat, ille Deum eſſe negat: ſi namque vel tantillum boni a Deo non eſt, jam non omnis boni effector eſt eoque nec Deus, *Bucer. in cap.* 9. *ad Rom.*

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CHAP.

CHAP. V.

Whether the will and purpoſe of God may be reſiſted, and he be fruſtrate of his intentions.

By the former ſteps is the Altar of *Ahaz* ſet on the right hand of the altar of God: the *Arminian* Idol, in a direct oppoſition exalted to an equal pitch with the power and will of the moſt high: I ſhall now preſent unto you the ſpirit of God once more contending with the towring imaginations of poor mortals, about a tranſcendent privilege of greatneſs, glory and power. For having made his decrees mutable, his preſcience fallible, and almoſt quite diveſted him of his providence; as the ſum and iſſue of all their endeavours, they affirm, *that his will may be reſiſted, he may fail of his intentions, be fruſtrate of his ends,* he may, and doth propoſe ſuch things, as he neither doth, nor can at any time accompliſh: and that, becauſe the execution of ſuch acts of his will, might haply claſh againſt the freedom of the wills of men. Which if it be not an expreſſion of ſpiritual pride, above all that ever the devil attempted in heaven, divines do not well explicate that ſin of his. Now becauſe there may ſeem ſome difficulty in this matter, by reaſon of the ſeveral acceptations of the will of God: eſpecially in regard of that whereby it is affirmed, that his law and precepts are his will, which alas! we all of us too often reſiſt or tranſgreſs, I will unfold one diſtinction of the will of God, which will leave it clear, what it is that the *Arminians* oppoſe, for which we count them worthy of ſo heavy a charge.

Divinum velle eſt ejus eſſe, ſay the (*a*) *School-men, the will of God is nothing but God willing,* not differing from his eſſence, *ſecundum rem*, in the thing it ſelf, but only *ſecundum rationem*, in that it importeth a relation to the thing willed: the eſſence of God then being a moſt abſolute pure ſimple act or ſubſtance, his will conſequently can be but ſimply one, whereof we ought to make neither diviſion, nor diſtinction: if that whereby it is ſignified, were taken always properly and ſtrictly for the eternal will of God: the differences hereof that are uſually given, are rather diſtinctions of the ſignifications of the word, than of the thing. In which regard, they are not only tolerable, but ſimply neceſſary; becauſe without them it is utterly impoſſible to reconcile ſome places of Scripture, ſeemingly repugnant, *Geneſis* xxii. 2. God commandeth *Abraham* to take his only ſon *Iſaac*, and offer him for a burnt offering in the land of *Moriah*. Here the words of God are declarative of ſome will of God unto *Abraham*, who knew it ought to be, and little thought, but that it ſhould be performed: but yet, when he actually addreſſed himſelf to his duty in obedience to the will of God, he receiveth a countermand; *verſe* 12. *that he ſhould not lay his hand upon the child to ſacrifice him:* the event plainly manifeſteth, that it was the will of God that *Iſaac* ſhould not be ſacrificed; and yet notwithſtanding, by reaſon of his command, *Abraham* ſeems before bound to believe, that it was well-pleaſing unto God, that he ſhould accompliſh what he was enjoined: if the will of God in the ſcripture be uſed but in one acceptation, here is a plain contradiction. Thus God commands *Pharaoh* to let his people go: could *Pharaoh* think otherwiſe, nay, was he not bound to believe, that it was the will of God, that he ſhould diſmiſs the *Iſraelites* at the firſt hearing of the meſſage? Yet God affirms, that he would harden his heart, that he ſhould not ſuffer them to depart, until that he had ſhewed his ſigns and wonders in the land of *Egypt:* to reconcile theſe, and the like places of ſcripture, both the ancient Fathers, and School-men, with modern divines, do affirm that the one will of God may be ſaid to be divers or manifold, in regard of the ſundry manners, whereby he willeth thoſe things to be done, which he willeth, as alſo in other reſpects, and yet taken in its proper ſignification, is ſimply one and the ſame.

(*a*) Aquin. p. q. 19. ar. ad 1.

The vulgar diſtinction of God's ſecret and revealed will, is ſuch, as to which all the other may be reduced; and therefore I have choſen it to inſiſt upon.

The ſecret will of God, in his eternal, unchangeable purpoſe, concerning all things which he hath made, to be brought by certain means to their appointed ends: of this himſelf affirmeth, *that his counſel ſhall ſtand, and he will do all his pleaſure*, Iſaiah. xlvi. 10. This ſome call the *abſolute efficacious will of God*, the will of his good pleaſure always fulfilled: and indeed this is the only proper, eternal, conſtant, immutable will of God, whoſe order can neither be broken, nor its law tranſgreſſed, ſo long as *with him there is neither change, nor ſhadow of turning*.

The revealed will of God, containeth not his purpoſe and decree, but our duty, not what he will do according to his good pleaſure, but what we ſhould do if we will pleaſe him; and this conſiſting in his word, his precepts and promiſes, belongeth to us and our children, that we may do the will of God. Now this indeed is rather τὸ θελητὸν, than τὸ θέλημα, that which God willeth, than his will, but termed ſo, as we call that the will of a man which he hath determined ſhall be done: *this is the will of him that ſent me, that every one which ſeeth the ſon and believeth on him, may have everlaſting life*, ſaith our Saviour, *John* vi. 40. that is, this is that which his will hath appointed. Hence it is called *voluntas ſigni*, or the *ſign of his will*, metaphorically only called his will, ſaith (*a*) *Aquinas*: for in as much as our commands are the ſigns of our wills, the ſame is ſaid of the precepts of God. This is the rule of our obedience, and whoſe tranſgreſſion makes an action ſinful, for ἡ ἁμαρτία ἐστιν ἡ ἀνομία, *ſin is the tranſgreſſion of a law*, and that ſuch a law, as is given to the tranſgreſſor to be obſerved: now God hath not impoſed on us the obſervation of his eternal decree and intention, which as it is utterly impoſſible for us to tranſgreſs or fruſtrate, ſo were we unblameable if we ſhould. A maſter requires of his ſervant, to do what he commands, not to accompliſh what he intends, which perhaps he never diſcovered unto him, nay, the commands of ſuperiours are not always ſigns that the commander will have the things commanded actually performed, as in all precepts for trial: but only that they who are ſubjects to this command, ſhall be obliged to obedience, as far as the ſenſe of it doth extend, *& hoc clarum eſt in præceptis divinis*, ſaith (*b*) *Durand*, &c. *and this is clear in the commands of God*: by which we are obliged to do what he commandeth, and yet it is not always his pleaſure, that the thing it ſelf, in regard of the event, ſhall be accompliſhed; as we ſaw before in the examples of *Pharaoh* and *Abraham*.

Now the will of God in the firſt acceptation, is ſaid to be hid or ſecret, not becauſe it is ſo always, for it is in ſome particulars revealed and made known unto us, two ways.

1. By his word, as where God affirmeth that the dead ſhall riſe, we doubt not, but that they ſhall riſe, and that it is the abſolute will of God that they ſhall do ſo.

2. By the effect, for when any thing cometh to paſs, we may caſt the event on the will of God, as its cauſe, and look upon it as a revelation of his purpoſe. *Jacob's* ſons little imagined that it was the will of God, by them to ſend their brother into *Egypt*: yet afterwards, *Joſeph* tells them plainly, it was not they, but God that ſent him thither, *Gen.* xlv.

But it is ſaid to be ſecret for two cauſes.

(1.) Becauſe for the moſt part it is ſo, there is nothing in divers iſſues declarative of God's determination, but only the event: which while it is future, is hidden to them who have faculties to judge of things paſt and preſent, but not to diſcern things for to come. Hence St. *James* bids us not be too peremptory in our determination, if we will do this, or that, not knowing how God will cloſe with us for its performance.

(2.) It is ſaid to be ſecret, in reference to its cauſe, which for the moſt part is paſt our finding out; his paths are in the deeps, and his footſteps are not known.

It appeareth then, that the ſecret and revealed will of God are divers, in ſundry reſpects, but chiefly, in regard of their acts, and their objects.

[1.] In regard of their acts, the ſecret will of God is his eternal decree, and determination, concerning any thing to be done in its appointed time: his revealed will is an act, whereby he declareth himſelf to love or approve any thing, whether ever it be done, or no.

[2.] They are divers in regard of their objects; the object of God's purpoſe and decree, is that which is good in any kind, with reference to its actual exiſtence, for it

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(*a*) Aquin. q. g. 19. a. 11. c. (*b*) Durand. diſt. c. 48. q. 3.

muſt infallibly be performed : but the object of his revealed will, is that only which is morally good (I ſpeak of it inaſmuch as it approveth or commandeth) agreeing to the law and the Goſpel ; and that conſidered only inaſmuch as it is good ; for whether it be ever actually performed, or no, is accidental to the object of God's revealed will.

Now of theſe two differences, the firſt is perpetual, in regard of their ſeveral acts, but not the latter, they are ſometimes coincident in regard of their objects : for inſtance, God commandeth us to believe, here his revealed will is, that we ſhould ſo do : withall he intendeth we ſhall do ſo, and therefore ingenerateth faith in our hearts that we may believe : here his ſecret and revealed will are coincident, the former being his precept, that we ſhould believe, the latter his purpoſe that we ſhall believe : in this caſe, I ſay, the object of the one, and the other, is the ſame, even what we ought to do, and what he will do. And this inaſmuch, *as he hath wrought all our works in us :* Iſaiah xxvi. 12. they are our own works, which he works in us : his act in us, and by us, is oftentimes our duty towards him : he commands us by his revealed will to walk in his ſtatutes, and keep his laws, upon this, he alſo promiſeth that he will ſo effect all things, that of ſome this ſhall be performed, *Ezek.* xxxvi. 26, 27. *A new heart alſo will I give you, and a new ſpirit will I put within you, and I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh : and I will put my ſpirit within you, and cauſe you to walk in my ſtatutes, and you ſhall keep my judgments and do them.* So that the ſelf ſame obedience of the people of God, is here the object of his will, taken in either acceptation : and yet the precept of God is not here, as ſome learned men ſuppoſe, declarative of God's intention, for then, it muſt be ſo to all, to whom it is given, which evidently it is not, for many are commanded to believe, on whom God never beſtoweth faith : it is ſtill to be looked upon, as a meer declaration of our duty, its cloſing with God's intention, being accidental unto it. There is a wide difference betwixt, do ſuch a thing, and you ſhall do it : if God's command to *Judas* to believe, imported as much as, it is my purpoſe, and intention that *Judas* ſhall believe, it muſt needs contradict that will of God, whereby he determined that *Judas* for his infidelity ſhould go to his own place : precepts are in all obedience of us to be performed, but do not ſignifie his will, that we ſhall actually fulfil his commands. *Abraham* was not bound to believe it was God's intention that *Iſaac* ſhould be ſacrificed, but that it was his duty ; there was no obligation on *Pharaoh* to think, it was God's purpoſe the people ſhould depart, at the firſt ſummon, he had nothing to do with that : but there was one, to believe that if he would pleaſe God, he muſt let them go.

Hence divers things of good uſe in theſe controverſies may be collected.

1.) That God may command many things by his word, which he never decreed that they ſhould actually be performed : becauſe, in ſuch things, his words are not a revelation of his eternal decree and purpoſe ; but only a declaration of ſome thing wherewith he is well pleaſed, be it by us performed or no ; in the forecited caſe, he commanded *Pharaoh*, to let his people go, and plagued him for refuſing to obey his command ; hence we may not collect, that God intended the obedience and converſion of *Pharaoh* by this his precept, but was fruſtrated of his intention. For the ſcripture is evident and clear, that God purpoſed by his diſobedience to accompliſh an end far different, even a manifeſtation of his glory by his puniſhment ; but only that obedience unto his commands is pleaſing unto him, as 1 *Sam.* xv. 22.

2.) That the will of God, to which our obedience is required, is the revealed will of God, contained in his word, whoſe compliance with his decree is ſuch, that hence we learn three things tending to the execution of it.

(1. That it is the condition of the word of God, and the diſpenſation thereof, inſtantly to perſwade to faith and obedience.

(2. That it is our duty by all means to aſpire to the performance of all things by it enjoined, and our fault if we do not.

(3. That God by theſe means will accompliſh his eternal decree of ſaving his elect, and that he willeth the ſalvation of others, inaſmuch as he calleth them unto the performance of the condition thereof. Now our obedience is ſo to be regulated by this revealed will of God, that we may ſin, either by omiſſion, againſt its precepts, or commiſſion, againſt its prohibition : although by our ſo omitting, or committing of any thing, the ſecret will or purpoſe of God be fulfilled. Had *Abraham* diſobeyed God's precept, when he was commanded to ſacrifice his ſon *Iſaac*, though God's will had been accompliſhed thereby, who never intended it, yet *Abraham* had grievouſly ſinned againſt the revealed will of God, the rule of his duty : the holineſs of our action

conſiſteth in a conformity unto his precepts, and not unto his purpoſes: on this ground, (*a*) *Gregory* affirmeth, *that many fulfil the will of God*, that is his intentions, *when they think to change it*, by tranſgreſſing his precepts, *and by reſiſting, imprudently obey God's purpoſe*; and to ſhew how merely we in our actions are tied to this rule of our duty, (*b*) St. *Auſtin* ſhews how a man may do good in a thing croſs to God's ſecret will, and evil in that which complieth with it; which he illuſtrates by the example of a ſick parent having two children, the one wicked, who deſires his father's death, the other godly, and prays for his life; but the will of God is he ſhall die, agreeably to the deſire of the wicked child, and yet it is the other, who hath performed his duty, and done what is pleaſing unto God.

3.) To return from this not unneceſſary digreſſion, that which we have now in agitation, is the ſecret will of God which we have before unfolded, and this it is that we charge the *Arminians* for affirming, that it may be reſiſted; that is, that God may fail in his purpoſes, come ſhort of what he earneſtly intendeth, or be fruſtrated of his aim and end, as if he ſhould determinately reſolve the faith and ſalvation of any man, it is in the power of that man to make void his determination, and not believe, and not be ſaved. Now it is only in caſes of this nature, wherein our own freewills have an intereſt, that they thus limit and circumſcribe the power of the moſt high; in other things, they grant his omnipotence to be of no leſs extent than others do; but in this caſe, they are peremptory and reſolute, without any colouring or tergiverſation; for whereas there is a queſtion propoſed by the apoſtle, *Rom.* ix. 19. *Who hath reſiſted his will?* which that none hath or can, he grants in the following verſes; (*c*) *Corvinus* affirms it is only an objection of the *Jews* rejected by the apoſtle, which is much like an anſwer young ſcholars uſually give to ſome difficult place in *Ariſtotle*, when they cannot think of a better, *Loquitur ex aliorum ſententia*; for *firſt* there is no ſign of any ſuch rejection of it by the whole following diſcourſe. Yea, and it is not the *Jews*, that St. *Paul* diſputeth withal here, but weaker brethren concerning the *Jews*; which is manifeſt from the firſt *verſe* of the next *chapter*, where he diſtinguiſheth between brethren to whom, and *Iſrael* of whom he ſpake. *Secondly*, He ſpeaks of the *Jews* in the whole treatiſe in the third perſon, but of the diſputer in the ſecond. *Thirdly*, It is taken for a confeſſed principle, between St. *Paul* and the diſputer, as he calls him; that the *Jews* were rejected, which ſurely themſelves would not readily acknowledge. So that *Corvinus* rejects as an objection of the *Jews*, a granted principle of St. *Paul*, and the other (*d*) chriſtians of his time. With the like confidence the ſame author affirmeth, *That they nothing doubt but that many things are not done, which God would have to be done.* (*e*) *Vorſtius* goes further, teaching, *that not only many things are not done, which he would have done, but alſo that many things are done, which he would not have done:* He means not our tranſgreſſing of his law, but God's failing in his purpoſe; as *Corvinus* clears it, acknowledging, that the execution of God's will is ſuſpended or hindered by man; to whom (*f*) *Epiſcopius* ſubſcribes: as for example, God purpoſeth and intendeth the converſion of a ſinner; ſuppoſe it were *Mary Magdalen*, can this intention of his be croſſed, and his will reſiſted? Yea, ſay the *Arminians*, *for God converts ſinners by his grace; but we can reſiſt God when he would convert us by his grace*, ſay (*g*) ſix of them jointly in their meeting at the *Hague*. But ſome one may here object, ſay they, that thus God faileth of his intention, doth not attain the end, at which he aims; we anſwer, this we grant; or be it the ſalvationof men, they ſay, they are certain (*h*) that God intendeth that for many, which never obtain it; that end he cannot compaſs. And here methinks they place God in a moſt unhappy condition, by affirming that they are often damned whom he would have to be ſaved, tho' he deſires their ſalvation with a moſt (*i*) vehement deſire and natural affection, ſuch

(*a*) Multi voluntatem Dei faciunt, cum illam nituntur vitare, & reſiſtendo imprudenter obſequuntur divino conſilio, *Greg. Moral. lib.* 6. *cap.* 11. (*b*) *Auguſt. Enchirid.* ad Lauren. *cap.* 101. (*c*) Ea ſententia non continet Apoſtoli verba, ſed Judæorum objectionem ab Apoſtolo rejectam, *Corvin. ad Mol. cap.* 3. *per.* 19. (*d*) Multa non fieri quæ Deus fieri vult, vel non dubitamus, *Corvin. ibid. cap.* 5. *p.* 5. (*e*) Multa fiunt quæ Deus fieri non vult: nec ſemper fiunt quæ ipſe fieri vult, *Vorſt. de Deo. pag.* 64. (*f*) Ab homine eſſe agnoſcimus, quod voluntatis (divinæ) executio ſæpe ſuſpendatur. *Corvin. ubi ſup. parag.* 12. *Epiſcop. diſput. prim de volun. Dei coral.* 5. (*g*) Poſſumus Deo reſiſtere, cum nos vult per gratiam ſuam convertere, *Rem. coll. Hag. p.* 193. Objiciet quis, ergo illum ſuum finem Deus non eſt aſſecutus, Reſpondemus, nos hoc concedere, *Rem. defenſ. ſent. in Synod. fol.* 256. (*h*) Nobis certum eſt, Deum multorum ſalutem intendere, in quibus eam non aſſequitur, *Grevinc. ad Ameſ. fol.* 271. (*i*) Vehemens eſt Deo affectus ad homini benefaciendum, *Cor. ad Molin. cap.* 5. *ſect.* 8.

I think, as crows have to the good of their young ones, for that there are in him (*a*) ſuch deſires as are never fulfilled, becauſe not regulated by wiſdom and juſtice; they plainly affirm. For although by his infinite power, perhaps, he might accompliſh them, yet it would not become him ſo to do.

Now let any good natured man, who hath been a little troubled for poor *Jupiter* in *Homer*, mourning for the death of his ſon *Sarpedon*, which he could not prevent, or hath been grieved for the ſorrow of a diſtreſſed father, not able to remove the wickedneſs, and inevitable ruin of an only ſon; drop one tear for the reſtrained condition of the God of heaven; who, when he would have all and every man in the world to come to heaven to eſcape the torments of hell, and that with a ſerious purpoſe and intention that it ſhall be ſo; a vehement affection and fervent natural deſire that it ſhould be ſo, yet being not in himſelf alone able to ſave one, muſt be forced to loſe his deſire, lay down his affection, change his purpoſe, and ſee the greateſt part of them to periſh everlaſtingly: (*b*) *yea, notwithſtanding that he had provided a ſufficient means for them all to eſcape, with a purpoſe and intention that they ſhould ſo do.*

In brief, their whole doctrine in this point is laid down by *Corvinus, chap.* iii. againſt *Moulin*, and the *third ſection*; where firſt, he alloweth of the diſtinction of the will of God, into that whereby he will have us do ſomething, and that whereby he will do any thing himſelf; the firſt is nothing but his law and precepts, which we with him affirm may be ſaid to be reſiſted, in as much as it is tranſgreſſed; the latter, he ſaith, if it reſpect any act of man's may be conſidered as preceding that act, or following it: if preceding it, then it may be reſiſted, if man will not co-operate. Now this is the will of God, whereby himſelf intendeth to do any thing: the ſum of which diſtinction is this, the will of God concerning the future being of any thing, may be conſidered as it goeth before the actual exiſtence of the thing it ſelf, and in this regard it may be hindered or reſiſted; but as it is conſidered to follow any act of man, it is always fulfilled, by which latter member, ſtriving to mollify the harſhneſs of the former, he runs himſelf into inexplicable nonſenſe, affirming, that, that act of the will of God, whereby he intendeth men ſhall do any thing, cannot be hindered after they have done it, that is, God hath irreſiſtibly purpoſed they ſhall do it, provided they do it. In his following diſcourſe alſo he plainly grants, that there is no act of God's will about the ſalvation of men, that may not be made void and of none effect, but only that general decree, whereby he hath eſtabliſhed an inſeparable connexion between faith and ſalvation, or whereby he hath appointed faith in Chriſt, to be the means of attaining bleſſedneſs, which is only an immanent act of God's will, producing no outward effect; ſo that every act thereof, that hath an external iſſue by human co-operation, is fruſtrable, and may fall to the ground; which in what direct oppoſition it ſtands to the word of God, let theſe following inſtances declare.

Our God is in heaven, ſaith the pſalmiſt, *he hath done whatſoever he pleaſed*, Pſal. cxv. 5. not only part, but all, whatever he pleaſed ſhould come to paſs by any means. *He ruleth in the kingdom of men, and giveth it to whom he will*, Dan. iv. 23. The tranſpoſition of kingdoms, is not without the mixture of divers free and voluntary actions of men, and yet in that great work God doth all that he pleaſeth; yea, before him, *all the inhabitants of the earth are reputed as nothing, and he doth according to his will, in the army of heaven, and among the inhabitants of the earth, and none can ſtay his hand, or ſay unto him, What doſt thou? ver.* 35. *My counſel*, ſaith he, *ſhall ſtand, and I will do all my pleaſure*, Iſa. xlvi. 10. *I have purpoſed I will alſo do it, ver.* 11. Nay, ſo certain is he of accompliſhing all his purpoſes, that he confirms it with an Oath, *The Lord of hoſts hath ſworn, ſurely, as I have thought, ſo it ſhall come to paſs, and as I have purpoſed, ſo it ſhall ſtand*, Iſa. xiv. 24. and indeed it were a very ſtrange thing that God ſhould intend what he foreſeeth will never come to paſs; but I confeſs this argument will not be preſſing againſt the *Arminians*, who queſtion that preſcience; but yet would they alſo would obſerve from the ſcripture, that the failings of wicked mens counſels and intentions is a thing that God is *ſaid to deride in heaven*, as *Pſal.* ii. 4. He threatens them with it, *take counſel*, ſaith he, *together, and it ſhall come to nought*, Iſa. viii. 10.

(*a*) Eſſe in Deo deſideria quæ non implentur concedimus, *idem ſect.* 9. Non decet ut Deus infinita ſua potentia utatur ad id efficiendum, quo deſiderio ſuo naturali fertur, *Armin. Antiper. p.* 584.

(*b*) Deus eo fine & intentione remedium præparavit, ut omnes ejus actu fierent participes, quamvis id non actu evenit, *Rem. Apol. cap.* 7. *fol.* 86.

Speak the word, and it ſhall not ſtand, ſee alſo *chap.* xxix. 7. 8. and ſhall they be enabled to recriminate, and caſt the like aſperſion on the God of heaven? No, ſurely, ſaith St. (*a*) *Auſtin*, *Let us take heed we be not compelled to believe that almighty God would have any thing done, which doth not come to paſs:* to which truth alſo that the ſchool-men have univerſally conſented, is ſhewed by *Alvarez. diſput.* 32. *pro.* 3. and theſe few inſtances will manifeſt the *Arminians* oppoſition to the word of God in this particular.

S. S.	*Lib. Arbit.*
Our God is in heaven, and hath done whatſoever pleaſeth him, Pſal. cxv. 3.	We nothing doubt but many things which God willeth, or that it pleaſeth him to have done, do yet never come to paſs, *Corvin.* We grant, that ſome of God's deſires are never fulfilled, *idem.*
I will do all my pleaſure, Iſa. xlvi. *Who can ſtay his hand, or ſay unto him, What doſt thou?* Dan. iv. 35.	It is in the power of man to hinder the execution of God's will, *idem.*
I have purpoſed, I will alſo do it, Iſa. xlv.	It is ridiculous to imagine, that God doth not ſeriouſly will any thing, but what taketh effect, *Epiſcopius.*
As I have purpoſed ſo it ſhall ſtand, chap. xiv. 24.	It may be objected, that God faileth of his end; this we readily grant, *Remonſtr. Synod.*

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CHAP. VI.

How the whole Doctrine of Predeſtination is accounted by the Arminians.

THE cauſe of all theſe quarrels, wherewith the *Arminians*, and their abettors, have corrupted the church of Chriſt, comes next unto our conſideration. The eternal predeſtination of almighty God, that fountain of all ſpiritual bleſſings, of all the effects of God's love derived unto us through Chriſt: the demoliſhing of this rock of our ſalvation, hath been the chief endeavour of all the patrons of human ſelf-ſufficiency; ſo to vindicate unto themſelves, a power, and independent ability of doing good, of making themſelves to differ from others, of attaining everlaſting happineſs, without going one ſtep from without themſelves: and this is their firſt attempt to attain their ſecond propoſed end of building a tower, from the top whereof they may mount into heaven, whoſe foundation is nothing but the ſand of their own freewill and endeavours: quite on the ſudden (what they have done in effect) to have taken away this divine predeſtination, name, and thing, had been an attempt as noted as notorious, and not likely to attain the leaſt ſucceſs among men profeſſing to believe the Goſpel of Chriſt; wherefore, ſuffering the name to remain, they have aboliſhed the thing it ſelf, and ſubſtituted another ſo unlike it in the room thereof, that any one may ſee they have gotten a blear-ey'd *Leah* inſtead of *Rachel*, and hugg a cloud inſtead of a deity. The true doctrine it ſelf hath been ſo excellently delivered by divers learned divines, ſo freed from all objections, that I ſhall only briefly and plainly lay it down, and that with ſpecial reference to the ſeventeenth article of our church, where it is clearly avowed; ſhewing withal, which is my chief intention, how it is thwarted and oppoſed, and overthrown by the *Arminians*.

(*a*) Ne credere cogamur aliquid omnipotentem Deum voluiſſe factumque non eſſe, *Auguſt En. cap.* 103.

Predeſtination in the uſual ſenſe it is taken, is a part of God's providence, concerning his creatures, diſtinguiſhed from it by a double reſtriction.

1. In reſpect of their objects, for whereas the decree of providence comprehendeth his intentions towards all the works of his hands, predeſtination reſpecteth only rational creatures.

2. In regard of their ends; for whereas his providence directs all creatures in general to thoſe ſeveral ends, to which at length they are brought, whether they are proportionated unto their natures, or exceeding the ſphere of their natural activity: predeſtination is exerciſed only in directing rational creatures to ſupernatural ends: ſo that in general it is the counſel, decree, or purpoſe of almighty God, concerning the laſt and ſupernatural end of his rational creatures, to be accompliſhed for the praiſe of his glory. But this alſo muſt receive a double reſtriction, before we come preciſely to what we in this place aim at: and theſe again in regard of the objects, or the ends thereof. The object of predeſtination is all rational creatures; now theſe are, *Firſt*, either angels or men, of angels I ſhall not treat. *Secondly*, The end by it provided for them is either eternal happineſs, or, eternal miſery: I ſpeak only of the former, the act of God's predeſtination tranſmitting men to everlaſting happineſs: and in this reſtrained ſenſe, it differs not at all from election, and we may uſe them as ſynonymous terms of the ſame importance; though by ſome affirming that God predeſtinateth them to faith whom he hath choſen, they ſeem to be diſtinguiſhed as the decrees of the end, and the means conducing thereunto; whereof the firſt is election, intending the end, and then takes place predeſtination providing the means; but this exact diſtinction appeareth not directly in the ſcripture.

This election the word of God propoſeth unto us, as the gracious immutable decree of almighty God, whereby, before the foundation of the world, out of his own good pleaſure, he choſe certain men, determining to free them from ſin and miſery, to beſtow upon them grace and faith, to give them unto Chriſt, to bring them to everlaſting bleſſedneſs for the praiſe of his glorious grace: or as it is expreſſed in our Church articles, *predeſtination to life is the everlaſting purpoſe of God, whereby before the foundations of the world were laid, he hath conſtantly decreed by his counſel ſecret to us, to deliver from curſe and damnation thoſe whom he hath choſen in Chriſt out of mankind, and to bring them by Chriſt unto everlaſting ſalvation, as veſſels made unto honour: wherefore they who are endued with ſo excellent a benefit of God, be called according to God's purpoſe*, &c.

Now to avoid prolixity, I will annex only ſuch annotations, as may clear the ſenſe, and confirm the truth of the article by the ſcriptures: and ſhew briefly how it is overthrown by the arminians in every particular thereof.

(1.) The article conſonantly to the ſcripture affirmeth, that it is an eternal decree, made before the foundations of the world were laid, ſo that by it we muſt needs be choſen before we are born, before we have done either good or evil: the words of the article are clear, and ſo alſo is the ſcripture, *he hath choſen us in him before the foundation of the world*, Epheſ. i. 4. *the children being not yet born, before they had done either good or evil, it was ſaid, &c.* Rom. ix. 11. *we are called with an holy calling, not according to our works, but according to his own purpoſe and grace, which was given us in Jeſus Chriſt before the world began*, 2 Tim. i. 9. now from hence it would undoubtedly follow, that no good thing in us can be the cauſe of our election, for every cauſe muſt in order precede its effect; but all things whereof we by any means are partakers, in as much as they are ours, are temporary, and ſo cannot be the cauſe of that which is eternal; things with that qualification muſt have reference to the ſole will and good pleaſure of God, which inference would break the neck of the arminian election. Wherefore to prevent ſuch a fatal ruin, they deny the principle, to wit, that election is eternal: (*a*) ſo the *remonſtrants* in their apology; (*b*) *Compleat election regardeth none but him that is dying, for this peremptory election decreeth the whole accompliſhment and conſummation of ſalvation, and therefore requireth in the object the finiſhed courſe of faith and obedience*, ſaith *Grevinchovius*: which is to make God's election nothing but an act of his juſtice, approving our obedience, and ſuch an act as is incident to any weak man, who knows not what will happen in the next hour that is yet for to come. And is this poſt-deſtination that which is propoſed to us in the ſcripture,

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(*a*) Electio non eſt ab æterno, *Rem. apol.*

(*b*) Electio alia completa eſt, quæ neminem ſpectat niſi immorientem.——Electio peremptoria totum ſalutis complementum & conſummationem decernit, ideoque in objecto requirit totam conſummatam fidei obedientiam, *Grevin. ad Ameſ. fol.* 136. *paſſim diſ.*

as the unſearchable fountain of all God's love towards us in Chriſt? (*a*) *Yea,* ſay they, *we acknowledge no other predeſtination to be revealed in the Goſpel, beſides that whereby God decreeth to ſave them who ſhould perſevere in faith,* that is, God's determination concerning their ſalvation is pendulous, until he find by experience, that they will perſevere in obedience. But I wonder why, ſeeing election is confeſſedly one of the greateſt expreſſions of God's infinite goodneſs, love, and mercy towards us, if it follow our obedience, we have it not like all other bleſſings and mercies promiſed unto us; is it becauſe ſuch propoſitions as theſe, Believe, *Peter,* and continue in the faith unto the end, and I will choſe thee before the foundation of the world, are fitter for the writings of the arminians than the word of God? Neither will we be their rivals in ſuch an election, as (*b*) from whence no fruit, no effect, no conſolation can be derived to any mortal man, whilſt he lives in this world.

(2.) The article affirmeth that it is conſtant, that is, one immutable decree, agreeably alſo to the ſcriptures, teaching but one purpoſe, but one fore-knowledge, one good pleaſure, one decree of God, concerning the infallible ordination of his elect unto glory: although of this decree there may be ſaid to be two acts, one concerning the means, the other concerning the end, but both knit up in the immutability of Gods will, *Heb.* vi. 17. *the foundation of God ſtandeth ſure: having this ſeal, God knoweth who are his,* 2 Tim. ii: 19. *his gifts and calling are without recalling, not to be repented of,* Rom. xi. 29. now what ſay our arminians to this, why a whole multitude of new notions, and terms have they invented, to obſcure the doctrine? Election ſay they (*c*) is either legal or evangelical, general or particular, complete, or incomplete, revocable or irrevocable, peremptory or not peremptory, with I know not how many more diſtinctions of one ſingle eternal act of almighty God: whereof there is neither *vola nec veſtigium, ſign or token* in the whole bible, or any approved author. And to theſe quavering diviſions they accommodate their doctrine, or rather they purpoſely invented them to make their errours unintelligible: yet ſomething agreeably thus they dictate; *there* (*d*) *is a complete, election belonging to none but thoſe that are dying, and there is another incomplete, common to all that believe, as the good things of ſalvation are incomplete which are continued whilſt faith is continued, and revoked when that is denied, ſo election is incomplete in this life, and revocable:* again, there are, ſay they in their confeſſion, (*e*) *three orders of believers, and repenters in the ſcripture, whereof ſome are beginners, others having continued for a time, and ſome perſeverants: the two firſt orders are choſen,* vere *truly, but not* abſolute prorſus, *abſolutely, but only for a time, ſo long as they will remain as they are; the third are choſen finally and peremptorily; for this act of God is either continued or interrupted according as we fulfil the condition:* but whence learned the arminians this doctrine? Not one word of it from the word of truth, no mention there of any ſuch deſultory election, no ſpeech of faith, but ſuch as is conſequent to the one eternal irrevocable decree of predeſtination, *They believed who were ordained to eternal life,* Acts xiii. 48. no diſtinction of men half, and wholly elected, where it is affirmed that it is impoſſible *the elect ſhould be ſeduced,* Matth. xxiv. 24. that none ſhall *ſnatch Chriſt's ſheep out of his father's hand,* John. xi. 28, 29. what would they have more? *God's purpoſe of election is ſealed up,* 2 Tim. ii. 19. and therefore cannot be revoked: *it muſt ſtand firm,* Rom. ix. 11. in ſpight of all oppoſition: neither will reaſon allow us to think any immanent act of God to be incomplete or revocable, becauſe of the near alliance it hath with his very nature: but reaſon, ſcripture, God himſelf, all muſt give place to any abſurdities, if they ſtand in the arminian way, bringing in their idol with ſhouts, and preparing his throne by claiming the cauſe of their predeſtination to be in themſelves.

(3.) The article is clear, that the object of this predeſtination is ſome particular men choſen out of mankind, that is ſuch an act of God, as concerneth ſome men in particular: taking them as it were aſide from the midſt of their brethren, and deſigning them for ſome ſpecial end and purpoſe: the ſcripture alſo aboundeth in aſſerting this verity, calling them that are ſo choſen *a few,* Mat. xx. 16. which muſt needs denote

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(*a*) Non agnoſcimus aliam prædeſtinationem in evangelio patefactam, quam qua Deus decrevit credentes & qui in eadem fide perſeverarent, ſalvos facere, *Rem. coll. Hag. fol.* 34. (*b*) Electionis fructum aut ſenſum in hac vita nullum agnoſco, *Grevin.* (*c*) Epiſcop. *Theſ.* p. 35. *Epiſt. ad Walach. p.* 38. *Grevinch.* ad *Ameſ.* d. 133. (*d*) Electio alia completa eſt, quæ neminem ſpectat niſi morientem, alia incompleta, quæ omnibus fidelibus communis eſt, ——ut Salutis bona ſunt incompleta, quæ continuantur, fide continuata, & abnegata revocantur, ſic electio eſt incompleta in hac vita, non peremptoria, revocabilis, *Grev. ad Ameſ.* (*e*) Tres ſunt ordines credentium & reſipiſcentium in Scripturis, novitii, credentes aliquandiu, perſeverantes, duo priores ordines credentium eliguntur vere quidem, at non prorſus abſolute, nec niſi ad tempus, puta quamdiu & quatenus tales ſunt, &c. *Rem. confeſſ. cap.* 18. *ſect.* 6. 7.

ſome certain perſons; *And the reſidue according to election*, Rom. xi. 5. thoſe *whom God knows to be his*, 2 Tim. ii. 19. *men ordained to eternal life*, Acts xiii. 48. *us*, Rom. viii. 39. thoſe that are *written in the lamb's book of life*, Revel. xxi. 27. all which and divers others clearly prove, that the number of the elect is certain, not only materially as they ſay, that there are ſo many, but formally alſo, that theſe particular perſons and no other are they, which cannot be altered: (*a*) nay the very nature of the thing it ſelf doth ſo demonſtratively evince it, that I wonder it can poſſibly be conceived under any other notion: to apprehend an election of men, not circumſcribed with the circumſtance of particular perſons, is ſuch a conceited *Platonical* abſtraction, as it ſeems ſtrange that any one dares profeſs to underſtand: that there ſhould be a predeſtination and none predeſtinated, an election and none elected, a choice amongſt many, yet none left or taken, a decree to ſave men, and yet thereby ſalvation deſtinated to no one man, either *re aut ſpe, in deed or in expectation:* in a word, that there ſhould be a purpoſe of God to bring men unto glory, ſtanding inviolable, though never any one attained the propoſed end, is ſuch a riddle as no *Oedipus* can unfold: now ſuch an election, ſuch a predeſtination have the *Arminians* ſubſtituted, in the place of God's everlaſting decree: *We* (*b*) *deny*, ſay they, *that God's election extendeth it ſelf to any ſingular perſons, as ſingular perſons*; that is, that any particular perſons, as *Peter*, *Paul*, *John*, are by it elected: no? How then? (*c*) *Why God hath appointed without difference, to diſpenſe the means of faith, and as he ſeeth theſe perſons to believe, or not to believe, by the uſe of thoſe means, ſo at length he determineth of them:* as ſaith *Corvinus*. Well then; God chuſeth no particular man to ſalvation, but whom he ſeeth believing by his own power, with the help only of ſuch means as are afforded unto others, who never believe, and as he maketh himſelf thus differ from them, by a good uſe of his own abilities, ſo alſo he may be reduced again into the ſame predicament, and then his election which reſpecteth not him in his perſon, but only his qualification, quite vaniſheth: but is this God's decree of election? Yes ſay they; and (*d*) make a doleful complaint, that any other doctrine ſhould be taught in the Church. *It is obtruded*, ſay the true-born ſons of *Arminius*, *on the Church as a moſt holy doctrine, that God by an abſolute immutable decree, from all eternity, out of his own good pleaſure, hath choſen certain perſons, and thoſe but a few in compariſon, without any reſpect had to their faith and obedience; and predeſtinated them to everlaſting life.* But what ſo great exception is this doctrine liable unto; what wickedneſs doth it include, that it ſhould not be accounted moſt holy? Nay, is not only the matter, but the very terms of it contained in the ſcripture? Doth not it ſay the elect are few, and they choſen before the foundation of the world; without any reſpect to their obedience or any thing that they had done: out of God's meer gracious good pleaſure, that his free purpoſe according to election might ſtand; even becauſe ſo it pleaſed him; and this that they might be holy, believe, and be ſanctified, that they might come unto Chriſt and by him be preſerved unto everlaſting life? yea, this is that which galls them, (*e*) *no ſuch will can be aſcribed unto God whereby he ſo willeth any one to be ſaved, as that thence their ſalvation ſhould be ſure and infallible*, ſaith the father of thoſe children.

Well then let (*f*) St. *Auſtin* his definition be quite rejected, that predeſtination is a preparation of ſuch benefits, whereby ſome are moſt certainly freed and delivered from ſin, and brought to glory: and that alſo of St. *Paul*, that, by reaſon of this, nothing can ſeparate us from the love of God, that is in Chriſt: what is this election in your judgment? (*g*) *Nothing but a decree whereby God hath appointed to ſave them that believe in Chriſt*; ſaith *Corvinus*, be they who they will: or a general purpoſe of God, whereby he hath ordained faith in Chriſt, to be the means of ſalvation; yea, but this belongs to *Judas*, as well as to *Peter*, this decree carrieth as equal aſpect to thoſe that are

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(*a*) Aquinas.

(*b*) Nos negamus Dei electionem ad ſalutem extendere ſeſe ad ſingulares perſonas, qua ſingulares perſonas, *Rem. Coll. Hag. fol.* 76.

(*c*) Deus ſtatuit indiſcriminatim media ad fidem adminiſtrare, & prout has, vel illas perſonas, iſtiuſmodi vel credituras vel non credituras videt, ita tandem de illis ſtatuit, *Cor. ad Tilen.* 76.

(*d*) Eccleſiæ tanquam ſacroſancta doctrina obtruditur, Deum abſolutiſſimo & immutabili decreto ab omni retro æternitate, pro puro ſuo beneplacito, ſingulares quoſdam homines, eoſque, quoad cæteros, pauciſſimos, citra ullius obedientiæ aut fidei in Chriſtum intuitu prædeſtinaſſe ad vitam, *Præfat. lib. Armin. ad Perk.*

(*e*) Nulla Deo tribui poteſt voluntas, qua ita velit hominem ullum ſalvari, ut ſalus inde illis conſtet certo & infallibiliter, *Arm. Antiperk.* fol. 583.

(*f*) Prædeſtinatio eſt præparatio beneficiorum quibus certiſſime liberantur quicunque liberantur, *Aug. de bono per. ſen. cap.* 14.

(*g*) Decretum electionis nihil aliud eſt, quam decretum quo Deus conſtituit credentes in Chriſto juſtificare, & ſalvare, *Corvin. ad Tilen. fol.* 13.

damned, as to thoſe that are ſaved; ſalvation under the condition of faith in Chriſt, was alſo propoſed to them, but was *Judas* and all his company elected? How came they then to be ſeduced and periſh? That any of God's elect go to hell, is as yet a ſtrange aſſertion in chriſtianity; notwithſtanding this decree, none may believe, or all that do may fall away, and ſo none at all be ſaved, which is a ſtrange kind of predeſtination; or all may believe, continue in faith, and be ſaved; which were a more ſtrange kind of election. We poor ſouls thought hitherto, that we might have believed according unto ſcripture, that ſome by this purpoſe were in a peculiar manner made the father's (*Thine they were*) and by him given unto Chriſt, that he might bring them unto glory, and that theſe men were ſo certain and unchangeable a number, that not only God knoweth them as being his, but alſo that Chriſt *calleth them all by name*, John. x. 3. and looketh, that none taketh them out of his hand: we never imagined before, that Chriſt hath been the mediatour of an uncertain covenant, becauſe there are no certain perſons covenanted withal, but ſuch as may or may not fulfil the condition: we always thought, that ſome had been ſeparated before by God's purpoſe from the reſt of the periſhing world, that Chriſt might lay down his life for his friends, for his ſheep, for them that were given him of his father; but now it ſhould ſeem he was ordained to be a king, when it was altogether uncertain whether he ſhould ever have any ſubjects, to be a head without a body, or to ſuch a Church whoſe collection and continuance depends wholly and ſolely on the will of men. Theſe are doctrines that I believe ſearchers of the ſcripture, had ſcarce ever been acquainted withal, had they not lighted on ſuch expoſitors, as teach, (*a*) *that the only cauſe why God loveth, or chuſeth any perſon, is, becauſe the honeſty, faith and piety, wherewith, according to God's command and his own duty, he is endued, are acceptable to God*: which though we grant it true of God's conſequent, or approving love; yet ſurely there is a divine love, wherewith he looks upon us otherwiſe, when he gives us unto Chriſt: elſe, either our giving unto Chriſt is not out of love, or we are pious, juſt, and faithful, before we come unto him, that is, we have no need of him at all; againſt either way, though we may blot theſe teſtimonies out of our hearts, yet they will ſtand ſtill recorded in holy ſcripture, *viz.* that *God ſo loved us when we were his enemies*, Rom. v. 8. *ſinners*, *ver.* 10. *of no ſtrength, that he ſent his only begotten ſon to die, that we ſhould not periſh but have life everlaſting*, John. iii. 16. but of this enough.

(4.) Another thing that the Article aſſerteth according to the Scripture, is, *that there is no other cauſe of our election*, but God's *own counſel*, it recounteth no motives in us, nothing impelling the will of God to chooſe ſome out of many, rejecting others, but his own decree, that is, his abſolute will and good pleaſure; ſo that as there is no cauſe in any thing wihout himſelf, why he would create the world or elect any at all, for he doth all theſe things for himſelf, for the praiſe of his own glory, ſo there is no cauſe in ſingular elected perſons, why God ſhould chooſe them, rather than others; he looked upon all mankind in the ſame condition, veſted with the ſame qualifications, or rather without any at all, for it *is the children not yet born, before they do either good or evil, that are choſen or rejected*, his free grace embracing the one, and paſſing over the other; yet here we muſt obſerve, that although God freely without any deſert of theirs chooſeth ſome men to be partakers both of the end and the means, yet he beſtoweth faith or the means on none, but for the merit of Chriſt: neither do any attain the end or ſalvation, but by their own faith through that righteouſneſs of his: the free grace of God notwithſtanding chooſing *Jacob*, when *Eſau* is rejected, the only antecedent cauſe of any difference between the elect and reprobates, remaineth firm and unſhaken; and ſurely unleſs men were reſolved to truſt wholly to their own bottoms, to take nothing gratis at the hands of God, they would not endeavour to rob him of his glory: of having mercy on whom he will have mercy, of loving us without our deſert, before the world began. If we muſt claim an intereſt in obtaining the temporal acts of his favour, by our own indeavours; yet oh! let us grant him the glory of being good unto us, only for his own ſake; when we were in his hand as the clay in the hand of the potter, what made this piece of clay fit for comely ſervice, and not a veſſel wherein there is no pleaſure, but the power, and will of the framer? It is enough, yea, too much for them to repine and ſay, Why haſt thou made us thus, who are veſſels fitted for wrath? Let not them who are prepared for honour, exalt themſelves againſt him,

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(*a*) Ratio dilectionis perſonæ eſt, qaod probitas, fides, vel pietas, qua ex officio ſuo & præſcripto Dei iſta perſona prædita eſt, Deo grata ſit, *Rem. Apol. pag.* 13.

and ſacrifice to their own nets, as the ſole providers of their glory; but ſo it is human vileneſs will ſtill be declaring it ſelf, by claiming a worth no way due unto it: of a furtherance of which claim, if the *Arminians* be not guilty, let the following declaration of their opinions in this particular determine.

We (*a*) *confeſs*, ſay they *roundly*, *that faith in the conſideration of God's chuſing us unto ſalvation doth precede*, and not follow as a fruit of election; ſo that whereas chriſtians have hitherto believed, that God beſtoweth faith on them that are choſen; it ſeems now it is no ſuch matter, but that thoſe whom God findeth to believe upon the ſtock of their own abilities, he afterwards chooſeth. Neither is faith in their judgment only required as a neceſſary condition in him that is to be choſen, but as a cauſe moving the will of God to elect him that hath it, (*b*) *as the will of the judge is moved to beſtow a reward on him, who according to the law hath deſerved it*; as *Grevinchovius* ſpeaks, which words of his indeed *Corvinus* ſtrives to temper, but all in vain, though he wreſt them contrary to the intention of the author; for with him agree all his fellows: (*c*) *the one only abſolute cauſe of election, is not the will of God, but the reſpect of our obedience*, ſaith *Epiſcopius*. At firſt they required nothing but faith, and that as a condition, not as (*d*) a cauſe, then perſeverance in faith, which at length they began to call obedience, comprehending all our duty to the precepts of Chriſt; for the cauſe, ſay they, of this love to any perſon, is the righteouſneſs, faith and piety wherewith he is endued, which being all the good works of a chriſtian, they, in effect, affirm, a man to be choſen for them: that our good works are the cauſe of election, which whether it were ever ſo groſly taught either by *Pelagians* or *Papiſts* I ſomething doubt.

And here obſerve, that this doth not thwart my former aſſertion, where I ſhewed, that they deny the election of any particular perſons, which here they ſeem to grant upon a foreſight of their faith, and good works; for there is not any one perſon, as ſuch a perſon, notwithſtanding all this, that in their judgment is in this life elected, but only as he is conſidered with thoſe qualifications, of which he may at any time diveſt himſelf, and ſo become again to be no more elected than *Judas*.

The ſum of their doctrine in this particular, is laid down by one of ours in a tract, entitled, *God's love to mankind*, &c. a book full of palpable ignorance, groſs ſophiſtry, and abominable blaſphemy, whoſe author ſeems to have propoſed nothing unto himſelf, but to rake all the dunghills of a few the moſt invective *Arminians*, and to collect the moſt filthy ſcum and polution of their railings to caſt upon the truth of God, and under I know not what ſelf-coined pretences, belch out odious blaſphemies againſt his holy name.

The ſum, ſaith he, of all theſe ſpeeches, (he cited to his purpoſe) is, (*e*) *That there is no decree of ſaving men, but what is built on God's fore-knowledge of the good actions of men.* No decree? No not that whereby God determineth to give ſome unto Chriſt, to ingraft them in him by faith, and bring them by him unto glory, which giveth light to that place of (*f*) *Arminius*; where he affirmeth, *That God loveth none preciſely to eternal life, but conſidered as juſt either with legal or evangelical righteouſneſs.* Now to love one to eternal life, is to deſtinate one to obtain eternal life by Chriſt; and ſo is co-incident with the former aſſertion, that our election or chooſing unto grace and glory is upon the foreſight of our good works, which contains a doctrine ſo contradictory to the words and meaning of the apoſtle, *Rom.* ix. 11. condemned in ſo many councils, ſuppreſſed by ſo many edicts and decrees of emperors and governours; oppoſed as a peſtilent hereſy ever ſince it was firſt hatched, by ſo many orthodox fathers and learned ſchool-men; ſo directly contrary to the doctrine of this church, ſo injurious to the grace and ſupream power of almighty God; that I much wonder any one in this light of the Goſpel, and flouriſhing time of learning ſhould be ſo boldly ignorant or impudent, as to broach it amongſt chriſtians. To prove this to be a hereſy, exploded by all orthodox and catholick

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(*a*) Rotunde fatemur, fidem in conſideratione Dei in eligendo ad ſalutem antecedere, & non tanquam fructum electionis ſequi, *Rem. Hag. coll.* p. 35. (*b*) *Grevin.* ad *Ameſ.* p. 24. *Cor.* ad *Molin.* p. 260. (*c*) Electionis & reprobationis, cauſa unica vera & abſoluta non eſt Dei voluntas, ſed reſpectu obeditiæ & inobedientiæ, *Epiſ. diſput*, 8. (*d*) Cum peccatum pono cauſam meritoriam reprobationis, ne exiſtimato e contra me ponere, juſtitiam cauſam meritoriam electionis, *Armin. Antiperk. Rem. Apol.* p. 73. (*e*) *God's Love*, p. 6. (*f*) Deum nullam creaturam præciſe ad vitam æternam amare, niſi conſideratum ut juſtam ſive juſtitia legali ſive evangelica, *Armin. artic. perpend. fol.* 21.

antiquity, were to light a candle in the ſun; for it cannot but be known to all and every one, whoever heard or read any thing of the ſtate of Chriſt's Church, after the riſing of the *Pelagian* tumults *(a)*.

To accumulate teſtimonies of the ancients is quite beſide my purpoſe, I will only add the confeſſion of (*b*) *Bellarmine*, a man otherwiſe not over-well affected to truth: *Predeſtination*, ſaith he, *from the foreſight of works cannot be maintained, unleſs we ſhould ſuppoſe ſomething in the righteous man, which ſhould make him differ from the wicked that he doth not receive from God, which truly all the fathers with unanimous conſent do reject.* But we have a more ſure teſtimony to which we will take heed, even the holy ſcripture pleading ſtrongly for God's free and undeſerved grace.

1. Our Saviour Chriſt, *Matth.* xi. 26. declaring how God revealeth the Goſpel unto ſome, which is hidden from others; a ſpecial fruit of election; reſteth in his will and good pleaſure as the only cauſe thereof; *Even ſo, O Father! for ſo it ſeemed good in thy ſight*, ſo comforting his little flock, *Luke* xii. 32. he bids them *fear not, for it is your Father's good pleaſure to give you the kingdom.* His good pleaſure is the only cauſe why his kingdom is prepared for you, rather than others: but is there no other reaſon of this diſcrimination? No; he doth it all, *that his purpoſe according to election might ſtand firm*, Rom. ix. 11. For we are predeſtinated according to the purpoſe of him, who worketh *all things after the counſel of his own will*, Epheſ. i. 11. But did not this counſel of God direct him to chooſe us rather than others, becauſe we had ſomething to commend us more than they? No; *The Lord did not ſet his love upon you, nor chooſe you, becauſe you were more in number than any people*, but *becauſe the Lord loved you*, Deut. vii. 7, 8. He hath mercy, on whom he will have mercy, *Yea, before the children were born, and had done either good or evil, that the purpoſe of God according to election might ſtand, not of works, but of him that calleth. It was ſaid unto her, the elder ſhall ſerve the younger, as it is written,* Jacob *have I loved, but* Eſau *have I hated*, Rom. ix. 11, 12. In brief, where ever there is any mention of election or predeſtination, it is ſtill accompanied with the purpoſe, love or will of God; his fore-knowledge, whereby he knoweth them that are his, his free power and ſupream dominion over all things; of our faith, obedience, or any thing importing ſo much, not one ſyllable, no mention, unleſs it be as the fruit and effect thereof; it is the ſole act of his free grace and good pleaſure, that *he might make known the riches of his glory towards the veſſels of mercy*, Rom. ix. 23. for this only end hath he ſaved us, and called us *with an holy calling, not according to our works, but according to his own purpoſe and grace, which was given in Jeſus Chriſt before the world began*, 2 Tim. i. 9. Even our calling is free and undeſerved, becauſe flowing from that moſt free grace of election, whereof we are partakers before we are. It were needleſs to heap up more teſtimonies, in a thing ſo clear and evident. When God and man ſtand in competition, who ſhall be accounted the cauſe of an eternal good, we may be ſure the ſcripture will paſs the verdict on the part of the moſt high.

And the ſentence in this caſe may be derived from thence by theſe following reaſons.

(1.) If final perſeverance in faith and obedience be the cauſe of, or a condition required unto election, then none can be ſaid in this life to be elected; for no man is a final perſeverer until he be dead, until he hath finiſhed his courſe and conſummated the faith; but certain it is, that it it is ſpoken of ſome in the ſcripture, that they are even in this life elected, *Few are choſen*, Matth. xx. 16. *For the elects ſake thoſe days ſhall be ſhortned*, Matth. xxiv. *And ſhall ſeduce if it were poſſible the very elect*, ver. 24. where it is evident, that election is required to make one perſevere in the faith; but no where is perſeverance in the faith required to election. Yea, and *Peter* gives us all a command, that we ſhould give all diligence to get an aſſurance of our election even in this life, 2 *Pet.* i. 10. and therefore ſurely it cannot be a decree preſuppoſing conſummated faith and obedience.

(2.) Conſider two things of our eſtate, before us.

[1.] The temporal act of God's free grace (for grace is no grace if it be not free) which is the firſt effect of our predeſtination? Comprehendeth us. Were we better than

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(*a*) Vid. *Proſp.* ad *excep. Gen. ad dub.* 8. 9. vid. *Car. de ingratis.* c. 2. 3. (*b*) Non poteſt defendi prædeſtinatio ex operibus prævifis, niſi aliquid boni ponatur in homine juſto, quo diſcernatur ab impio, quod non ſit illi a Deo, quod ſane patres omnes ſumma conſentione rejiciunt, *Bellar. de grat.* & *lib. Arbit. cap.* 14.

others? no, in no wiſe. Both *Jews* and *Gentiles* were all under ſin, *Rom.* iii. 9. *There is no difference, for we have all ſinned, and come ſhort of the glory of God*, ver. 23. *Being all dead in treſpaſſes and ſins*, Epheſ. ii. 1. *Being by nature children of wrath as well as others*, ver. 3. *Afar off until we are made nigh by the blood of Chriſt*, ver. 12. *We were enemies againſt God*, Rom. v. 10. Titus. iii. 3. and look what deſert there is in us with theſe qualifications, when our vocation, the firſt effect of our predeſtination, as St. *Paul* ſheweth, *Rom.* viii. 30. and as I ſhall prove hereafter, ſeparateth us from the world of unbelievers, ſo much there is in reſpect of predeſtination it ſelf; ſo that if we have any way deſerved it, it is by being ſinners, enemies, children of wrath, and dead in treſpaſſes: theſe are our deſerts, this is the glory whereof we ought to be aſhamed. But

[2.] When they are in the ſame ſtate of actual alienation from God, yet then in reſpect of his purpoſe to ſave them by Chriſt, ſome are ſaid to be his: *Thine they were, and thou gaveſt them unto me*, John xvii. 6. they were his before they came unto Chriſt by faith; the *ſheep* of Chriſt before they are *called*, *For he calleth his ſheep by name*, John x. 30. before they come into the flock or congregation, *For other ſheep*, ſaith he, *I have which are not of this fold: which muſt alſo be gathered*, John x. 16. To be believed of God before they love him, *Herein is love, not that we loved God, but that he loved us*, 1 John iv. 10. now all this muſt be with reference to God's purpoſe of bringing them unto Chriſt, and by him unto glory: which we ſee goeth before all their faith and obedience.

(3.) Election is an eternal act of God's will, *He hath choſen us before the foundation of the world*, Epheſ. i. 4. conſummated antecedently to all duty of ours, *Rom.* ix. 11. Now every cauſe muſt in order of nature precede its effect; nothing hath an activity in cauſing, before it hath a being; operation in every kind is a ſecond act, flowing from the eſſence of a thing, which is the firſt, but all our graces and works, our faith, obedience, piety and charity, are all temporal, of yeſterday, the ſame ſtanding with our ſelves, and no longer, and therefore cannot be the cauſe of, no nor ſo much as a condition neceſſarily required for the accompliſhment of an eternal act of God; irrevocably eſtabliſhed before we are.

(4.) If predeſtination be for faith foreſeen, theſe three things, with divers ſuch abſurdities will neceſſarily follow.

[1.] That election is not of him that *calleth*, as the apoſtle ſpeaks, *Rom.* ix. 11. that is, of the good pleaſure of God, who calleth us with an holy calling, but of him that is called; for depending on faith it muſt be his whoſe faith it is, that doth believe.

[2.] God cannot have mercy on whom he will have mercy, for th every purpoſe of it is thus tied to the qualities of faith and obedience, ſo that he muſt have mercy only on believers, antecedently to his decree. Which

[3.] Hinders him from being an abſolute, free, agent, and doing of what he will with his own: of having ſuch a power over us, as the potter hath over his clay, for he finds us of different matter, one clay, another gold, when he comes to appoint us to different uſes and ends.

(5.) God ſees no faith, no obedience, perſeverance, nothing but ſin and wickedneſs in any man, but what himſelf intendeth graciouſly and freely to beſtow upon them, for *faith is not of our ſelves, it is the gift of God, it is the work of God that we do believe*, John vi. 29. *He bleſſeth us with all ſpiritual bleſſings in Chriſt*, Epheſ. i. now all theſe gifts and graces God beſtoweth only upon thoſe, whom he hath antecedently ordained to everlaſting life: *for the election obtained it, and the reſt were blinded*, Rom. xi. 7. *God added to his Church daily thoſe that ſhould be ſaved*, Acts ii. 47. therefore ſurely God chooſeth us not, becauſe he foreſeeth thoſe things in us, ſeeing he beſtoweth thoſe graces becauſe he hath choſen us. (*a*) *Wherefore*, ſaith *Auſtin*, *doth Chriſt ſay*, You have not choſen me, but I have choſen you, *but becauſe they did not chooſe him that he ſhould chooſe them: but he choſe them that they might chooſe him.* We chooſe Chriſt by faith, God chooſeth us by his decree of election, the queſtion is, whether we choſe him becauſe he hath choſen us, or he chooſeth us, becauſe we have choſen him, and ſo indeed chooſe our ſelves: we affirm the former, and that becauſe our choice of him is a gift he himſelf beſtoweth only on them whom he hath choſen.

(6.) And principally, the effects of election infallibly following it, cannot be the cauſes of election, certainly preceding it. This is evident, for nothing can be the

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(*a*) Non ob aliud dicit *non vos me elegiſtis, ſed ego vos elegi*, niſi quia non elegerunt eum ut eligeret eos, ſed ut eligerent eum elegit eos, *Aug. de bono. perſe. cap.* 16.

cauſe, and the effect, of the ſame things, before and after it ſelf; but all our faith, our obedience, repentance, good works, are the effects of election flowing from it, as their proper fountain, erected on it, as the foundation of this ſpiritual building. And for this the article of our church is evident and clear; *thoſe*, ſaith it, *that are indued with this excellent benefit of God, are called according to God's purpoſe, are juſtified freely, are made the ſons of God by adoption, they be made like the image of Chriſt, they walk religiouſly in good works*, &c. where *Firſt*, They are ſaid to be partakers of this benefit of election, and then by virtue thereof, to be entitled to the fruition of all thoſe graces. *Secondly*, It ſaith, *thoſe who are endued with this benefit, enjoy thoſe bleſſings*; intimating that election is the rule whereby God proceedeth in beſtowing thoſe graces; reſtraining the objects of the temporal acts of God's ſpecial favour, to them only whom his eternal decree doth embrace; both theſe indeed are denied by the *Arminians*, which maketh a further diſcovery of their heterodoxies in this particular. (*a*) *You ſay*, ſaith *Arminius* to *Perkins*, *that election is the rule of giving, or not giving of faith, and therefore election is not of the faithful, but faith of the elect; but by your leave this I muſt deny:* but yet whatever it is the ſophiſtical heretick here denies, either antecedent or concluſion, he falls foul on the word of God. *They believed*, ſaith the holy ghoſt, *who were ordained to eternal life*, Acts iii. 48. *and the Lord added daily to his church ſuch as ſhould be ſaved*, Act. ii. 47. From both which places it is evident, that God beſtoweth faith only on them whom he hath preordained to eternal life: but moſt clearly, *Rom.* viii. 29, 30. *For whom he did foreknow, he alſo did predeſtinate to be conformed to the image of his ſon: moreover, whom he did predeſtinate, them he alſo called, and whom he called, them he alſo juſtified, and whom he juſtified, them he alſo glorified.* St. *Auſtin* interpreted this place, by adding in every link of the chain, *only thoſe*, however the words directly import a precedency of predeſtination, before the beſtowing of other graces, and alſo a reſtraint of thoſe graces, to them only, that are ſo predeſtinate. Now the inference from this, is not only for the former logical, but for the matter alſo, it containeth the very words of ſcripture, *Faith is of God's elect*, Titus i. 1.

For the other part of the propoſition, that faith and obedience are the fruits of election, they cannot be more peremptory in its denial, than the ſcripture is plentiful in its confirmation: *he hath choſen us in Chriſt, that we ſhould be holy*, Epheſ. i. 4. not becauſe we were holy, but that we *ſhould* be ſo: holineſs whereof faith is the root, and obedience the body, is that whereunto, and not for which we are elected. The end, and the meritorious cauſe of any one act cannot be the ſame, they have divers reſpects, and require repugnant conditions; again we are predeſtinated unto the adoption of children by Jeſus Chriſt, *ver.* 5. Adoption is that whereby we are aſſumed into the family of God, when before we were foreigners, aliens, ſtrangers, afar off, which we ſee is a fruit of our predeſtination, though it be the very entrance into that eſtate, wherein we begin firſt to pleaſe God in the leaſt meaſure. Of the ſame nature are all thoſe places of holy writ, which ſpeak of God's *giving ſome unto Chriſt, of Chriſt's ſheep hearing his voice, and of others not hearing, becauſe they are not of his ſheep:* all which, and divers others invincible reaſons I willingly omit; with ſundry other falſe aſſertions, and heretical poſitions of the *Arminians* about this fundamental article of our religion, concluding this *chapter* with the following ſcheme.

S. S.	*Lib. Arbit.*
Whom he did foreknow he alſo did predeſtinate to be conformed to the image of his ſon, that he might be the firſt born among many brethren: moreover whom he did predeſtinate, them he alſo called, and whom he called, them he alſo juſtified, and whom he juſtified, them he alſo glorified: ſo that nothing ſhall be able to ſeparate us from the love of God in Chriſt, Rom. viii. 29, 30.---39. *He hath choſen us in him before the foundation of the world that we ſhould be holy*, Epheſ. i. 4.	No ſuch will can be aſcribed unto God, whereby he ſo would have any to be ſaved, that from thence his ſalvation ſhould be ſure and infallible, *Arminius.* I acknowledge no ſenſe, no perception of any ſuch election in this life, *Grevinch.* We deny that God's election unto ſalvation extendeth it ſelf to ſingular perſons, *Remonſt. Coll. Hag.* As we are juſtified by faith, ſo we are not elected but by faith, *Grevinch.*

(*a*) Dicis electionem divinam eſſe regulam fidei dandæ vel non dandæ, ergo electio non eſt fidelium ſed fides electorum; ſed liceat mihi tua bona venia hoc negare, *Armin. Antip. fol.* 221.

Not

S. S.

Not for the works that we have done, but according to his own purpoſe and grace, which was given us in Jeſus Chriſt before the world began, 2 Tim. i. 9.

For the children being not yet born, before they had done either good or evil, that the purpoſe of God which is according to election might ſtand, not of works but of him that calleth, &c. Rom. ix. 11.

Whatſoever the father giveth, that cometh unto me, John. xi.

Many are called, but few are choſen, Matth. xxii. 14.

Fear not, little flock, it is your father's pleaſure to give you the kingdom, Luke ii. 31.

What haſt thou that thou haſt not received? 1 Cor. iv. 7.

Are we better than they? No in no wiſe, Rom. iii. 9.

But we are predeſtinated to the adoption of children by Jeſus Chriſt, according to the good pleaſure of his will, Epheſ. i. 5. John. vi. 37---39. John. x. 3. chap. xiii. 18. and 17. 6. Acts. xiii. 48. Titus i. 1. 2 Tim. ii. 19. James. i. 17, *&c.*

Lib. Arbit.

We profeſs roundly that faith is conſidered by God as a condition preceding election, and not following as a fruit thereof, *Rem. Coll. Hag.*

The ſole and only cauſe of election is not the will of God, but the reſpect of our obedience, *Epiſcopius.*

For the cauſe of this love to any perſon, is the goodneſs, faith and piety, wherewith according to God's command and his own duty he is endued, is pleaſing to God, *Rem. Apol.*

God hath determined to grant the means of ſalvation unto all without difference, and according as he fore-ſeeth men will uſe thoſe means, ſo he determineth of them, *Corvin.*

The ſum of their doctrine is: God hath appointed the obedience of faith to be the means of ſalvation; if men fulfil this condition, he determineth to ſave them, which is their election, but if after they have entred the way of godlineſs, they fall from it, they loſe alſo their predeſtination, if they will return again they are choſen anew, and if they can hold out to the end, then, and for that continuance they are peremptorily elected, or poſtdeſtinated, after they are ſaved. *Now whether theſe poſitions may be gathered from thoſe places of ſcripture which deliver this doctrine, let any man judge.*

CHAP. VII.

Of Original ſin, and the corruption of nature.

HEROD the great imparting his counſel of rebuilding the temple unto the Jews, they much feared, he would never be able to accompliſh his intention; (*a*) but like an unwiſe builder having demoliſhed the old, before he had ſat down and caſt up his account, whether he were able to erect a new, they ſhould (by his project) be deprived of a temple. Wherefore to ſatisfy their jealouſies, he reſolved as he took down any part of the other, preſently to erect a portion of the new in the place thereof. Right ſo the *Arminians*, determining to demoliſh the building of divine providence, grace, and favour, by which men have hitherto aſcended into heaven, and fearing leſt we ſhould be troubled, finding our ſelves on a ſudden deprived of that wherein we repoſed our confidence for happineſs, they have by degrees erected a babyloniſh tower in the room thereof, whoſe top they would perſwade us ſhall reach unto heaven. *Firſt*, therefore the foundation ſtones they bring forth, crying hail, hail, unto them, and pitch them on the ſandy rotten ground of our own natures. Now becauſe heretofore, ſome wiſe maſter-builders had diſcovered this ground to be very unfit to be the baſis of ſuch a lofty erection, by reaſon of a corrupt iſſue of blood and filth ariſing in the midſt thereof, and over-ſpreading the whole platform; to incourage men to an aſſociation in this deſperate attempt, they proclaim to all, that there is no ſuch evil fountain in the plain which they have choſen, for the foundation of their proud building, ſetting up it ſelf againſt the knowledge of God in plain terms, having rejected

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(*a*) Joſeph. Antiq. Judæ. lib. 15. cap. 14.

the providence of God from being the original of that goodneſs of entity which is in our actions, and his predeſtination, from being the cauſe of that moral and ſpiritual goodneſs wherewith any of them are cloathed, they endeavour to draw the praiſe of both to the rectitude of their nature, and the ſtrength of their own endeavours : but this attempt in the latter, being thought to be altogether vain becauſe of the diſability and corruption of nature, by reaſon of original ſin propagated unto us all by our firſt parents, whereby it is become wholly void of integrity and holineſs, and we all become wiſe and able to do evil, but to do good have no power, no underſtanding ; therefore they utterly reject this imputation of an inherent original guilt, and demerit of puniſhment, as an enemy to our upright and well deſerving condition : and oh! that they were as able to root it out of the hearts of all men, that it ſhould never more be there, as they have been to perſwade the heads of divers, that it was never there at all.

If any would know how conſiderable this article concerning original ſin hath been accounted in the church of Chriſt, let him but conſult the writings of St. *Auguſtin*, *Proſper*, *Hilary*, *Fulgentius*, any of thoſe learned fathers, whom God ſtirred up to reſiſt, and enabled to overcome the ſpreading *Pelagian* hereſy, or look on thoſe many counſels, edicts, decrees of emperors, wherein that heretical doctrine of denying this original corruption is condemned, curſed, and exploded. Now amongſt thoſe many motives they had to proceed ſo ſeverely againſt this hereſy, one eſpecially inculcated deſerves our conſideration, *viz.* That it overthrew the neceſſity of Chriſt's coming into the world to redeem mankind. It is ſin only that makes a Saviour neceſſary, and ſhall chriſtians tolerate ſuch an error, as by direct conſequence infers the coming of Jeſus Chriſt, into the world to be needleſs : my purpoſe for the preſent, is not to alledge any teſtimonies of this kind ; but holding my ſelf cloſe to my firſt intention, to ſhew how far in this article, as well as others, the *arminians* have apoſtated from the pure doctrine of the word of God, the conſent of orthodox divines, and the confeſſion of this church of *England*.

In the ninth article of our church, which is concerning original ſin, I obſerve eſpecially four things, *Firſt*, That it is an inherent evil, the fault and corruption of the nature of every man. *Secondly*, That it is a thing not ſubject, or comformable to the law of God, but hath in it ſelf even after baptiſm, the nature of ſin. *Thirdly*, That by it we are averſe from God, and inclin'd to all manner of evil. *Fourthly*, That it deſerveth God's wrath and damnation, all which, are frequently and evidently taught in the word of God, and every one denied by the *Arminians*, as it may appear by theſe inſtances, in ſome of them.

Firſt, That it is an inherent ſin and pollution of nature, having proper guilt of its own, making us reſponſable to the wrath of God : and not a bare imputation of another's fault, to us his poſterity, which becauſe it would reflect upon us all with a charge of a native imbecillity and inſufficiency to good, is by theſe ſelf-idolizers quite exploded.

(*a*) *Infants are ſimply in that eſtate, in which* Adam *was before his fall, ſaith* Venator. (*b*) *Neither is it all conſiderable, whether they be the children of believers, or of heathens and infidels : for infants, as infants have all the ſame innocency, ſay they,* jointly in their *Apology*, nay more plainly, (*c*) *It can be no fault wherewith we are born ;* in which laſt expreſſion, theſe bold innovators, with one daſh of their pens, have quite overthrown a ſacred verity, an apoſtolick catholick fundamental article of chriſtian religion : but truly to me, there are no ſtronger arguments of the ſinful corruption of our nature, than to ſee ſuch nefarious iſſues of unſanctified hearts : let us look then to the word of God confounding this *Babyloniſh* deſign.

(1.) That the nature of man, which at firſt was created pure and holy, after the image of God, endowed with ſuch a rectitude and righteouſneſs, as was neceſſary and due unto it, to bring it unto that ſupernatural end to which it was ordained, is now altogether corrupted and become abominable, ſinful and averſe from goodneſs, and that this corruption or concupiſcence is originally inherent in us, and derived from our firſt parents, is plentifully delivered in holy writ, as that which chiefly compels us to a ſelf-denial, and drives us unto Chriſt. *Behold I was ſhapen in iniquity, and in ſin did my mother conceive me,* ſaith *David*, Pſal. lv. 5. Where for the praiſe of God's goodneſs towards him, he begins with the confeſſion of his native perverſeneſs, and of the ſin wherein he was wrapped before he was born. Neither was this peculiar to him alone, he had it not

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(*a*) Infantes ſunt ſimplices, & ſtantes in eodem ſtatu in quo *Adamus* fuit ante lapſum, *Venat. Theol. re. & me. fol.* 2. (*b*) Nec refert an infantes iſti ſint fidelium, an ethnicorum liberi, infantium enim; qua infantium, eadem eſt innocentia, *Rem. Apol. fol.* 87. (*c*) Malum culpæ non eſt, quia naſci plane eſt involuntarium, &c. *ibid. fol.* 84.

from the particular iniquity of his next progenitors, but by an ordinary propagation from the common parent of us all: tho' in ſome of us, Satan by this *Pelagian* attempt, by hiding the diſeaſe, hath made it almoſt incurable. For even thoſe infants, of whoſe innocency the *Arminians* boaſt, *are unclean* in the verdict *of* St. *Paul*, 1. *Cor.* vii. 14. if not ſanctified by an intereſt in the promiſe of the covenant, and no unclean thing ſhall enter into the kingdom of heaven. (*a*) *The weakneſs of the members of infants is innocent, and not their ſouls:* they want nothing, but that the members of their bodies are not as yet ready inſtruments of ſin, they are not ſinful only by an external denomination, accounted ſo, becauſe of the imputation of *Adam*'s actual tranſgreſſion unto them; for they have all an *uncleanneſs* in them by nature, *Job* xiv. 4 from which they muſt be cleanſed *by the waſhing of water and the word*, Epheſ. v. 20. Their whole nature is overſpread with ſuch a pollution, as is proper only to ſin inherent, and doth not accompany ſin imputed; as we may ſee in the example of our Saviour, who was pure, immaculate, holy, undefiled, and yet the iniquity of us all was imputed unto him: hence are thoſe phraſes of *waſhing away ſin*, Acts xxii. 16. *Of cleanſing filth*, 1. *Pet.* iii. 21. *Titus* iii. 5. ſomething there is in them, as ſoon as they are born, excluding them from the kingdom of heaven, for *except they alſo be born again of the ſpirit, they ſhall not enter into it*, Joh. iii. 5.

(2.) The oppoſition that is made between the righteouſneſs of Chriſt and the ſin of *Adam*, *Rom.* v. which is the proper ſeat of this doctrine, ſheweth that there is in our nature an inbred ſinful corruption; for the ſin of *Adam* holds ſuch relation unto ſinners, proceeding from him by natural propagation, as the righteouſneſs of Chriſt doth unto them, who are born again of him by ſpiritual regeneration. But we are truly, intrinſecally, and inherently ſanctified by the ſpirit and grace of Chriſt: and therefore there is no reaſon, why being ſo often in this *chapter* called ſinners, becauſe of this original ſin, we ſhould caſt it off, as if we were concerned only by an external denomination, for the right inſtitution of the compariſon, and its anology quite overthrows the ſolitary imputation.

(3.) All thoſe places of ſcripture, which aſſert the proneſs of our nature to all evil, and the utter diſability that is in us to do any good, that wretched oppoſition to the power of godlineſs, wherewith from the womb we are repleniſhed, confirms the ſame truth: but of theſe places I ſhall have occaſion to ſpeak hereafter.

(4.) The fleſh, in the ſcripture phraſe, is a quality (if I may ſo ſay) inherent in us: for that, with its concupiſcence, is oppoſed to the ſpirit and his holineſs, which is certainly inherent in us. Now the whole man by nature is fleſh: *For that which is born of the fleſh is fleſh*, Joh. iii. 6. it is an inhabiting thing, a thing that *dwelleth* within us, *Rom.* vii. 17. In brief, this vitioſity, ſinfulneſs, and corruption of our nature is laid open:

[1.] By all thoſe places, which caſt an aſperſion of guilt, or deſert of puniſhment, or of pollution, on nature it ſelf, as *Epheſ.* ii. 1, 2, 3. *We are dead in treſpaſſes, and ſins, being by nature children of wrath, as well as others, being wholly incompaſſed by a ſin that doth eaſily beſet us.*

[2.] By them which fix this original pravity in the heart, will, mind, and underſtanding, *Epheſ.* iv. 18. *Rom.* xii. 2. *Gen.* vi. 5.

[3.] By thoſe which poſitively decypher this natural depravation, 1. *Corinth.* ii. 14. *Rom.* viii. 7.

[4.] That place it in the fleſh, or whole man, *Rom.* vi. 6. *Gal.* v. 16. So that it is not a bare imputation of another's fault, but an intrinſecal adjacent corruption of our nature it ſelf, that we call by this name of original ſin: but alas! it ſeems we are too large carvers for our ſelves, in that wherewith we will not be contented.

The *Arminians* deny all ſuch imputation, as too heavy a charge for the pure unblamable condition, wherein they are brought into this world; they deny, I ſay, that they are guilty of *Adam*'s ſin, as ſinning in him, or that his ſin is any way imputed unto us, which is their ſecond aſſault upon the truth of this article of faith.

(*b*) Adam *ſinned in his own proper perſon, and there is no reaſon why God ſhould impute that ſin of his unto infants*, ſaith *Boreus*. The nature of the firſt covenant, the right and power of God, the compariſon inſtituted by the apoſtle between *Adam* and Chriſt, the divine conſtitution whereby *Adam* was appointed to be the head, fountain and origin of all

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(*a*) Imbecillitas membrorum infantilium innocens eſt, non animus, *Aug.* (*b*) Adamus in propria perſona peccavit, & nulla eſt ratio cur Deus peccatum illud infantibus imputet, *Bor. in artic.* 31.

human kind, are with him no reaſons at all, to perſuade it: (*a*) *For it is againſt equity,* ſaith their *apology, that one ſhould be counted guilty for a ſin that is not his own, that he ſhould be reputed nocent, who in regard of his own will is truly innocent:* and here, chriſtian reader, behold *Pelagianiſm* obtruded on us, without either welt or guard: men on a ſudden made pure and truly innocent, notwithſtanding all that natural pollution and corruption the ſcripture every where proclaims them to be repleniſhed withal; neither is the reaſon they intimate of any value, that their wills aſſented not to it, and which a little before they plainly urge (*b*) *It is,* ſay they, *againſt the nature of ſin, that, that ſhould be counted a ſin, or be imputed as a ſin to any, by whoſe own proper will it was not committed:* which being all they have to ſay, they repeat it over and over in this caſe; *it muſt be voluntary, or it is no ſin.* But I ſay this is of no force at all.

1.) St. *John* in his moſt exact definition of ſin, requires not voluntarineſs to the nature of it, but only an obliquity, a deviation from the rule, it is an anomy, a diſcrepancy from the law; which whether voluntary or no, it skills not much: but ſure enough, there is in our nature ſuch a repugnancy to the law of God.

2.) So that if originally we are free from a voluntary actual tranſgreſſion, yet we are not from an habitual voluntary digreſſion, and exorbitancy from the law. But

3.) In reſpect of our wills we are not thus innocent neither, for we all ſinned in *Adam*, as the apoſtle affirmeth.

Now all ſin is voluntary, ſay the *Remonſtrants*, and therefore *Adam*'s tranſgreſſion, was our voluntary ſin alſo; and that in divers reſpects;

(1. In that his voluntary act is imputed to us, as ours, by reaſon of the covenant which was made with him on our behalf; but becauſe this conſiſting in an imputation, muſt needs be extrinſecal unto us; therefore

(2. We ſay, that *Adam* being the root, and head of all human kind, and we all branches from that root, all parts of that body, whereof he was the head, his will may be ſaid to be ours, we were then all that one man (*c*), we were all in him; and had no other will but his; ſo that though that be extrinſecal unto us, conſidered as particular perſons, yet it is intrinſecal, as we are all parts of one common nature: as in him we ſinned, ſo in him we had a will of ſinning.

(3. Original ſin is a defect of nature, and not of this, or that particular perſon (*d*), whereon *Alvarez* grounds this difference, of actual and original ſin, that the one is always committed by the proper will of the ſinner, to the other is required only the will of our firſt parent, who was the head of human nature.

(4. It is hereditary, natural, and no way involuntary, or put into us againſt our wills, it poſſeſſeth our wills, and inclines us to voluntary ſins.

I ſee no reaſon then, why *Corvinus* ſhould affirm as he doth: (*e*) *That it is abſurd, that by one man's diſobedience, many ſhould be made actually diſobedient:* unleſs he did it purpoſely to contradict St. *Paul*, teaching us, that *by one man's diſobedience, many were made ſinners,* Rom. v. 19. *Paulus ait, Corvinus negat, eligite cui credatis,* chooſe whom ye will believe; *Paul* or the *Arminians*. The ſum of their endeavour in this particular, is to clear the nature of man from being any way guilty of *Adam*'s actual ſin; as being then in him, a member and part of that body whereof he was the head: or from being obnoxious unto an imputation of it, by reaſon of that covenant which God made with us all in him; ſo that denying, as you ſaw before, all inherent corruption and pravity of nature, and now all participation by any means of *Adam*'s tranſgreſſion, methinks they caſt a great aſperſion on almighty God, however he dealt with *Adam* for his own particular, yet for caſting us, his moſt innocent poſterity out of paradiſe. It ſeems a hard caſe, that having no obliquity or ſin in our nature to deſerve it, nor any intereſt in his diſobedience, whoſe obedience had been the means of conveying ſo much happineſs unto us: we ſhould yet be involved in ſo great a puniſhment, as we are. For that we are not now by birth under a great curſe and puniſhment, they ſhall never be able to perſuade any poor ſoul who ever heard of paradiſe, or the garden where God firſt placed *Adam*: and though all the reſt, in their judgment, be no great matter, but

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(*a*) Contra æquitatem eſt, ut quis reus agatur propter peccatum non ſuum, ut vere nocens judicetur, qui quoad propriam ſuam voluntatem innocens eſt, *Rem Apol. c. vii. fol.* 84. (*b*) Contra naturam peccati eſt, ut cenſeatur peccatum, aut ut proprie in peccatum imputetur, quod propria voluntate commiſſum non eſt, *ibid.* (*c*) Omnes eramus unus ille homo, *Aug.* (*d*) Eſt voluntarium, voluntate primi originantis, non voluntate contrahentis ratione naturæ, non perſonæ, *Thom.* 1. 2. *q.* 81. *a.* (*e*) Abſurdum eſt ut ex unius obedientia multi actu inobedientes, facti eſſent, *Corvin. ad Mol. cap. vii. ſec.* 8.

an infirmity and languor of nature, or ſome ſuch thing: yet whatever it be, they confeſs it lights on us, as well as him (*a*) *We confeſs* ſay they, *that the ſin of* Adam *may be thus far ſaid to be imputed to his poſterity, inaſmuch as God would have them all born obnoxious to that puniſhment, which* Adam *incurred by his ſin: or permitted that evil, which was inflicted on him, to deſcend on them.* Now be this puniſhment what it will, never ſo ſmall, yet if we have no demerit of our own, nor intereſt in *Adam*'s ſin, it is ſuch an act of injuſtice, as we muſt reject from the moſt holy, with a God forbid; far be it from the judge of all the world to puniſh the righteous with the ungodly. If God ſhould impute the ſin of *Adam* unto us, and thereon pronounce us obnoxious to the curſe deſerved by it: if we have a pure, ſinleſs, unſpotted nature, even this could ſcarce be reconciled with that rule, of his proceeding in juſtice with the ſons of men, *The ſoul that ſinneth it ſhall die*, which clearly granteth an impunity to all not tainted with ſin. Sin and puniſhment, though they are ſometimes ſeparated by his mercy, pardoning the one, and ſo not inflicting the other, yet never by his juſtice, inflicting the latter, where the former is not: ſin imputed, by it ſelf alone without an inherent guilt, was never puniſhed in any, but Chriſt: the unſearchableneſs of God's love and juſtice, in laying the iniquity of us all upon him, who had no ſin, is an exception from that general rule he walketh by, in his dealing with the poſterity of *Adam.* So that if puniſhment be not due unto us, for a ſolely imputed ſin, much leſs, when it doth not ſtand with the juſtice and equity of God, to impute any iniquity unto us all, can we juſtly be wrapped in ſuch a curſe and puniſhment, as woful experience teacheth us, that we lye under. Now in this act of injuſtice wherewith they charge the almighty, the *Arminians* place the whole nature of original ſin: (*b*) *We account not*, ſay they, *original ſin, for a ſin properly ſo called, that ſhould make the poſterity of* Adam, *to deſerve the wrath of God, nor for an evil that may properly be called a puniſhment; but only for an infirmity of nature.* Which they interpret to be a kind of evil, that being inflicted on *Adam*, God ſuffereth to deſcend upon his poſterity: ſo all the depravation of nature, the pollution, guilt, and concupiſcence, we derive from our firſt parents, the imputation of *Adam*'s actual tranſgreſſion is all ſtreightned to a ſmall infirmity, inflicted on poor innocent creatures.

But let them enjoy their own wiſdom, which is earthly, ſenſual and deviliſh: the ſcripture is clear, that the ſin of *Adam* is the ſin of us all, not only by propagation and communication (whereby not his ſingular fault, but ſomething of the ſame nature, is derived unto us) but alſo by an imputation of his actual tranſgreſſion unto us all; his ſingular diſobedience being by this means made ours. The grounds of this imputation I touched before, which may be all reduced to his being a common perſon and head of all our nature, which inveſteth us with a double intereſt in his demerits, whilſt ſo he was. *Firſt*, as we were then in him and parts of him. *Secondly*, as he ſuſtained the place of our whole nature, in the covenant God made with him, both which even according to the exigence of God's juſtice, require that his tranſgreſſion be alſo accounted ours. And St. *Paul* is plain not only, *that by one man's offence, many were made ſinners*, Rom. v. 19. by the derivation of a corrupted nature; *but alſo that by one man's offence judgment came upon all*, ver. 18. he affirmeth, *that by one man ſin and death entred upon all the world: and that becauſe we have all ſinned in him:* which we no otherwiſe do, but that his tranſgreſſion in God's eſtimation is accounted ours: and the oppoſition the apoſtle there maketh between Chriſt and his righteouſneſs, and *Adam* and his diſobedience, both ſufficiently evince it: as may appear by this figure (*c*),

Sicut	Adamo	in omnes	κρῖμα	redundavit, eis	κατάκριμα	per unum	παραπτωμα Adami,
ſic	Chriſto		χάρις Θεοῦ		δικαίωσιν ζωῆς		δικαίωμα Chriſti.

The whole ſimilitude chiefly conſiſts in the imputation of *Adam's* ſin, and Chriſt's righteouſneſs, unto the ſeed of the one by nature, and of the other by grace: but that we are counted righteous for the righteouſneſs of Chriſt, is among proteſtants (though

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(*a*) Fatemur peccatum Adami, a Deo poſſe dici imputatum poſteris ejus, quatenus Deus poſteros Adami eidem malo, cui, Adamus per peccatum obnoxium ſe reddidit, obnoxios naſci voluit; ſive quatenus Deus, malum, quod Adamo inflictum erat in pœnam, in poſteros ejus dimanare & tranſire permiſit, *Rem. Apol. p.* 84. (*b*) Peccatum itaq; originale nec habent pro peccato proprie dicto, quod poſteros Adami odio Dei dignos faciat, nec pro malo, quod per modum proprie dictæ pœnæ ab Adamo in poſteros demanet, ſed pro infirmitate, &c. *Rem. Apol. fol.* 84. (*c*) Paræus. ad 5. Rom.

ſome differ in the manner of their expreſſions) as yet without queſtion, and therefore are no leſs undoubtedly accounted ſinners by, or guilty of the firſt ſin of *Adam*.

I ſhall not ſhew their oppoſition unto the truth in many more particulars, concerning this article of original ſin: having been long ago moſt excellently prevented even in this very method, by the way of antitheſis to the ſcripture, and the orthodox doctrine of our church, by the famouſly learned maſter *Reynolds*, in his excellent treatiſe *of the ſinfulneſs of ſin*: where he hath diſcovered their errors, fully anſwered their ſophiſtical objections, and invincibly confirmed the truth from the word of God: only as I have ſhewed already, how they make this we call original ſin, no ſin at all, neither inherent in us, nor imputed unto us, nor puniſhment truly ſo called; ſo becauſe our church ſaith directly, that it meriteth damnation, I will briefly ſhew, what they conceive to be the deſert thereof.

1. For *Adam* himſelf, they affirm, *that the death threatned unto him, if he tranſgreſſed the covenant, and due unto him for it*, (*a*) *was neither death temporal, for that before he was ſubject unto, by the primary conſtitution of his nature; nor yet ſuch an eternal death, as is accompanied with damnation, or everlaſting puniſhment*. No? Why then let us here learn ſome new divinity. Chriſtians have hitherto believed, that whatſoever may be compriſed under the name of death together with its antecedents, conſequents, and attendants, was threatned to *Adam* in this commination: and divines until this day can find but theſe two ſorts of death in the ſcripture, as penal unto men, and properly ſo called: and ſhall we now be perſwaded that it was neither of theſe that was threatned unto *Adam?* It muſt be ſo, if we will believe the *Arminians*; it was neither the one, nor the other, of the former; but whereas he was created mortal and ſubject to a temporal death, the ſanction of his obedience was a threatning of the utter diſſolution of his ſoul and body, or a reduction to their primitive nothing: but what if a man will not here take them at their words, but believe according to St. *Paul*, that death entred by ſin; that if we had never ſinned, we had never died, that man in the ſtate of innocency was by God's conſtitution, free even from temporal death, and all things directly conducing thereunto? Farther, that this death threatned to our firſt parents, comprehended damnation alſo of ſoul and body for evermore, and that of their imaginary diſſolution, there is not the leaſt intimation in the word of God; why I confeſs they have impudence enough in divers places to beg that we would believe their aſſertions, but never confidence enough, to venture once to prove them true. Now they who make ſo ſlight of the deſert of this ſin in *Adam* himſelf, will ſurely ſcarce allow it to have any ill merit at all in his poſterity.

2. *Whether* (*b*) *ever any one were damned for original ſin, and adjudged to everlaſting torments, is deſervedly doubted of: yea we doubt not to affirm, that never any was ſo damned*, ſaith *Corvinus*: and that this is not his ſole opinion, he declares, by telling you no leſs of his maſter *Arminius*: (*c*) *It is moſt true*, ſaith he, *that* Arminius *teacheth, that it is perverſely ſaid, that original ſin makes a man guilty of death*. Of any death it ſhould ſeem, temporal, eternal or that annihilation they dream of: and he ſaid true enough, (*d*) *Arminius* doth affirm it, adding this reaſon, *becauſe it is only the puniſhment of* Adam's *actual ſin*: now what kind of puniſhment they make this to be I ſhewed you before. But truly I wonder, ſeeing they are every where ſo peremptory that the ſame thing cannot be a ſin, and a puniſhment; why they do ſo often nick-name this infirmity of nature, and call it a ſin, which they ſuppoſe to be as far different from it, as fire from water: is it becauſe they are unwilling, by new naming it, to contradict St. *Paul* in expreſs terms, never propoſing it under any other denomination? Or if they can get a ſophiſtical eluſion for him, is it, leſt by ſo doing, chriſtians ſhould the more plainly diſcern their hereſy? Or whatever other cauſe it be, in this I am ſure they contradict themſelves, notwithſtanding in this they agree full well, (*e*) *that God rejecteth none for original ſin only*, as *Epiſcopius* ſpeaks. And here if you tell them that the queſtion is not

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(*a*) Cum de æterna morte loquuntur Remonſtrantes in hac de Adamo quæſtione, non intelligunt mortem illam, quæ æterna, pœna ſenſus, &c. *Rem. Apol. cap.* 4. *fol.* 57. (*b*) An ullus omnino homo, propter peccatum originis ſolum damnetur, ac æternis cruciatibus addicatur, merito dubitari poteſt: imo nullum ita damnari affirmare non veremur, *Cor. ad Molin. cap.* 9. *ſect.* 5. (*c*) Veriſſimum eſt Arminium docere, perverſe dici peccatum originis reum facere mortis, *Corvin. ad Tilen.* p. 388. (*d*) Perverſe dicitur peccatum originis, reum facere mortis, quum peccatum illud pœna ſit peccati actualis Adami, *Armin. Reſp. ad quæſt.* 9. a. 3. (*e*) Deos neminem ob ſolum peccatum originis rejecit, *Epiſcop. diſp.* 9. *Theſ.* 3.

de facto, what God doth; but *de jure*, what ſuch ſinners deſerve they tell us plainly (*a*) *that God will not deſtinate any infants to eternal puniſhment for original ſin, without their own proper actual ſins, neither can he do ſo by right, or in juſtice*: ſo that the children of *Turks*, *Pagans*, and the like infidels, ſtrangers from the covenant of grace, departing in their infancy are far happier than any chriſtian men, who muſt undergo a hard warfare againſt ſin, and Satan, in danger to fall finally away at the laſt hour; and through many difficulties, entering the kingdom of heaven, when they without further trouble are preſently aſſumed thither for their innocency. Yea although they are neither elected of God; for as they affirm, he chooſeth none but for their faith, which they have not: nor redeemed by Chriſt, for he died only for ſinners, he ſaveth *his people from their ſins*, which they are not guilty of; nor ſanctified by the holy ghoſt, all whoſe operations they reſtrain to a moral ſwaſion, whereof infants are not a capable ſubject. Which is not much to the honour of the bleſſed trinity: that heaven ſhould be repleniſhed with them whom the father never elected, the ſon never redeemed, nor the holy ghoſt ſanctified.

And thus you ſee, what they make of this original pravity of our nature, at moſt an infirmity, or languor thereof; neither a ſin, nor the puniſhment of ſin properly ſo called, nor yet a thing that deſerves puniſhment as a ſin. Which laſt aſſertion, whether it be agreeable to holy ſcripture or no, theſe two following obſervations will declare.

(1.) There is no confuſion, no diſorder, no vanity in the whole world, in any of God's creatures, that is not a puniſhment of our ſin in *Adam*. That great and almoſt univerſal ruine of nature, proceeding from the curſe of God overgrowing the earth, and the wrath of God revealing it ſelf from heaven, is the proper iſſue of his tranſgreſſion. It was of the great mercy of God, that the whole frame of nature was not preſently rolled up in darkneſs, and reduced to its primitive confuſion. Had we our ſelves been deprived of thoſe remaining ſparks of God's image in our ſouls, which vindicates us from the number of the beaſts that periſh, had we been all born fools, and void of reaſon, by dealing ſo with ſome in particular, he ſheweth us it had been but juſtice to have wrapped us in the ſame miſery, all in general. All things when God firſt created them, were exceeding good, and thought ſo by the wiſdom of God himſelf: but our ſin even compelled that good and wiſe creator, to hate, and curſe the work of his own hands: *curſed is the ground*, ſaith he to *Adam*, *for thy ſake, in ſorrow ſhalt thou eat of it all the days of thy life; thorns alſo and thiſtles ſhall it bring forth unto thee*, Gen. iii. 17, 18. Hence was that heavy burden of vanity, that bondage of corruption, *under which to this day the whole creation groaneth, and travelleth in pain until it be delivered*, Rom. viii. 21, 22. Now if our ſin had ſuch a ſtrange malignant influence upon thoſe things, which have no relation unto us, but only as they were created for our uſe; ſurely it is of the great mercy of God that we our ſelves are not quite confounded: which doth not yet ſo interpoſe it ſelf, but that we are all compaſſed with divers ſad effects of this iniquity, lying actually under divers preſſing miſeries, and deſervedly obnoxious to everlaſting deſtruction. So that,

(2.) Death temporal, with all its antecedents, and attendants, all infirmities, ſickneſſes, waſting deſtroying paſſions, caſualties that are penal, all evil conducing thereunto, or waiting on it, is a puniſhment of original ſin: and this not only, becauſe the firſt actual ſin of *Adam* is imputed to us, but moſt of them are the proper iſſues of that native corruption, and pollution of ſin, which is ſtirring and operative within us, for the production of ſuch ſad effects, our whole nature being by it throughly defiled. Hence are all the diſtortures, and diſtemperatures of the ſoul, by luſts, concupiſcences, paſſions, blindneſs of mind, perverſeneſs of will, inordinateneſs of affections, wherewith we are preſſed, and turmoiled: even proper iſſues of that inherent ſin, which poſſeſſeth our whole ſouls. Upon the body alſo it hath ſuch an influence, in diſpoſing it to corruption and mortality, as it is the original of all thoſe infirmities, ſickneſſes and diſeaſes, which make us nothing but a ſhop of ſuch miſeries for death itſelf; as theſe and the like degrees, are the ſteps which lead us on apace in the road that tends unto it; ſo they are the direct internal efficient cauſes thereof, in ſubordination to the juſtice of almighty God, by ſuch means inflicting it as a puniſhment of our ſins in *Adam*. Man before his fall, though not in regard of the matter whereof he was made, nor yet meerely in reſpect of his quickning form, yet in regard of God's ordination, was im-

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(*a*) Pro certo ſtatuunt Deum nullos infantes, ſine actualibus ac propriis peccatis, morientes, æternis cruciatibus deſtinare velle, aut jure deſtinare poſſe ob peccatum quod vocatur originis, *Rem. Apol. f.* 87.

mortal, a keeper of his own everlaſtingneſs. Death, to which before he was not obnoxious, was threatned as a puniſhment of his ſin: *In the day thou eateſt thereof, thou ſhalt ſurely die:* the expoſition of which words, given by God at the time of his inflicting this puniſhment, and pronouncing man ſubject to mortality, clearly ſheweth, that it comprehendeth temporal death alſo, *Duſt thou art, and unto duſt thou ſhalt return.* Our return to duſt, is nothing but the ſoul's leaving the body, whereby before it was preſerved from corruption. Further, St. *Paul* oppoſeth that death we had by the ſin of *Adam*, to the reſurrection of the body by the power of Chriſt: for ſince by man came death, by man alſo came the reſurrection from the dead, *for as in Adam all die, ſo in Chriſt ſhall all be made alive*, 1 Cor. xv. 21. 22. The life which all ſhall receive by the power of Chriſt at the laſt day, is eſſentially a reunion of ſoul and body, and therefore their ſeparation is a thing we incurred by the ſin of *Adam*: the ſame apoſtle alſo, *Rom.* v. deſcribeth an univerſal reign of death over all, by reaſon of the firſt tranſgreſſion; even diſeaſes alſo in the ſcripture are attributed unto ſin, as their meritorious cauſe, *John* v. 14. 1 *Cor.* xi. 30. *Revel.* ii. 22. And in reſpect of all theſe, the mercy of God doth not ſo interpoſe it ſelf, but that all the ſons of men are in ſome ſort partakers of them.

(3.) The final deſert of original ſin, as our article ſpeaketh, is damnation: the wrath of God to be poured on us, in eternal torments of body and ſoul. To this end alſo many previous judgments of God are ſubſervient: as the privation of original righteouſneſs, which he took, and witheld, upon *Adam*'s throwing it away; ſpiritual deſertion, permiſſion of ſin, with all other deſtroying depravations of our nature, as far as they are meerly penal; Some of which are immediate conſequents of *Adam*'s ſingular actual tranſgreſſion, as privation of original righteouſneſs, others as damnation it ſelf, the proper effects of that derived ſin and pollution that is in us; there is none damned, but for their own ſin. When divines affirm that by *Adam*'s ſin we are guilty of damnation, they do not mean, that any are actually damned for his particular fact, but that by his ſin, and our ſinning in him, by God's moſt juſt ordination, we have contracted that exceeding pravity, and ſinfulneſs of nature, which deſerveth the curſe of God, and eternal damnation: it muſt be an inherent uncleanneſs that actually excludes out of the kingdom of heaven, *Revel.* xxi. 27. which uncleanneſs the apoſtle ſhews to be in infants not ſanctified, by an intereſt in the covenant; in brief, *We are baptized unto the remiſſion of ſins, that we may be ſaved*, Act. ii. 38. that then which is taken away by baptiſm, is that which hinders our ſalvation, which is not the firſt ſin of *Adam* imputed, but our own inherent luſt and pollution: we cannot be waſhed, and cleanſed, and purged from an imputed ſin, which is done by the laver of regeneration, from that which lies upon us only by an external denomination, we have no need of cleanſing; we may be ſaid, to be freed from it, or juſtified, but not purged; the ſoul then that is guilty of ſin ſhall die, and that for its own guilt. If God ſhould condemn us for original ſin only, it were not by reaſon of the imputation of *Adam*'s fault, but of the iniquity of that portion of nature, in which we are proprietaries.

Now here to ſhut up all, obſerve, that in this inquiry, of the deſert of original ſin: the queſtion is not, what ſhall be the certain lot of thoſe that depart this life under the guilt of this ſin only? But what this hereditary and native corruption doth deſerve, in all thoſe in whom it is? For as St. *Paul* ſaith, *We judge not them that are without*, (eſpecially infants) 1. *Cor.* v. 13. but for the demerit of it in the juſtice of God, our Saviour expreſly affirmeth, that *unleſs a man be born again, he cannot enter into the kingdom of heaven*, Joh. iii. and let them that can diſtinguiſh between a not going to heaven, and a going to hell: a third receptacle of ſouls in the ſcripture we find not; St. *Paul* alſo tells us, that by *nature we are children of wrath*, Epheſ. ii. 3. even originally and actually we are guilty of, and obnoxious unto that, which is accompanied with fiery indignation, that ſhall conſume the adverſaries; again, we are aſſured *that no unclean thing ſhall enter into heaven*, Revel. xxi. with which hell-deſerving uncleanneſs children are polluted, and therefore unleſs it be purged with the blood of Chriſt, they have no intereſt in everlaſting happineſs. By this means ſin is come upon all to condemnation, and yet do we not peremptorily cenſure to hell, all infants departing this world without the laver of regeneration, the ordinary means of waving the puniſhment due to this pollution: that is the queſtion *de facto*, which we before rejected;

Yea, and two ways there are, whereby God ſaveth ſuch infants, ſnatching them like brands out of the fire.

1.) By intereſting them into the covenant, if their immediate, or remote parents have been believers; he is a God of them, and of their ſeed: extending his mercy unto a thouſand generations of them that fear him.

2.) By his grace of election, which is moſt free, and not tied to any conditions, by which I make no doubt, but God taketh many unto him in Chriſt, whoſe parents never knew, or had been deſpiſers of the Goſpel: and this is the doctrine of our church, agreeable to the ſcripture, affirming the deſert of original ſin to be God's wrath and damnation, to both which, how oppoſite is the *Arminian* doctrine, may thus appear:

S. S.

By the offence of one man judgement came upon all to condemnation, Rom. v. 18.

By one man's diſobedience many were made ſinners, verſe 19.

Behold I was ſhapen in iniquity, and in ſin did my mother conceive me, Pſal. li. 5.

Elſe were your children unclean, but now they are holy, 1. Cor. vii. 14.

Who can bring a clean thing out of an unclean? Not one, Job xiv. 4.

Except a man be born again, he cannot ſee the kingdom of God, John iii. 3.

That which is born of the fleſh is fleſh, John iii. 6.

We were by nature the children of wrath even as others, Epheſ. ii. 3.

By one man ſin entered into the world, and death by ſin, and ſo death paſſed upon all men, for that all have ſinned: to wit, in him, *Rom.* v. 12.

For I know that in me, that is in my fleſh, dwelleth no good thing, Rom. 18.

In the day you eat thereof you ſhall ſurely die, Gen. ii. 17.

For as in Adam *all die, ſo*, 1. Cor. xv. 22.

By nature children of wrath, Epheſ. ii. 3.

And there ſhall in no wiſe enter into it any thing that defileth, Revel. xxi. 27.

Lib. Arbit.

Adam ſinned in his own proper perſon only, and there is no reaſon why God ſhould impute that ſin unto infants, *Boræus.*

It is abſurd, that by one man's diſobedience many ſhould be made actually diſobedient, *Corvinus.*

Infants are ſimply in that eſtate in which *Adam* was before his fall, *Venator.*

Neither is it conſiderable whether they be the children of believers, or of heathens, for all infants have the ſame innocency, *Rem. Apol.*

That which we have by birth can be no evil of ſin, becauſe to be born is plainly involuntary, *Idem.*

Original ſin, is neither a ſin properly ſo called, which ſhould make the poſterity of *Adam* guilty of God's wrath, nor yet a puniſhment of any ſin on them, *Rem. Apol.*

It is againſt equity that one ſhould be accounted guilty of a ſin, that is not his own, that he ſhould be judged nocent, who in regard of his own will is truly innocent.

God neither doth, nor can in juſtice, appoint any to hell for original ſin, *Rem. Apol.*

It is perverſely ſpoken that original ſin makes any one guilty of death, *Armin.*

We no way doubt to affirm that never any one was damned for original ſin, *Corvinus.*

CHAP. VIII.

Of the ſtate of Adam *before the fall, or of original righteouſneſs.*

IN the laſt *chapter* we diſcovered the *Arminian* attempt, of readvancing the corrupted nature of man into that ſtate of innocency and holineſs, wherein it was at firſt by God created: in which deſign, becauſe they cannot but diſcern that the ſucceſs is not anſwerable to their deſires, and not being able to deny, but that for ſo much good as we want, having caſt it away, or evil of ſin that we are ſubject unto, more than we were at our firſt creation, we muſt be reſponſible for the juſtice of God; they labour to draw down our firſt parents even from the inſtant of their forming, into the ſame condition wherein we are ingaged by reaſon of corrupted nature. But truly I fear, they will ſcarce obtain ſo proſperous an iſſue of their endeavour, as *Mahomet* had, when he promiſed the people, he would call a mountain unto him: which miracle they aſſembled to behold; but when the mountain would not ſtir for all his calling, he replyed, If the mountain will not come to *Mahomet*, *Mahomet* will go to the mountain, and away he packed towards it; but we ſhall find that our *Arminians* can neither themſelves climb the high mountain of innocency, nor yet call it down into the valley of ſin and corruption, wherein they are lodged. We have ſeen already how vain and fruſtrate was their former attempt: let us now take a view of their aſpiring inſolence, in making the pure creatures of God, holy and undefiled with any ſin, to be inveſted with the ſame wretchedneſs and perverſeneſs of nature, with our ſelves.

It is not my intention, to enter into any curious diſcourſe, concerning the ſtate and grace of *Adam* before his fall; but only to give a faithful aſſent, to what God himſelf affirmed of all the works of his hands, they were exceeding good: no evil, no deformity, or any thing tending thereunto, did immediately iſſue from that fountain of goodneſs and wiſdom, and therefore doubtleſs man, the moſt excellent work of his hands, the greateſt glory of his creator, was then without ſpot or blemiſh, endued with all thoſe perfections his nature, and ſtate of obedience, was capable of: and careful we muſt be of caſting any aſperſions of defect on him, that we will not with equal boldneſs aſcribe to the image of God.

Nothing doth more manifeſt the deviation of our nature from its firſt inſtitution, and declare the corruption wherewith we are polluted, than that propenſity which is in us to every thing that is evil, that inclination of the fleſh, which luſteth always againſt the ſpirit, that luſt and concupiſcence, which fomenteth, conceiveth, hatcheth, bringeth forth, and nouriſheth ſin; that perpetual proneſs that is in unregenerate nature, to every thing, that is contrary to the pure and holy law of God. Now becauſe neither ſcripture nor experience will ſuffer chriſtians quite to deny this pravity of our nature; this averſeneſs from all good, and propenſity to ſin, the *Arminians* extenuate as much as they are able, affirming that it is no great matter, no more than *Adam* was ſubject unto in the ſtate of innocency. But what, did God create in *Adam* a proneſs unto evil? Was that a part of his glorious image, in whoſe likeneſs he was framed? Yea, ſaith *Corvinus*, (*a*) *By reaſon of his creation man had an affection to what was forbidden by the law*: but yet this ſeems injuſtice, that God ſhould give a man a law to keep, (*b*) and put upon his nature a repugnancy to that law, as one of them affirmed at the ſynod of *Dort*. No, ſaith the former author: (*c*) *Man had not been fit to have had a law given unto him, had he not been endued with a propenſion, and natural inclination to that which is forbidden by the law*; but why is this ſo neceſſary in men, rather than angels? No doubt there was a law, a rule, for their obedience, given unto them at their firſt creation, which ſome tranſgreſſed, when others kept it inviolate. Had they alſo a propenſity to ſin, con-created with their nature? Had they a natural affection put upon them by God, to that which was forbidden by the law? Let them only who will be wiſe beyond the word of God, affix ſuch injuſtice on the righteous judge of all the earth: but ſo it ſeems it muſt be: (*d*) *There was an inclination in man to ſin before the fall, though not altogether ſo vehement and inordinate as it is now*, ſaith *Arminius*: hitherto we have thought, that the original righteouſneſs, wherein *Adam* was created, had comprehended the integrity and perfection of the whole man; not only that whereby the body was obedient unto the ſoul, and all the affections ſubſervient to the rule of reaſon for the performance of all natural actions: but alſo a light, uprightneſs, and holineſs of grace, in the mind and will, whereby he was enabled to yield obedience unto God, for the attaining of that ſupernatural end, whereunto he was created. No; but (*e*) *original righteouſneſs*, ſay our new doctors, *was nothing but a bridle to help to keep man's inordinate concupiſcence within bounds*: ſo that the faculties of our ſouls were never indued with any proper innate holineſs of their own: (*f*) *In the ſpiritual death of ſin there are no ſpiritual gifts properly wanting in will, becauſe they were never there*, ſay the ſix collocutors at the *Hague*.

The ſum is, man was created with a nature, not only weak, and imperfect, unable by its native ſtrength and endowments to attain that ſupernatural end, for which he was made, and which he was commanded to ſeek, but depraved alſo with a love and deſire of things repugnant to the will of God, by reaſon of an imbred inclination to ſinning. It doth not properly belong to this place, to ſhew, how they extenuate thoſe gifts alſo, with which they cannot deny but that he was indued, and alſo deny thoſe which he had; as a power to believe in Chriſt, or to aſſent unto any truth, that God ſhould reveal unto him: and yet they grant this privilege unto every one of his poſterity, in that depraved condition of nature, whereinto by ſin he caſt himſelf and us. We

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(*a*) Ex ratione creationis homo habebat affectum ad ea quæ vetabantur, *Cor. ad Mol. cap.* 6. *ſ.* 1. (*b*) Deus homini repugnantiam indidit adverſus legem, *Joh. Gaſt. in ſynod. confeſſ.* (*c*) Homo non eſt idoneus cui lex feratur, quando in eo, ad id quod lege vetatur, non eſt propenſio, ac inclinatio naturalis, *Cor. ad Molin.* cap. 10. *ſect.* 15. (*d*) Inclinatio ad peccandum ante lapſum in homine fuit, licet non ita vehemens ac inordinata ut nunc eſt, *Armin. ad Artic. Reſpon.* (*e*) Juſtitia originalis inſtar fræni fuit, quod præſtabat internæ concupiſcentiæ ordinationem, *Cor. ad Mol. c.* 8. *ſ.* 1. (*f*) In ſpirituali morte non ſeparantur proprie dona ſpiritualia a voluntate, quia illa nunquam fuerunt ei inſita, *Rem. coll. Hag. fol.* 250.

have all now a power of believing in Chriſt, that is, *Adam* by his fall obtained a ſupernatural endowment, far more excellent than any he had before; and let them not here pretend the univerſality of the new covenant, until they can prove it, and I am certain it will be long enough; but this I ſay, belongs not to this place, only let us ſee, how from the word of God we may overthrow the former odious hereſy.

God in the beginning created man in his own image, Gen. i. 26. that is, *upright*, Eccleſ. vii. 29. indeed with a nature compoſed to obedience and holineſs: that habitual grace, and original righteouſneſs, wherewith he was inveſted, was in a manner due unto him, for the obtaining of that ſupernatural end, whereunto he was created; and univerſal rectitude of all the faculties of his ſoul, advanced by ſupernatural graces, enabling him to the performance of thoſe duties whereunto they were required, is that which we call the innocency of our firſt parents. Our nature was then enclined to good only, and adorned with all thoſe qualifications, that were neceſſary to make it acceptable unto God, and able to do what was required of us by the law, under the condition of everlaſting happineſs. Nature, and grace, or original righteouſneſs, before the fall, ought not to be ſo diſtinguiſhed, as if the one were a thing prone to evil, reſiſted and quelled by the other: for both complied in a ſweet union and harmony, to carry us along in the way of obedience to eternal bleſſedneſs; no contention between the fleſh and the ſpirit, but as all other things at theirs, ſo the whole man jointly aimed at his own chiefeſt good, having all means of attaining it in his power.

That there was then no inclination to ſin, no concupiſcence of that which is evil, no repugnancy to the law of God in the pure nature of man; is proved, becauſe

1. The ſcripture deſcribing the condition of our nature, at the firſt creation thereof, intimates no ſuch propenſity to evil, but rather an holy perfection quite excluding it: we were created in *the image of God*, Gen. i. 27. In ſuch a perfect uprightneſs, as is oppoſite to all evil inventions, *Eccleſ.* vii. 29. To which image, when we are again in ſome meaſure renewed, by the grace of Chriſt, *Coloſ.* iii. 10. We ſee by the firſt fruits, that it conſiſted in righteouſneſs and holineſs; in truth and perfect holineſs, *Epheſ.* iv. 24.

2. An inclination to evil, and a luſting after that which is forbidden, is that inordinate concupiſcence, wherewith our nature is now infected, which is every where in the ſcripture condemned as a ſin: St. *Paul* in the *ſeventh* to the *Romans*, affirming expreſly that it is a ſin, and forbidden by the law, *ver.* 1. producing all manner of evil, and hindering all that is good: *a body of death*, ver. 24. and St. *James* maketh it even the womb of all iniquity, *James* i. 14, 15. Surely, our nature was not at firſt yoked with ſuch a troubleſome inmate. Where is the uprightneſs and innocency we have hitherto conceived our firſt parents to have enjoyed before the fall? A repugnancy to the law muſt needs be a thing ſinful; an inclination to evil, to a thing forbidden, is an anomy, a deviation, and diſcrepancy from the pure and holy law of God; we muſt ſpeak no more then of the ſtate of innocency, but only of a ſhort ſpace, wherein no outward actual ſins were committed. Their proper root, if this be true, was concreated with our nature: is this that obediential harmony to all the commandments of God, which is neceſſary for a pure and innocent creature, that hath a law preſcribed unto him? By which of the ten precepts is this inclination to evil required? Is it by the laſt, *thou ſhalt not covet?* Or by that ſum of them all, *thou ſhalt love the Lord thy God, with all thy heart*, &c. Is this all the happineſs of paradiſe, to be turmoiled with a nature ſwelling with abundance of vain deſires? And with a main ſtream carried headlong to all iniquity, if its violent appetite be not powerfully kept in by the bit and bridle of original righteouſneſs? (*a*) So it is we ſee with children now, and ſo it ſhould have been with them in paradiſe, if they were ſubject to this rebellious inclination to ſin.

3. And principally, whence had our primitive nature this affection to thoſe things that were forbidden it; This rebellion, and repugnancy to the law, which muſt needs be an anomy, and ſo a thing ſinful? There was as yet no demerit, to deſerve it as a puniſhment, what fault is it to be created? (*b*) The operation of any thing which hath its original with the being of the thing itſelf, muſt needs proceed from the ſame cauſe, as doth the eſſence or being it ſelf; as the fire's tending upwards, relates to the ſame original with the fire: and therefore this inclination or affection can have no other au-

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(*a*) Vidi ego zelantem parvulum qui nondum loquebatur, & intuebatur pallidus, amaro aſpectu colluctaneum ſuum, *Aug.* (*b*) Operatio quæ ſimul incipit cum eſſe rei, eſt ei ab agente, a quo habet eſſe, ſicut moveri ſurſum ineſt igni a generante, *Alvar. p.* 199.

thor but God; by which means he is entitled not only to the firſt ſin, as the efficient cauſe, but to all the ſins in the world ariſing from thence. Plainly and without any ſtrained conſequences, he is made the author of ſin: for even thoſe poſitive properties, which can have no other fountain but the author of nature, being ſet on evil are directly ſinful. And here the idol of free-will may triumph in this victory over the God of heaven: heretofore all the blame of ſin lay upon his ſhoulders, but now he begins to complain, ὀυκ ἐγὼ ἄιτιος ἐιμὶ, ἀλλὰ ζεὺς καὶ μοῖρα, it is God and the fate of our creation, that hath placed us in this condition of naturally affecting that which is evil; back with all your charges againſt the ill government of this new deity, within his imaginary dominion: what hurt doth he do, but incline men unto evil, and God himſelf did no leſs, at the firſt? But let them that will, rejoyce in theſe blaſphemies, it ſufficeth us to know, that God created man upright, *though he hath ſought out many inventions*: ſo that in this following diſſonancy, we cleave to the better part.

S. S.	*Lib. Arbit.*
So God created man in his own image, in the likeneſs of God created he him, male and female created he them, Gen. i. 27. *Put on the new man, which is renewed in knowledge after the image of him that made him*, Coloſ. iii. 10. ——*which after God is created in righteouſneſs and true holineſs*, Epheſ. iv. 24. *Lo this only have I found, that God hath made man upright, but he hath ſought out many inventions*, Eccleſ. vii. 29. ——*By one man ſin entered into the world, and death by ſin*, Rom. v. 12. *Let no man ſay when he is tempted, I am tempted of God, for God tempteth no man, but every one is tempted when he is drawn away of his own luſt*, Jam. i. 13. 14.	There was in man before the fall an inclination to ſinning, though not ſo vehement and inordinate as now it is, *Armin.* God put upon man a repugnancy to his law, *Geſteranus in the Synod.* Man by reaſon of his creation had an affection to thoſe things that are forbidden by the law, *Corvinus.* The will of man had never any ſpiritual endowments, *Rem. Apol.* It was not fit that man ſhould have a law given him, unleſs he had a natural inclination to what was forbidden by the law, *Corvinus.*

CHAP. IX.

Of the death of Chriſt, and of the efficacy of his merits.

THE ſum of thoſe Controverſies, wherewith the *Arminians*, and their abettors have troubled the church, about the death of Chriſt, may be reduced to two heads. *Firſt*, Concerning the object of his merit, or whom he died for. *Secondly*, Concerning the efficacy and end of his death, or what he deſerved, procured, merited, and obtained, for them for whom he died. In reſolution of the *firſt*, they affirm, that he died for all, and every one; of the *ſecond*, that he died for no one man at all; in that ſenſe, Chriſtians have hitherto believed that he laid down his life, and ſubmitted himſelf to bear the burthen of his Father's wrath, for their ſakes. It ſeems to me a ſtrange extenuation of the merit of Chriſt, to teach, that no good at all by his death doth redound to divers of them for whom he died! what participation in the benefit of his ſuffering had *Pharaoh* or *Judas*? Do they not at this hour, and ſhall they not to eternity, feel the weight and burden of their own ſins? Had they either grace in this world, or glory in the other, that they ſhould be ſaid to have an intereſt in the death of our Saviour? Chriſtians have hitherto believed, that for whom Chriſt died, for their ſins he made ſatisfaction; that they themſelves ſhould not eternally ſuffer for them: is God unjuſt to puniſh twice for the ſame fault? His own ſin once, and again the poor ſinners for whom he ſuffered? I cannot conceive an intention in God, that Chriſt ſhould ſatisfy his juſtice for the ſin of them that were in hell ſome thouſands of years before, and yet be ſtill reſolved to continue their puniſhment on them to all eternity? No doubtleſs; Chriſt giveth life to every one, for whom he gave his life: he loſeth not one of them, whom he purchaſed with his blood.

The firſt part of his controverſy may be handled under theſe two queſtions.

1. Whether God giving his ſon, and Chriſt making his ſoul a ranſom for ſin, intended thereby to redeem all and every one from their ſins, that all and every one alike, from the beginning of the world, to the laſt day, ſhould all equally be partakers of the fruits of his death and paſſion; which purpoſe of theirs is in the moſt fruſtrate?

2. Whether God hath not a certain infallible intention, of gathering unto himſelf a choſen people, of collecting a church of firſt born, of ſaving his little flock, of bringing ſome certainly to happineſs, by the death of his ſon, which in the event he doth accompliſh?

The ſecond part alſo may be reduced to theſe two heads.

1. Whether Chriſt did not make full ſatisfaction for all their ſins, for whom he died and merited glory, or everlaſting happineſs, to be beſtowed on them, upon the performance of thoſe conditions God ſhould require?

2. Which is the proper controverſy I ſhall chiefly inſiſt upon. Whether Chriſt did not procure for his own people, a power to become the ſons of God, merit and deſerve at the hands of God for them, grace, faith, righteouſneſs, and ſanctification, whereby they may be enabled infallibly to perform the conditions of the new covenant, upon the which they ſhall be admitted to glory?

To the firſt queſtion, of the firſt part of the controverſy, the *Arminians* anſwer affirmatively, to wit, that Chriſt died for all alike, the benefit of his paſſion belongs equally to all the poſterity of *Adam*. And to the ſecond negatively, that God had no ſuch intention of bringing many choſen ſons unto ſalvation, by the death of Chriſt; but determined of grace and glory, no more preciſely to one, than to another, to *John* than *Judas*, *Abraham* than *Pharaoh*: both which, as the learned *Moulin* obſerved, (*a*) ſeem to be invented to make chriſtianity ridiculous, and expoſe our religion to the deriſion of all knowing men. For

1. Who can poſſibly conceive that one by the appointment of God ſhould die for another; and yet that other, by the ſame juſtice be allotted unto death himſelf, when one's death only was due? That Chriſt hath made a full ſatisfaction for their ſins, who ſhall everlaſtingly feel the weight of them, themſelves; that he ſhould merit and obtain reconciliation with God for them, who live and die his enemies? Grace and glory for them, who are graceleſs in this life, and damned in that which is to come? That he ſhould get remiſſion of ſins for them, whoſe ſins were never pardoned? In brief, if this ſentence be true, either Chriſt by his death did not reconcile us unto God, make ſatisfaction to his juſtice for our iniquities, redeem us from our ſins, purchaſe a kingdom, and everlaſting inheritance for us, which, I hope no chriſtian will ſay, or elſe all the former abſurdities muſt neceſſarily follow, which no rational man will ever admit.

Neither may we be charged, as ſtraitners of the merit of Chriſt: for we advance the true value and worth thereof, as hereafter will appear far beyond all that the *Arminians* aſcribe unto it: we confeſs that, *that blood of God*, Acts xx. 28. *Of the lamb without ſpot or blemiſh*, 1 Pet. i. 19. Was ſo exceedingly precious, of that infinite worth and value, that it might have ſaved a thouſand believing worlds, *John* iii. 16. *Rom.* iii. 22. His death was of ſufficient dignity to have been made a ranſom, for all the ſins of every one in the world: and on this internal ſufficiency of his death and paſſion, is grounded the univerſality of evangelical promiſes, which have no ſuch reſtriction in their own nature, as that they ſhould not be made to all, and every one, though the promulgation and knowledge of them is tied only to the good pleaſure of God's ſpecial providence, *Matth.* xvi. 17. As alſo that oeconomy, and diſpenſation of the new covenant, whereby the partition wall being broken down, there remains no more difference between *Jew* and *Gentile*, the utmoſt borders of the earth being given in for Chriſt's inheritance. So that in ſome ſenſe, Chriſt may be ſaid to die for all, and the whole world: *Firſt*, in as much as the worth and value of his death, was very ſufficient to have been made a price for all their ſins: *Secondly*, in as much as this word *All*, is taken for ſome of all ſorts, not for every one, of every ſort, as it is frequently uſed in the holy ſcripture, ſo Chriſt *being lifted up drew all unto him*, John xii. 32. That is, believers out of all ſorts of men: the apoſtles cured all diſeaſes, or ſome of all ſorts,

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(*a*) Molin ſuffrag. ad Synod. Dordra.

they did cure every particular diſeaſe, but there was no kind of diſeaſe, that was exempted from their power of healing: ſo that where it is ſaid, that Chriſt *died for all*, it is meant either, *Firſt*, all the faithful; or *Secondly*, ſome of all ſorts; *Thirdly*, not only Jews, but Gentiles: For,

2. The proper counſel and intention of God, in ſending his ſon into the world to die, was that thereby he might confirm and ratify the new covenant to his elect, and purchaſe for them, all the good things, which are contained in the tenure of that covenant: to wit, grace, and glory: that by his death he might bring many (yet ſome certain) children to glory, obtaining for them that were given unto him by his father, that is, his whole church, reconciliation with God, remiſſion of ſins, faith, righteouſneſs, ſanctification and life eternal. That is the end, to which they are to be brought, and the means whereby God will have them attain it: he died that he might gather the diſperſed children of God, and make them partakers of everlaſting glory, to give eternal life to all that God gave unto him, *John* xvii. 2. And on this purpoſe of himſelf, and his father, is founded the interceſſion of Chriſt for his elect and choſen people, performed partly on the earth, *John* xvii. partly in heaven before the throne of grace; which is nothing but a preſentation of himſelf, and his merits, accompanied with the prayers of his mediatorſhip before God, that he would be pleaſed to grant, and effectually to apply the good things he hath by them obtained, to all for whom he hath obtained them: his interceſſion in heaven is nothing but a continued oblation of himſelf. So that whatſoever Chriſt impetrated, merited, or obtained, by his death and paſſion, muſt be infallibly applied unto, and beſtowed upon them, for whom he intended to obtain it, or elſe his interceſſion is vain, he is not heard in the prayers of his mediatorſhip: an actual reconciliation with God, and communication of grace and glory, muſt needs betide all them that have any ſuch intereſt in the righteouſneſs of Chriſt, as to have it accepted for their good; the ſole end, why Chriſt would ſo dearly purchaſe thoſe good things, is an actual application of them unto his choſen: God ſet forth the propitiation of his blood, for the remiſſion of ſins, *that he might be the juſtifier of him that believeth on Jeſus*, Rom. iii. 25, 26. But this part of the controverſy is not that which I principally intend, only I will give you a brief ſum of thoſe reaſons, which overthrow their hereſy in this particular branch thereof.

(1.) The death of Chriſt is in divers places of the ſcripture reſtrained to his people, and elect, his church, and ſheep, *Matth.* i. 21. *John* x. 11, 12, 13. *Acts* xx. 28. *Epheſ.* v. 25. *John* xi. 52. *Rom.* viii. 32, 33. *Heb.* ii. 10, 13. *Revel.* v. 9. *Dan.* ix. 27. And therefore the good purchaſed thereby, ought not to be extended to *dogs, reprobates, and thoſe that are without.*

(2.) For whom Chriſt died, he died as their ſponſor, in their room and turn, that he might free them from the guilt, and deſert of death, which is clearly expreſſed, *Rom.* v. 6, 7, 8. *He was wounded for our tranſgreſſions, he was bruiſed for our iniquities, the chaſtiſement of our peace was upon him, and with his ſtripes we are healed*, Iſa. liii. 5, 6, &c. *He hath redeemed us from the curſe, being made a curſe for us*, Galat. iii. 13. *He made him to be ſin for us, who knew no ſin*, 1 Cor. v. 21. Evidently he changeth turns with us, that we might be made the righteouſneſs of God in him: yea in other things, it is plain in the ſcripture, that to die for another, is to take his place and room, with an intention that he ſhould live, 2 *Sam.* xviii. 33. *Rom.* v. So that Chriſt dying for men, made ſatisfaction for their ſins, that they ſhould not die: now for what ſins he made ſatisfaction, for them the juſtice of God is ſatisfied, which ſurely is not done for the ſins of the reprobates, becauſe he juſtly puniſheth them to eternity, upon themſelves, *Matth.* v. 26.

(3.) For whom Chriſt died, for them alſo he roſe again, to make interceſſion for them, for whoſe offences he was delivered, for their juſtification he was raiſed, *Rom.* iv. 25. and *chap.* 5. 10. *He is a high prieſt to make interceſſion for them in the holieſt of holies*, for whom by his blood he obtained everlaſting redemption, *Heb.* ix. 11, 12. Thoſe two acts of his prieſthood are not to be ſeparated, it belongs to the ſame mediator for ſin, to ſacrifice, and pray; our aſſurance that he is our advocate, is grounded on his being a propitiation for our ſins: he is an advocate for every one, for whoſe ſins his blood was a propitiation, 1 *John* 2. 1, 2. But Chriſt doth not intercede, and pray for all, as himſelf often witneſſeth, *John* xvii. He maketh interceſſion only for them, *who come unto God by him*, *Heb.* vii. 24. He is not a mediator of them that periſh, no more than an advocate of them that fail in their ſuits, and therefore the benefit of his death alſo muſt be reſtrained to them, who are finally partakers of both: we muſt not ſo disjoyn the offices of Chriſt's mediatorſhip, that one of them may be verſated about ſome towards whom he exerciſeth not the other; much leſs ought we ſo to ſeparate the ſeveral acts of the ſame office. For whom Chriſt is a prieſt, to offer himſelf a ſacrifice for their ſins, he is ſurely a king, to apply the good things purchaſed by his death unto them, as *Arminius* himſelf confeſſeth; much more to whom he is a prieſt by ſacrifice he will be a prieſt by interceſſion: and therefore, ſeeing he doth not intercede and pray for every one, he did not die for every one.

(4.) For whom Chriſt died, he merited grace, and glory, faith, and ſalvation, and, reconciliation with God, as I ſhall ſhew hereafter; but this he hath not done for all, and every one: many do never believe, the wrath of God remaineth upon ſome, the wrath of *God abideth on them that do not believe*, 1 *John* iii. 16. To abide, argueth a continued uninterrupted act; now to be reconciled to one, and yet to lie under his heavy anger, ſeem to me *ἀσύστατα*, things that will ſcarce conſiſt together: the reaſons are many, I only point at the heads of ſome of them.

(5.) Chriſt died for them, whom God gave unto him, to be ſaved, *Thine they were, and thou gaveſt them unto me*, Joh. xvii. 6. *He layeth down his life for the ſheep* committed to his charge, John x. 11. But all are not the ſheep of Chriſt, all are not given unto him of God, to be brought to glory: for of thoſe that are ſo given, there is not one that periſheth, for *he giveth eternal life to as many as God hath given him*, John xvii. 2. *No man is able to pluck them out of his father's hands*, chap. x. 28, 29.

(6.) Look whom, and how many, that love of God embraced, that was the cauſe of ſending his ſon to redeem them; for them, and ſo many, did Chriſt according to the counſel of his father, and in himſelf intentionally, lay down his life: now this love is not univerſal, being his good pleaſure of bleſſing with ſpiritual bleſſings, and ſaving ſome in Chriſt, *Epheſ.* i. 4, 5. Which good pleaſure of his, evidently comprehendeth ſome, when others are excluded, *Matth.* xi. 25, 26. Yea the love of God in giving Chriſt for us, is of the ſame extent, with that grace, whereby he calleth us to faith, or beſtoweth faith on us: *For he hath called us with an holy calling, according to his own purpoſe and grace, which was given us in Jeſus Chriſt*, 2 Tim. 2. 9. Which doubtleſs is not univerſal and common unto all.

Innumerable other reaſons there are to prove, that ſeeing God hath given his elect only, whom only he loved, to Chriſt to be redeemed; and ſeeing that the ſon loveth only thoſe who are given him of his father, and redeemeth only whom he loveth; ſeeing alſo that the holy ſpirit, the love of the father and the ſon, ſanctifieth all, and only them that are elected, and redeemed; it is not our part, with a prepoſterous liberality againſt the witneſs of Chriſt himſelf, to aſſign the ſalvation attained by him, as due to them that are without the congregation of them whom the father hath loved, and choſen, without that church which the ſon loved and gave his life for it, and of the members of that ſanctified body, whereof Chriſt is the head and Saviour. I urge no more, becauſe this is not that part of the controverſy that I deſire to lay open.

I come now to conſider the main queſtion of this difference, though ſparingly handled by our divines; concerning what our Saviour merited, and purchaſed for them for whom he died. And here you ſhall find the old idol playing his pranks, and quite diveſting the merit of Chriſt, from the leaſt ability or power of doing us any good; for though the *Arminians* pretend very ſpeciouſly, that Chriſt died for all men; yet in effect, they make him die for no one man at all; and that by denying the effectual operation of his death, and aſcribing the proper iſſue of his paſſion to the brave indeavours of their own *Pelagian* deity.

We, according to the ſcriptures, plainly believe, that Chriſt hath by his righteouſneſs, merited for us grace and glory; that we are bleſſed with all ſpiritual bleſſings, in, through, and for him; that is, made unto us righteouſneſs, and ſanctification, and redemption; that he hath procured for us, and that God for his ſake, beſtoweth on us every grace in this life, that maketh us differ from others, and all that glory we hope for, in that which is to come; he procured for us remiſſion of all our ſins, and actual reconciliation with God, faith, and obedience. Yea, but this is ſuch a deſperate doctrine, as ſtabs at the very heart of the idol; and would make him as altogether uſeleſs, as if he were but a figtree logg: what remaineth for him to do, if all things in this great work of our ſalvation, muſt be thus aſcribed unto Chriſt, and the merit of his death? Wherefore the worſhippers of this great God, *Lib. Arbit.* oppoſe their engines againſt the whole fabrick, and cry down the title of Chriſt's merits, to theſe ſpiritual bleſſings, in the behalf of their imaginary deity.

Now becauſe they are things of a twofold denomination, about which we contend before the king of heaven, each part producing their evidence; the firſt ſpringing from the favour of God towards us: the ſecond from the working of his grace, actually within us; I ſhall handle them ſeverally, and apart; eſpecially becauſe to things of this latter ſort, gifts, as we call them, enabling us to fulfill the condition required for the attaining of glory, we lay a double claim on God's behalf: *Firſt*, as the death of Chriſt is the meritorious cauſe procuring them of him. *Secondly*, as his free grace is their efficient cauſe working them in us; they alſo producing a double title, whereby they would inveſt their beloved darling, with a ſole propriety in cauſing theſe effects. *Firſt*, in regard that they are our own acts performed in us, and by us: *Secondly*, as they are parts of our duty, which we are enjoyned to do; ſo that the quarrel is directly between Chriſt's merits and our own free-will, about procuring the favour of God, and obtaining grace and righteouſneſs. Let us ſee what they ſay to the firſt.

They affirm (*a*) that the immediate and proper effect, or end, of the death and paſſion of Chriſt, is not an actual ablation of ſin from men, not an actual remiſſion of iniquities, juſtification and redemption of any ſoul: that is, Chriſt his death is not the meritorious cauſe of the remiſſion of our ſins, of redemption, and juſtification: the meritorious cauſe, I ſay, for of ſome of them, as of juſtification, as it is terminated in us, we confeſs there are cauſes of other kinds, as faith is the inſtrument, and the holy ſpirit the efficient thereof. But for the ſole meritorious procuring cauſe of theſe ſpiritual bleſſings, we always took it to be the righteouſneſs, and death of Chriſt: believing plainly, that the end why Chriſt died, and the fruit of his ſufferings, was our reconciliation with God, redemption from our ſins, freedom from the curſe, deliverance from the wrath of God, and power of hell: though we be not actual partakers of theſe things to the pacification of our own conſciences, without the intervening operation of the holy ſpirit, and faith by him wrought in us.

But if this be not, pray what is obtained by the death of Chriſt? Why (*b*) a *potential, conditionate reconciliation, not actual and abſolute*, ſaith *Corvinus*. But yet this potential reconciliation, being a new expreſſion, never intimated in the ſcripture, and ſcarce of it ſelf intelligible, we want a further explanation of their mind, to know what it is that directly they aſſign to the merits of Chriſt: wherefore, they tell us, that the fruit of his death, was *ſuch* (*c*) *an impetration, or obtaining of reconciliation with God, and redemption for us: that God thereby hath a power, his juſtice being ſatisfied, and ſo not compelling him to the contrary, to grant remiſſion of ſins, to ſinful men, on what condition he would*: or as another ſpeaketh it (*d*) *There was by the effuſion of Chriſt's blood, a right obtained unto, and ſettled in God, of reconciling the world, and of opening unto all a gate of repentance, and faith in Chriſt.* But now whereas the ſcripture every where affirmeth, that Chriſt died for our good, to obtain bleſſings for us, to purchaſe our peace, to acquire and merit for us the good things contained in the promiſe of the covenant; this opinion ſeems to reſtrain the end and fruit thereof, to the obtaining of a power, and liberty unto God, of preſcribing us a condition whereby we may be ſaved: but yet it may be, thus much at leaſt Chriſt obtained of God in our behalf, that he ſhould aſſign faith in him, to be this condition, and to beſtow it upon us alſo. No, neither the one, nor the other, (*e*) *after all this, had it ſo ſeemed good unto his wiſdom, God might have choſen the Jews, and others, following the righteouſneſs of the law, as well as believers, becauſe he might have aſſigned any other condition of ſalvation beſides faith in Chriſt*, ſaith *Grevinchovius*. Notwithſtanding then the death of Chriſt for us, we might have been held to the old rule, *Do this and live*: but if this be true, I cannot perceive how it may be ſaid, that Chriſt died to redeem us from our ſins, to ſave our ſouls, and to bring us unto glory: neither perhaps do they think this to be any great inconvenience, for the ſame Author affirmeth, (*f*) that Chriſt cannot be ſaid

(*a*) Immediata mortis Chriſti effectio, ac paſſionis, illa eſt non actualis peccatorum ab his aut illis ablatio, non actualis remiſſio, non juſtificatio, non actualis horum aut illorum redemptio, *Armin. Antiperk.* p. 76. (*b*) Reconciliatio potentialis & conditionata, non actualis & abſoluta, per mortem Chriſti impetratur, *Corvin. ad Molin. cap.* 28. *ſec.* 11. (*c*) Remiſſionis, juſtificationis, & redemptionis, apud Deum impetratio, qua factum eſt, ut Deus jam poſſit, utpote juſtitia cui ſatisfactum eſt non obſtante, hominibus peccatoribus peccata remittere, *Armin. ubi ſup.* (*d*) Autoris mens non eſt alia, quam effuſo ſanguine Chriſti reconciliandi mundum Deo jus impetratum fuiſſe, & inito novo fœdere & gratioſo cum hominibus, Deum gratiæ oſtium, omnibus denuo pœnitentiæ ac veræ in Chriſtum fidei, lege adaperuiſſe, *Epiſtol. ad Wal. fol.* 93. (*e*) Potuiſſet Deus, ſi ita ſapientiæ ſuæ viſum fuiſſet, operarios Judæos, vel alios etiam præter fideles eligere, quia potuit aliam ſalutis conditionem, quam fidem in Chriſtum exigere, *Grevinch. ad Ameſ. p.* 415. (*f*) Chriſtus non eſt proprie mortuus ad aliquem ſalvandum *idem, ibid. fol.* 8.

properly to die, to ſave any one. And a little after he more fully declares himſelf, (a) *That after Chriſt had obtained all that he did obtain by his death, the right remained wholly in God, to apply it, or not to apply it, as it ſhould ſeem good unto him: the application of grace and glory, to any man, was not the end for which Chriſt obtained them, but to get a right and power unto God, of beſtowing thoſe things on what ſort of Men he would:* which argues no redemption of us from our ſins, but a vindication of God from ſuch a condition, wherein he had no power to forgive them; not an obtaining of ſalvation for us, but of a liberty unto God of ſaving us, on ſome condition or other.

But now after God hath got this power by the death of Chriſt, and out of his gracious good pleaſure, aſſigned faith to be the means for us to attain thoſe bleſſings, he hath procured himſelf a liberty to beſtow. Did Chriſt obtain this faith for us of him; if it be a thing not in our own power? No: (b) *Faith is not obtained by the death of Chriſt,* ſaith *Corvinus*: ſo that there is no good thing, no ſpiritual bleſſing, into which any man in the world hath any intereſt by the death of Chriſt; which is not ſo great an abſurdity, but that they are moſt ready to grant it. (c) *Arnoldus* confeſſeth, *that he believes, that the death of Chriſt might have enjoyed its end, or his merit its full force, although never any had believed.*: and again, (d) *the death and ſatisfaction of Chriſt being accompliſhed, it might come to paſs, that none fulfilling the condition of the new covenant, none ſhould be ſaved,* ſo alſo ſaith *Grevinchovius.* Oh Chriſt! That any pretending to profeſs thy holy name, ſhould thus ſlight the precious work of thy death and paſſion! Surely, never any before, who counted it their glory to be called Chriſtians, did ever thus extenuate (their friends the Socinians only excepted) the dignity of his merit and ſatisfaction: take but a ſhort view of what benefit they allow to redound to us, by the effuſion of his precious blood, and you may ſee what a peſtilent hereſy theſe men have laboured to bring into the Church: neither faith nor ſalvation, grace nor glory, hath he purchaſed for us, nor any ſpiritual bleſſing, that by our intereſt in his death we can claim to be ours; it is not ſuch a reconciliation with God, as that he thereupon ſhould be contented again to be called our God; it is not juſtification, nor righteouſneſs, nor actual redemption from our ſins, it did not make ſatisfaction for our iniquities, and deliver us from the curſe; (e) *only it was a means of obtaining ſuch a poſſibility of ſalvation, as that God without wronging of his juſtice might ſave us if he would, one way or other.* So that when Chriſt had done all that he could, there was not one man in the world immediately the better for it: notwithſtanding the utmoſt of his endeavour, every one might have been damned with *Judas* to the pit of hell: (f) for he died as well for *Simon Magus* and *Judas*, as he did for *Peter* and *Paul*, ſay the *Arminians*. Now, if no more good redound to us by the death of Chriſt, than to *Simon Magus*, we are not much obliged to him for our ſalvation: nay, he may be rather ſaid to have redeemed God, than us, for he procured for him, immediately a power to redeem us if he would; for us only by virtue of that power, a poſſibility to be redeemed; which leaves nothing of the nature of merit annexed to his death, for that deſerveth that ſomething be done, not only that it may be done: the workman deſerveth that his wages be given him, and not that it may be given him. And then what becomes of all the comfort and conſolation that is propoſed to us in the death of Chriſt? but it is time to ſee how this ſtubble is burned and conſumed by the word of God, and that eſtabliſhed which they thought to overthrow.

[1.] It is clear that Chriſt died to procure for us an actual reconciliation with God; and not only a power for us to be reconciled unto him: for *when we were enemies, we were reconciled to God, by the death of his ſon,* Rom. v. 10. We enjoy an actual reconciliation unto God by his death; he is content to be called our God, when we are enemies, without the intervening of any condition on our part required: though the ſweetneſs, comfort, and knowledge of this reconciliation, do not compaſs our ſouls before we believe in him. Again, we have remiſſion of ſins by his blood, and juſtification from them, not a ſole vindication into ſuch an eſtate, wherein, if it pleaſe God, and our ſelves, our ſins are pardonable: for *we are juſtified through the redemption that is in Jeſus Chriſt, whom God hath ſet forth, to be a propitiation through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins*, Rom. iii. 24, 25. Yea, he obtained for us by his death, righteouſneſs and holineſs. *He gave himſelf for his church, that he might ſanctify and cleanſe it*, Epheſ. v. 26. That *he might preſent it unto himſelf a glorious church, without ſpot, or wrinkle, that we ſhould be holy, and without blemiſh*, verſe 27. Where *firſt*, we have whom Chriſt died, or gave himſelf for, even his church: *ſecondly*, what he obtained for it, holineſs and righteouſneſs, a freedom from the ſpots and blemiſhes of ſin, that is, the grace of juſtification and ſanctity, *He made him to be ſin for us, who knew no ſin, that we might become the righteouſneſs of God in him*, 2. Cor. v. 21. And laſtly he died, to purchaſe for us an everlaſting inheritance, *Heb.* ix. 15. So that both grace and glory, are beſtowed on them for whom he died, as the immediate fruits of his death and paſſion.

(a) Poſtquam impetratio præſtita ac peracta eſſet, Deo jus ſuum integrum manſit, pro arbitrio ſuo eam applicare, vel non applicare, nec applicando finis impetrationis propriæ fuit, ſed jus & poteſtas applicandi, quibus & qualibus vellet, *pag.* 9. (b) Fides non eſt impetrata merito Chriſti, &c. *Cor. ad Mol. cap.* 28. *pag.* 419. (c) Se omnino credere, futurum fuiſſe, ut finis mortis Chiſti conſtaret, etiam ſi nemo credidiſſet, *idem cap.* 27. *ſect.* 3. 4. (d) Poſita & præſtita Chriſti morte & ſatisfactione, fieri poteſt, ut nemine novi fœderis conditionem præſtante, nemo ſalvaretur, *idem. Grevinc. ad Ameſ. fol.* 9. (e) Impetratio ſalutis pro omnibus, eſt acquiſitio poſſibilitatis, ut nimirum Deus illæſa ſua juſtitia hominem peccatorem poſſit recipere in gratiam, *Rem. Coll. Hag.* p. 172. (f) Pro Juda ac Petro mortuus eſt Chriſtus, & pro Simone Mago & Juda tam pro Paulo & Petro, *Rem. Synod. fol.* 320.

[2.] See what the ſcripture ῥητῶς, *expreſly* aſſigneth, as the proper and immmediate effect (according to the purpoſe of God, and his own intention) of the effuſion of the blood of Jeſus Chriſt, and you ſhall find that he intended by it, to take away the ſins of many, *to make his ſoul an offering for ſin, that he might ſee his ſeed, that the counſel of God might proſper in his hand*, Iſaiah liii. *to be a ranſome for many*, Matth. xx. 28. *to bear the ſins of many*, Heb. ix. 28. *he bare our ſins in his own body on the tree, that we ſhould live unto righteouſneſs*, 1. Pet. ii. 24. *that we might become the righteouſneſs of God in him*, 2. Cor. v. 21. thereby *reconciling us unto God*, verſ. 19. he died to reconcile us unto God, in the body of his fleſh, through death, *that we might be holy and unblamable*, Coloſ. i. 21. 22. *to purge our ſins*, Heb. i. 3. *to obtain an everlaſting redemption for us*, Heb. ix. 12. So that if Chriſt by his death obtained what he did intend, he hath purchaſed for us, not only a poſſibility of ſalvation; but holineſs, righteouſneſs, reconciliation with God, juſtification, freedom from the guilt, and condemning power of ſin; everlaſting redemption, eternal life, and glory in heaven.

[3.] I appeal unto the conſciences of all Chriſtians.

1.) Whether they do not ſuppoſe the very foundation of all their conſolation to be ſtricken at, when they ſhall find thoſe places of Scripture (*a*) that affirm Chriſt to have died to take away our ſins, to reconcile us unto God, to put away, or aboliſh our tranſgreſſions, to waſh and regenerate us, perfectly to ſave us, and purchaſe for us an everlaſting redemption, whereby he is become unto us, righteouſneſs, and redemption, and ſanctification, the Lord our righteouſneſs, and we become the righteouſneſs of God in him: to be ſo wreſted, as if he ſhould be ſaid only, to have done ſomething, which theſe things might happily follow.

2.) Whether they think it not a ready way, to impair their love, and to weaken their faith in Chriſt, when they ſhall be taught, that Chriſt hath done no more for them, than for thoſe that are damned in hell; that be their aſſurance never ſo great, that Chriſt died for them, yet there is enough to be laid to their charge to condemn them; that though God is ſaid to have reconciled them unto himſelf in Chriſt, *Coloſ.* i. 19, 20. yet indeed he is as angry with them, as with any reprobate in the world; that God loveth us not firſt, but ſo long as we continue in a ſtate of enmity againſt him, before our converſion, he continues our enemy alſo: ſo that the firſt act of friendſhip or love, muſt be performed on our part, notwithſtanding that the Scripture ſaith, we were reconciled unto God being enemies, *Rom.* v. 10.

3.) Whether they have not hitherto ſuppoſed themſelves bound to believe, that Chriſt died for their ſins and roſe for their juſtification? Do they not think it lawful to pray, that God would beſtow upon them, grace and glory for Chriſt's ſake? and to believe that Jeſus Chriſt was ſuch a mediatour of the new covenant, as procured for the perſons covenanted withal, all the good things comprehended in the promiſe of that covenant.

I will not further preſs upon this prevarication againſt chriſtian religion, only I would deſire all the lovers of Jeſus Chriſt ſeriouſly to conſider, whether theſe men do truly aim at his honour, and advancing the dignity of his merit, and not rather for the crying up of their own indeavours, ſeeing the ſole cauſe of their denying theſe glorious effects of the blood of Chriſt, is to appropriate the praiſe of them unto themſelves, as we ſhall ſee in the next *Chapter*.

Theſe charges are never to be waved, by the vanity of their ſophiſtical diſtinctions, as of that of importation and application, which though it may be received in an Orthodox meaning, yet not in that ſenſe, or rather non-ſenſe, whereunto they abuſe it; *viz.*

(*a*) Heb. vii. 12, 15, 24. and ix. 14, 28. Iſa. liii. 11. 1 John i. 2. &c.

As though Chriſt had obtained that for ſome, which ſhall never be imparted unto them, that all the bleſſings procured by his death are proper to none, but pendent in the air for them that can or will catch them: whereupon when we object, (a) that by this means all the efficacy of the merit of Chriſt, is in our own power, they readily grant it, and ſay it cannot otherwiſe be: let them that can, receive theſe monſters in chriſtianity, for my part in theſe following contradictory aſſertions, I will chooſe rather to adhere to the authority of the word of God, than of *Arminius* and his ſectaries.

S. S.	*Lib. Arbit.*
He made him to be ſin for us, who knew no ſin, that we might become the righteouſneſs of God in him, 2 Cor. v. 21.	The immediate effect of the death of Chriſt is not the remiſſion of any, *Armin.*
He loved his church and gave himſelf for it, that he might preſent it unto himſelf a glorious church, not having ſpot or wrinkle or any ſuch thing, Epheſ. v. 26, 27.	Chriſt did not properly die to ſave any one, *Grevinch.* A potential and conditionate reconciliation, not actual and abſolute, is obtained by the death of Chriſt, *Corvin.*
God was in Chriſt reconciling the world unto himſelf, 2 Cor. v. 19.	I believe it might have come to paſs, that the death of Chriſt might have had its end, though never any man had believed, *Corvin.*
When thou ſhalt make his ſoul an offering for ſin, he ſhall ſee his ſeed, he ſhall prolong his days, and the pleaſure of the Lord ſhall proſper in his hand, Iſa. liii. 10. *By his knowledge ſhall my righteous ſervant juſtify many, for he ſhall bear their iniquities* ver. 11.	The death and ſatisfaction of Chriſt being accompliſhed, yet it may ſo come to paſs that none at all fulfilling the condition of the new covenant, none might be ſaved, *Idem.*
Chriſt was once offered to bear the ſins of many, Heb. ix. 28. *By his own blood he entred in once into the holy place, having obtained eternal redemption for us*, ver. 12.	The impetration of ſalvation for all, by the death of Chriſt, is nothing but the obtaining of a poſſibility thereof, that God without wronging his juſtice, may open unto them a gate of mercy, to be entred on ſome condition, *Rem Coll. Hag.*
He hath reconciled you in the body of his fleſh, through death to preſent you holy and unblamable, Coloſ. i. 22.	
Whom God hath ſet forth to be a propitiation through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins, &c. ——that he might be juſt, and the juſtifier of him that believeth in Jeſus, Rom. iii. 25, 26:	Notwithſtanding the death of Chriſt, God might have aſſigned any other condition of ſalvation as well as faith, or have choſen the Jews following the righteouſneſs of the law, *Grevin.*
Who his own ſelf bare our ſins in his own body on the tree, that we being dead to ſin, ſhould live unto righteouſneſs, by whoſe ſtripes we are healed, 1 Peter ii. 24.	Why then the efficacy of the death of Chriſt depends wholly on us: true! It cannot otherwiſe be, *Rem. Apol.*

CHAP. X.

Of the cauſe of faith, grace, and righteouſneſs.

THE ſecond part of this controverſy, is in particular concerning grace, faith, and holineſs, ſincere obedience to the precepts of the new covenant, all whoſe praiſe we appropriate to the moſt high, by reaſon of a double intereſt. *Firſt*, of the merit of Chriſt which doth procure them for us. *Secondly*, of the holy ſpirit which works them in us: the death of Chriſt is their meritorious cauſe, the ſpirit of God and his effectual grace their efficient, working inſtrumentally with power by the word and ordinances: now becauſe this would deprive the idol of his chiefeſt glory, and expoſe him to open ſhame, like the bird *furtivis nudata coloribus*, the *Arminians* advance themſelves in his quarrel, and in behalf of their darling, quite exclude both the merit of Chriſt, and ſpirit of God, from any title to their production.

(a) Sic efficacia meriti Chriſti tota penes nos ſtabit, qui vocationem, alioqui inefficacem, efficacem reddimus: ſane fieri aliter non poteſt, *Rem. Apol.* p. 93.

1. For the merit of Chriſt, whereas we affirm that God bleſſeth us with all ſpiritual bleſſings in him, or for his ſake, *Epheſ.* i. 3. Amongſt which, doubtleſs faith poſſeſſeth not the loweſt room, that he is made unto us righteouſneſs, and ſanctification, and redemption; he was made ſin for us, that we might be made the righteouſneſs of God in him; that he is the Lord our righteouſneſs, and glories to be called by that name; and whatſoever he is unto us, it is chiefly by the way of merit, that to us it is given ὑπὲρ χριστοῦ, for Chriſt's ſake to believe on him, *Phil.* i. 29. where ὑπὲρ χριστοῦ, is plainly referred to δίδοται, *is given*, as if the apoſtle ſhould have ſaid, Chriſt is the meritorious cauſe of the beſtowing of thoſe good gifts, faith, and conſtancy unto martyrdom upon you, when I ſay we profeſs all theſe to be the proper and immediate products of the paſſion and blood of Chriſt, theſe turbulent *Davus*'s come in with a prohibition, and quite expel it from having any intereſt therein.

(*a*) *There is nothing more vain, nothing more fooliſh*, ſay they in their apology, *than to attribute our regeneration, and faith, unto the death of Chriſt; for if Chriſt may be ſaid to have merited for us faith, and regeneration, then faith cannot be a condition, whoſe performance God ſhould require at the hands of ſinners, under the pain of eternal damnation.* And again, if faith be the effect of the merit of Chriſt, it cannot be our duty; no? Suppoſe then that the church ſhould pray, that it would pleaſe God for Chriſt's ſake, to call home thoſe ſheep that belong to his fold, not as yet collected? That he would grant faith and repentance, for the merit of his ſoul, to them that are as yet a far off? Were this an altogether vain and fooliſh prayer? Let others think as they pleaſe, it is ſuch a vanity, as I deſire not to be weaned from, nor any one elſe, I believe, that loves the Lord Jeſus in ſincerity: oh! that chriſtians ſhould patiently endure, ſuch a diminution of their Saviour's honour, as with one daſh of an *Arminian* pen, to have the chief effects of his death and paſſion quite obliterated: if this be a motive to the love and honour of the ſon of God, if this be a way to ſet forth the preciouſneſs of his blood, by denying the efficacy thereof, in enabling us by faith, to get an intereſt in the new covenant: moſt chriſtians in the world are under a neceſſity of being new catechiſed by theſe ſeraphical doctors.

Until when, they muſt give us leave to believe with the apoſtle, that God bleſſeth us with all *ſpiritual bleſſings in Chriſt*, Epheſ. i. 3. And we will take leave to account faith a ſpiritual bleſſing: and therefore beſtowed on us for Chriſt's ſake; again, ſince our regeneration is nothing but a purging of our conſciences from dead works, that we may ſerve the living God, which being done by the blood of Chriſt, as the apoſtle witneſſeth, *Heb.* ix. 14. We will aſcribe our new birth, or forming anew, to the virtue of that grace, which is purchaſed by his blood: that precious blood it is, *which redeemeth us from our vain converſation*, 1 Peter i. 18, 19. By whoſe efficacy we are vindicated from the ſtate of ſin and corrupted nature wherein we are born.

The *Arminians* have but one argument, that ever I could meet with, whereby they ſtrive to rob Chriſt of his glory, of meriting and procuring for us faith and repentance; and that is, becauſe they are ſuch acts of ours, as in duty and obedience to the precepts of the Goſpel, we are bound to perform (*b*) and this they every where preſs at large, *uſq; & uſq;* in plain terms they will not ſuffer their idol to be accounted defective in any thing that is neceſſary to bring us unto heaven. Now concerning this argument, that nothing which God requireth of us, can be procured for us by Chriſt, I would have two things noted. *Firſt*, that the ſtrength of it conſiſts in this, that no gift of God beſtowed upon us, can be a thing well pleaſing to him as being in us: for all his precepts and commands ſignify only, what is well pleaſing unto him, that we ſhould be, or do; and it is not the meriting of any thing by Chriſt, but God's beſtowing of it, as the effect thereof, which hinders it from being a thing requireable of us, as a part of our duty, which I ſhall conſider hereafter: only now obſerve, that there being nothing in us, by the way of habit or act, from the beginning of our faith, to the conſummation thereof, from our new birth, until we become perfect men of Chriſt, by the finiſhing of our courſe, that is not required of us in the Goſpel, all, and every grace, whereof we are

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(*a*) Nihil ineptius, nihil vanius, quam regenerationem & fidem, merito Chriſti tribuere, ſi enim Chriſtus dicatur nobis meritus fidem & regenerationem, tum fides conditio eſſe non poterat: quam a peccatoribus, Deus ſub comminatione mortis æternæ exigeret, *Rem. Apol. cap.* 8. *pag.* 95. Si fides ſit effectum meriti Chriſti, non poteſt eſſe actus officii noſtri, *Idem.* (*b*) Rem. Apol. ubi ſup. *Corvin.* ad Molin. cap. 28. ſect. 9.

in this life partakers, are by this means denied to be gifts of God. *Secondly*, Conſider the extent of this argument it ſelf: nothing whoſe performance is our duty, can be merited for us by Chriſt; when the apoſtle beſeecheth us, to be reconciled unto God, I would know, whether it be not a part of our duty to yield obedience to the apoſtles exhortation? If not, his exhortation is frivolous and vain; if ſo, then to be reconciled unto God, is a part of our duty: and yet the *Arminians* ſometime ſeem to confeſs that Chriſt hath obtained for us a reconciliation with God. The like may be ſaid, in divers other particulars, ſo that this argument, either proveth that we enjoy no fruit of the death of Chriſt in this life, or which is moſt true, it proveth nothing at all: for neither the merit of Chriſt procuring, nor God beſtowing any grace in the habit, doth at all hinder, but that in the exerciſe thereof, it may be a duty of ours, inaſmuch as it is done in us, and by us. Notwithſtanding then this exception, which cannot ſtand by it ſelf alone without the help of ſome other, not as yet diſcovered; we will continue our prayers, as we are commanded in the name of Chriſt; that is, that God would beſtow upon us thoſe things we ask for Chriſt's ſake, and that by an immediate collation, yea, even then, when we cry with the poor penitent, Lord help our unbelief, or with the apoſtles, Lord increaſe our faith.

2. The ſecond plea on God's behalf, to prove him the authour, and finiſher of all thoſe graces, whereof in this life we are partakers, ariſeth from what the ſcripture affirmeth, concerning his working theſe graces in us, and that powerfully, by the effectual operation of his holy ſpirit: to which the *Arminians* oppoſe a ſeeming neceſſity, that they muſt needs be our own acts, contradiſtinct from his gifts, becauſe they are in us, and commanded by him: the head then of this contention betwixt our God, and their idol, about the living child of grace, is whether he can work that in us, which he requireth of us, let us hear them pleading their cauſe.

(*a*) *It is moſt certain that, that ought not to be commanded, which is wrought in us: and cannot be wrought in us, which is commanded: he fooliſhly commandeth that to be done of others, who will work in them what he commandeth:* ſaith their apology. (*b*) O fooliſh St. *Proſper*, who thought that it was the whole *Pelagian* hereſy to ſay, *that there is neither praiſe, nor worth, as ours, in that, which Chriſt beſtoweth upon us*: fooliſh St. *Auguſtin*, (*c*) praying, *Give us O Lord, what thou commandeſt, and command what thou wilt*: fooliſh *Benedict* biſhop of *Rome*, who gave ſuch a form to his prayer, as muſt needs caſt an aſperſion of folly on the moſt high: *O* (*d*) *Lord*, ſaith he, *teach us what we ſhould do; ſhew us whither we ſhould go, work in us what we ought to perform*: O fooliſh fathers of the ſecond *Arauſican* council affirming, (*e*) *that many good things are done in man, which he doth not himſelf, but a man doth no good, which God doth not ſo work, that he ſhould do it.* And again, *as often as we do good, God worketh in us, and with us, that we may ſo work.* In one word, this makes fools of all the doctors of the church, who ever oppoſed the *Pelagian* hereſy, in as much as they all unanimouſly maintained, that we are partakers of no good thing in this kind, without the effectual, powerful operation of the almighty grace of God: and yet our faith and obedience ſo wrought in us, to be moſt acceptable unto him; yea, what ſhall we ſay to the Lord himſelf, in one place commanding us to fear him, and in another promiſing that he will put his fear into our hearts, that we ſhall not depart from him, Is his command fooliſh, or his promiſe falſe? The *Arminians* muſt affirm the one, or renounce their hereſy; but of this, after I have a little farther laid open this monſtrous errour, from their own words and writings.

(*f*) *Can any one*, ſay they, *wiſely and ſeriouſly preſcribe the performance of a condition to another, under the promiſe of a reward, and threatning of puniſhment, who will effect it in him, to whom it is preſcribed? This is a ridiculous action, ſcarce worthy of the ſtage*: that is, ſeeing Chriſt hath affirmed, that *whoſoever believeth ſhall be ſaved, and he that believeth not ſhall*

(*a*) Illud certiſſimum eſt, nec jubendum eſt quod efficitur, nec efficiendum quod jubetur, ſtulte jubet & vult, ab alio fieri aliquid, qui ipſe quod jubet in eo efficere vult, Rem. Apol. cap. 9. p. 105. a. (*b*) At, exigue concluſione pene tu totum Pelagianum dogma confirmas, dicendo, nullius laudis eſſe ac meriti: ſi id in eo Chriſtus quod ipſe donaverat prætuliſſet, Proſp. ad Collat. cap. 36. (*c*) Da, Domine, quod jubes, & jube quod vis, *Aug.* (*d*) O Domine, doce nos quid agamus, quo gradiamur oſtende, quid efficiamus operare, *Ben. Pap. in Concil. Legunſtad.* (*e*) Multa in homine bona fiunt, quæ non facit homo: nulla vero facit homo bona, quæ non Deus præſtet, ut faciat, *Concil. Arau.* 2. *Can.* 20. Quoties enim bona agimus, Deus in nobis & nobiſcum, ut operemur, operatur, Can. 9. (*f*) Anne conditionem quis ſerio & ſapienter præſcribet alteri, ſub promiſſo præmii & pœnæ graviſſimæ comminatione, qui eam, in eo cui præſcribit efficere vult, hæc actio tota ludicra, & vix ſcæna digna eſt, *Rem. Apol. cap.* 9. *p.* 105. a.

be damned, Matth. xvi. 16. Whereby faith is eſtabliſhed, the condition of ſalvation, and unbelief, threatned with hell: if God ſhould by his holy ſpirit, ingenerate faith in the hearts of any, cauſing them ſo to fulfil the condition, it were a meer mockery, to be exploded from a theater as an unlikely fiction: which, what an aſperſion it caſts upon the whole Goſpel of Chriſt, yea, on all God's dealing with the children of men, ever ſince, by reaſon of the fall, they became unable of themſelves to fulfil his commands, I leave to all mens ſilent judgments. Well then, ſeeing they muſt be accounted ἀσυςατα, things inconſiſtent, that God ſhould be ſo righteous, as to ſhew us our duty, and yet ſo good and merciful, as to beſtow his graces on us: let us hear more of this ſtuff. (*a*) *Faith and converſion cannot be our obedience, if they are wrought in us by God*, ſay they at the *Hague*: and *Epiſcopius*, (*b*) *that it is a moſt abſurd thing to affirm, that God either effects by his power, or procureth by his wiſdom, that the elect ſhould do thoſe things, that he requireth of them.* So that whereas the ſcripture calls faith the gift, and work of God, they ſay it is an improper locution, in as much as he commands it, properly it is an act or work of our own. And (*c*) for that renowned ſaying of St. *Auguſtine*, that *God crowneth his own gifts in us, that it is not to be received without a grain of ſalt*: that is, ſome ſuch gloſs as wherewith they corrupt the ſcripture: the ſum at which they aim is, that to affirm, that God beſtoweth any grace upon us, or effectually worketh them in us, contradicteth his word, requiring them as our duty, and obedience: by which means they have erected their idol into the throne of God's free grace and mercy, and attribute unto it all the praiſe due to thoſe many heavenly qualifications, the ſervants of God are endowed withal, for they never have more good in them, no, nor ſo much as is required, all that they have, or do, is but their duty: which how derogatory it is to the merit of Chriſt, themſelves ſeem to acknowledge, when they affirm, that he is no otherwiſe ſaid to be a Saviour, than are all they, who confirm the way to ſalvation by preaching, miracles, martyrdom, and example. So that having quite overthrown the merits of Chriſt, they grant us to be our own Saviour in a very large ſenſe *Rem. Apol. fol.* 96. All which aſſertions, how contrary they are to the expreſs word of God, I ſhall now demonſtrate.

There is not one of all thoſe plain texts of ſcripture, not one of thoſe innumerable and invincible arguments, whereby the effectual working of God's grace in the converſion of a ſinner, his powerful tranſlating us from death to life, from the ſtate of ſin and bondage, to the liberty of the ſons of God, which doth not overthrow this prodigious error. I will content my ſelf with inſtancing in ſome few of them which are directly oppoſite unto it, even in terms.

[1.] *Deuter.* x. 16. The Lord commandeth the Iſraelites, *to circumciſe the foreskin of their hearts, and to be no more ſtiff necked*: ſo that the circumciſing of their hearts was a part of their obedience, it was their duty ſo to do in obedience to God's commands: and yet in the *chap.* 30. *ver.* 6. he affirmeth, *that he will circumciſe their hearts, that they might love the Lord their God, with all their hearts.* So that it ſeems, the ſame thing, in divers reſpects may be God's act in us, and our duty towards him: and how the Lord will here eſcape the *Arminian* cenſure, that if his words be true in the latter place, his command in the former is vain, and fooliſh, *ipſe viderit*, let him plead his cauſe, and avenge himſelf on thoſe that riſe up againſt him.

[2.] *Ezek.* xviii. 31. *Make you a new heart, and a new ſpirit, for why will you die, O houſe of Iſrael?* The making of a new heart, and a new ſpirit, is here required under a promiſe of a reward of life, and a great threatning of eternal death; ſo that, ſo to do, muſt needs be a part of their duty and obedience: and yet *chap.* 36. *ver.* 36. He affirmeth that he will do this very thing, that here he requireth of them; *A new heart alſo will I give you, and a new ſpirit will I put within you, and I will take away the ſtony heart out of your fleſh, and give you an heart of fleſh: and I will cauſe you to walk in my ſtatutes*, &c. In how many places alſo are we commanded to fear the Lord, which when we do, I hope none will deny to be a performance of our duty: and yet *Jerem.* xxxii. 40. God promiſeth that he *will put his fear in our hearts, that we ſhall not depart from him.*

(*a*) Fides & converſio non poſſunt eſſe obedientia, ſi tantum ab aliquo, in alio, efficiantur, *Rem. Colloq. Hag. fol.* 196. (*b*) Abſurdum eſt ſtatuere Deum, aut efficere per potentiam, aut procurare per ſapientiam, ut electi ea faciant, quæ ab ipſis, ut ipſi ea faciant, exigit & poſtulat, *Epiſcop. diſp. pri.* 8. *Theſ.* 7. (*c*) Apol. cap. 9. ubi. ſup. Deum dona ſua in nobis coronare, dictum hoc Auguſtini niſi cum grano ſalis accipiatur, neutiquam eſt admittendum, *idem. Ibid fol.* 115. (*d*) Atqui dices, ſic ſervatores noſtri eſſent omnes, eodem ſenſu quo Chriſtus, ſaltem ex parte qui præconio, miraculis, martyriis ſalutis viam confirmant: eſto, quid tum? *Idem. cap.* 8.

[3.] Thoſe two, againſt which they lay particular exceptions, faith and repentance, are alſo expreſly attributed to the free donation of God: he granteth unto the Gentiles repentance unto life, *Acts* xi. 18. and of faith directly: *It is not of our ſelves, it is the gift of God*, Epheſ. ii. 8. To which aſſertion of the holy ſpirit, I ſhall rather faſten my belief than to the *Arminians*, affirming that it is no gift of God, becauſe it is of our ſelves: and yet this hindereth not, but that it may be ſtiled, *our moſt holy faith*, Jude xx. Let them that will deny, that any thing can properly be ours, which God beſtoweth on us, the prophet accounted them not inconſiſtent, when he averred, that *God worketh all our works in us*, Iſa. xxvi. 12. They are our works, though of his working: the apoſtle laboured, though it was not he, but *the grace of God that was in him*, 1. Cor. xv. 10. He worketh in us ϗ τὸ θέλειν, ϗ τὸ ἐνεργεῖν, *of his good pleaſure*, Philip. ii. 13. and yet the performance of our duty may conſiſt in thoſe acts of our wills, and thoſe good deeds whereof he is the author: ſo that according to St. (*a*) *Auſtin*'s counſel, we will ſtill pray, that he would beſtow, what he commandeth us to have.

[4.] 1 *Cor*. iv. *Who made thee differ from another, or what haſt thou, that thou haſt not received?* Every thing that makes us differ from others, is received from God, wherefore the foundation of all difference in ſpiritual things between the ſons of *Adam* being faith and repentance, they muſt alſo of neceſſity be received from above. In brief, God's *circumciſing our hearts*, Coloſ. ii. 11. His *quickning us when we are dead*, Epheſ. i. 1, 2, *Begetting us anew*, John i. 13. Making us in all things, ſuch as he would have us to be, is contained in that promiſe of the new covenant, *Jerem.* xxxii. 40. *I will make with them an everlaſting covenant, that I will not turn away from them to do them good, but I will put my fear in their hearts, that they ſhall not depart from me:* and is no way repugnant to the holy ſcripture, declaring our duty to be all this, that the Lord would have us. And now let all men judge, whether againſt ſo many and clear teſtimonies of the holy ghoſt, the *Arminian* reaſons borrowed from the old philoſophers, be of any value: the ſum of them all you may find in *Cicero* his third book *de natura Deorum*: (*b*) *Every one*, ſaith he, *obtaineth virtue for himſelf: never any wiſe man thanked God for that, for our virtue we are praiſed, in virtue we glory, which might not be, were it a gift of God:* and truly this in ſofter terms, is the ſum of the *remonſtrants* arguments in this particular. *Laſtly*, (*c*) Obſerve, that this error is that which of all others, the orthodox fathers did moſt oppoſe in the *pelagian* hereticks: yea and to this day, (*d*) the more learned ſchoolmen ſtoutly maintain the truth herein againſt the innovating Jeſuits: with ſome few of the teſtimonies of the ancients I will ſhut up this diſcourſe: *It* (*e*) *is certain, that when we do any thing, we do it*, ſaith St. *Auguſtin*, *but it is God that cauſeth us ſo to do:* and in another place; (*f*) *Shall we not account that to be the gift of God, becauſe it is required of us, under the promiſe of eternal life? God forbid that this ſhould ſeem ſo, either to the partakers, or defenders of grace:* where he rejecteth both the error, and the ſophiſm wherewith it is upholden: (*g*) So alſo *Cœleſtius* biſhop of *Rome*, in his epiſtle to the biſhops of *France*: *So great*, ſaith he, *is the goodneſs of God towards men, that he will have thoſe good things to be our good duties* (he calls them *merits* according to the phraſe of thoſe days) *which are his own gifts*: to which purpoſe I cited before two canons out of the *Arauſican* council: and St. *Proſper* in his treatiſe againſt *Caſſianus* the *Semipelagian*, (*h*) affirmeth it, to be a fooliſh complaint of proud men, that free-will is deſtroyed, if the beginning, progreſs, and continuance in good, be ſaid to be the gifts of God: and ſo the imputation of folly, wherewith the *Arminians* in my firſt quotation charge their oppoſers, being retorted on them, by this learned father, I refer you to theſe following *excerpta* for a cloſe.

(*a*) Quia ſibi quiſque virtutem acquirit,——neminem de ſapientibus unquam de ea gratias Deo egiſſe, propter virtutem enim laudamur, & in virtute gloriamur, quod non fieret, ſi donum eſſet Dei, non a nobis, *Cicero De Nat. Deor.* (*b*) Alvarez, diſput. 86. ubi Aug. Thom. alios, citat. (*c*) Certum eſt nos facere cum facimus, ſed ille facit ut faciamus, *Aug. de Grat. & Lib. Arbit. cap.* 16. (*d*) ——Neque id donum Dei eſſe fateamur, quoniam exigi audivimus a nobis, præmio vitæ ſi hoc fecerimus oblato, abſit, ut hoc placeat particibus & defenſoribus gratiæ, *Aug. de Prædeſt. San. cap.* 20. (*e*) Tanta eſt erga homines bonitas Dei, ut noſtra velit eſſe merita quæ ſunt ipſius dona, *Cæleſt. Epiſt. ad Ep. Gal. cap.* 12. (*f*) Non enim conturbat nos, ſuperbientium inepta quærimonia; quia Liberum Arbitrium cauſantur auferri: ſi & principia & profectus, & perſeverantia in bonis uſque ad finem Dei dona eſſe dicantur, *Proſp. ad Collat. pag.* 404.

S. S.	Lib. Arbit.
Circumciſe the foreskin of your hearts, and be no more ſtiff necked, Deut. x. 16. *And the Lord thy God will circumciſe thy heart, and the heart of thy ſeed*, chap. xxx. 6. *Make you a new heart, and a new ſpirit, O houſe of Iſrael*, Ezek. xviii. 31. *A new heart alſo will I give you, and a new ſpirit will I put within you*, chap. xxxvi. 36.	This is moſt certain, that that ought not to be commanded which is wrought in us: he fooliſhly commandeth that to be done of others, who will work in them what he commandeth, *Rem. Apol.*
If you will fear the Lord and ſerve him, then ſhall you continue following the Lord your God, 1. Sam. xii. 14. *And I will put my fear into your hearts, that ye ſhall not depart from me*, Jerem. xxxii. 40.	It is abſurd to affirm, that God either worketh by his power, or procureth by his wiſdom, that the elect ſhould do thoſe things which God requireth of them, *Epiſcopius.*
He hath wrought all our works in us, Iſa. xxvi. 12. *He worketh in us both to will and to do of his good pleaſure*, Philip. ii. 13.	Faith and converſion cannot be acts of our obedience, if they are wrought by God in us, *Rem. Col. Hag.*
He hath bleſſed us with all ſpiritual bleſſings in him, Epheſ. i. 13. *To you it is given in the behalf of Chriſt to believe in him*, Philip. i. 29. *The blood of Chriſt purgeth our conſciences from dead works, to ſerve the living God*, Heb. ix. 14.	That God ſhould require that of us, which himſelf will work in us, is a ridiculous action ſcarce fit for a ſtage, *Rem. Apol.* That that ſaying of *Auguſtin*, that God crowneth his own gifts in us, is not eaſily to be admitted, *Ibid.* There is nothing more vain and fooliſh, than to aſcribe faith and regeneration to the merit of Chriſt, *Idem.*

CHAP. XI.

Whether ſalvation may be attained without the knowledge of, or faith in Chriſt Jeſus.

I Shall ſhut up all this diſcourſe concerning the meritorious cauſe of ſalvation, with their ſhutting out of Chriſt, from being the only one, and abſolutely neceſſary means, to bring us unto heaven, to make us happy: this is the laſt pile they erect upon their babyloniſh foundation, which makes the idol of ſelf-ſufficiency every way perfect, and fit to be ſacrificed unto: until theſe proud builders, do get materials for their own temple, laid the axe to the root of Chriſtianity, we took it for granted, that there is no ſalvation in any other, becauſe *there is none other name under heaven, given unto men, whereby we muſt be ſaved*, Acts iv. 12. Neither yet ſhall their nefarious attempts frighten us from our creed, nor make us be wanting to the defence of our Saviour's honour; but I ſhall be very brief in the conſideration of this heterodoxy, nothing doubting, but that to have repeated it, is fully to have confuted it, in the judgment of all pious Chriſtians.

1. Then, they grant ſalvation to the ancient patriarchs and Jews, before the coming of Chriſt, without any knowledge of, or faith in him at all: nay, that any ſuch faith in Chriſt was ever preſcribed unto them, or required of them: (*a*) *It is certain that there is no place in the Old Teſtament, from whence it may appear, that faith in Chriſt, as a redeemer, was ever enjoied, or found in any of them*, ſay they jointly, in their apology: the truth of which aſſertion, we ſhall ſee hereafter; only they grant a general faith, involved under types and ſhadows, and looking on the promiſe, as it lay hid in the goodneſs and providence of God, which indirectly might be called a faith in Chriſt: from which kind of faith, I ſee no reaſon, why thouſands of heathen infidels ſhould be excluded. Agreeable

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(*a*) Certum eſt locum nullum eſſe, unde appareat, fidem iſtam, ſub Vet. Teſt. præceptam fuiſſe, aut viguiſſe, *Rem. Apol. cap.* 7. *fol.* 91.

unto theſe aſſertions, are the dictates of their patriarch *Arminius*, (*a*) affirming, *that the whole deſcription of the faith of* Abraham, Rom. iv. *makes no mention of Jeſus Chriſt, either expreſly, or ſo implicitely as that it may be of any one eaſily underſtood*, and to the teſtimony of Chriſt himſelf to the contrary, *Job* viii. 56. *Your father* Abraham *rejoiced to ſee my day, and he ſaw it, and was glad*: he anſwereth, *he rejoiced to ſee the birth of* Iſaac, *who was a type of me*, a goodly gloſs corrupting the text.

2. What they teach of the Jews, that alſo they grant concerning the Gentiles, living before the incarnation of Chriſt; they alſo might attain ſalvation, and be juſtified without his knowledge: for (*b*) although ſaith *Corvinus*, *the covenant was not revealed unto them by the ſame means, that it was unto the Jews, yet they are not to be ſuppoſed to be excluded from the covenant* (*of grace*) *nor to be excluded from ſalvation*; for ſome way or other they were called.

They are come at length to that perfection in ſetting out this ſtain of chriſtianity, that *Bertius* on good conſideration denied this propoſition, *that no man can be ſaved, that is not ingrafted into Chriſt by a true faith*: and (*c*) *Venator* to this queſtion, *Whether the only means of ſalvation, be the life, paſſion, death, reſurrection, and aſcenſion of Jeſus Chriſt?* anſwereth, *No*. Thus they lay men in *Abraham*'s boſom, who never believed in the ſon of *Abraham*, make them overcome the ſerpent, who never heard of the ſeed of the woman; bring goats into heaven, who never were of the flock of Chriſt, never entered by him the door; make men pleaſe God without faith, and obtain the remiſſion of ſins, without the ſprinkling of the blood of the lamb; to be ſaved without a Saviour, redeemed without a Redeemer; to become the ſons of God, and never know their elder brother; which prodigious error might yet be pardoned, and aſcribed to human imbecillity, had it caſually ſlipt from their pens, as (*d*) it did from ſome others; but ſeeing it hath foundation in all the grounds of their new doctrine, and is maintained by them on mature deliberation, (*e*) it muſt be looked on by all chriſtians, as an hereſy to be deteſted and accurſed. For, *firſt* they deny the contagion and demerit of original ſin: then make the covenant of grace to be univerſal, and comprehend all and every one of the poſterity of *Adam*: *thirdly*, grant a power in our ſelves to come unto God, by any ſuch means as he will appoint and affirm, that he doth aſſign ſome means unto all, and it will naturally follow, that the knowledge of Chriſt is not abſolutely neceſſary to ſalvation: and ſo down falls the preheminence of chriſtianity, its heaven-reaching crown muſt be laid level with the ſervices of dung-hill Gods. (*f*)

It is true indeed, ſome of the ancient fathers, before the riſing of the Pelagian hereſy, who had ſo put on Chriſt, as *Lipſius* ſpeaks, that they had not fully put off *Plato*, have unadviſedly dropt ſome ſpeeches ſeeming to grant, that divers men before the incarnation, living *μετὰ λόγȣ according to the dictates of right reaſon* might be ſaved without faith in Chriſt: as is well ſhewed by learned *Cauſabon*, in his firſt exercitation on *Baronius*; but let this be accounted part of that ſtubble, which ſhall burn at the laſt day, wherewith the writings of all men, not divinely inſpired may be ſtained. It hath alſo ſince (as what hath not?) been drawn into diſpute among the wrangling ſchoolmen, and yet, which is rarely ſeen, their verdict in this particular, almoſt unanimouſly paſſeth for the truth: (*g*) *Aquinas* tells us a ſtory of the corpſe of a heathen, that ſhould be taken up in the time of the empreſs *Irene*, and her ſon *Conſtantine*, with a golden plate on his breaſt, wherein was this inſcription: *Chriſt is born of a virgin, and I believe in him, Oh ſun! Thou ſhalt ſee me again in the days of* Irene *and* Conſtantine. (*h*) But the queſtion is not, whether a gentile believing in Chriſt may be ſaved, or whether God did not reveal himſelf and his ſon, extraordinarily to ſome of them? For ſhall we ſtreighten the breaſt, and ſhorten the arm of the almighty, as though he might not do what he will with his own? But whether a man by the conduct of nature, without the knowledge of Chriſt, may come

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(*a*) Conſideretur omnis deſcriptio fidei Abrahæ, Rom. iv. & apparebit in illa Jeſu Chriſti non fieri mentionem, expreſſe, ſed illa tantum implicatione, quam explicare cuivis non eſt facile, *Armin.* Gaviſus eſt videre natalem Iſaac, qui fuit typus mei, idem. (*b*) Gentes ſub veteri teſtamento viventes licet ipſis iſta ratione qua Judæis non fuit revelatum: non tamen inde continuo ex fœdere ſunt, nec a ſalute præciſe excluſi judicari debent qui aliquo ſaltem modo vocantur, Corvin. defenſ. Armin. ad Tilen. fol. 107. (*c*) Nego hanc proſitionem: neminem poſſe ſalvari, quam qui Jeſu Chriſto, per veram fidem ſit inſitus, Bert. ad Sibrand. fol. 133. (*d*) Ad hanc quæſtionem an unica via ſalutis, ſit vita, paſſio, mors, reſurrectio & aſſcenſio Jeſu Chriſti? reſpondeo, non. Venat. apud Teſt. Hom. & Peltiam. (*e*) Zuing. profeſ. fid. ad reg. Gal. (*f*) Artic. of the Church of Eng. art. 18. (*g*) Nihil magis repugnat fidei, quam ſine fide ſalvum eſſe poſſe quempiam hominum, *Acoſt. de indô. Salu. Proc.* (*h*) Aquin. 2. 2æ. q. 2. a. 7. c. (*i*) Chriſtus naſcitur ex virgine, & ego credo in eum, o Sol! ſub Irenæ & Conſtantini temporibus iterum me videbis.

to heaven: the aſſertion whereof, we condemn as a wicked pelagian, ſocinian hereſy, and think, that it was well ſaid of *Bernard*, *that many labouring to make* Plato *a Chriſtian, do prove themſelves to be heathens.* And if we look upon the ſeveral branches of this *Arminian* novel doctrine, extenuating the precious worth and neceſſity of faith in Chriſt: we ſhall find them hewed off by the two-edged ſword of God's Word.

(1.) For their denying the Patriarchs and Jews to have had faith, *in Chriſtum exhibendum & moriturum*, as we in him, *exhibitum & mortuum*; is diſproved by all evangelical promiſes made from the beginning of the world, to the birth of our Saviour, as that, *Gen.* iii. 15. *The ſeed of the Woman ſhall break the Serpents head*, and *Chap.* xii. 3. *Chap.* xlix. 10. *Pſal.* ii. 7, 8. and 110. with innumerable other, concerning his life, office, and redeeming of his people: for ſurely they were obliged to believe the promiſes of God.

(2.) By thoſe many clear expreſſions of his death, paſſion and ſuffering for us, as *Gen.* iii. 15. *Iſaiah* liii. 6, 7, 8, 9, 10, &c. *Chap.* lxiii. 2, 3. *Dan.* ix. 26. but what need we reckon any more? Our Saviour taught his diſciples, that all the Prophets from *Moſes*, ſpake concerning him, and that the ſole reaſon, why they did not readily embrace the faith of his paſſion, and reſurrection, was, becauſe they *believed not the prophets*, Luke xxiv. 25, 26. ſhewing plainly, that the prophets required faith in his death and paſſion.

(3.) By the explicite faith of many Jews, as of old *Simeon*, *Luke* iii. 34. of the *Samaritan* woman, who looked for a *Meſſias*, not as an earthly king, but as one that ſhould tell them all things, as Chriſt was then diſcourſing of, concerning the worſhip of God, *John* iv. 25.

(4.) By the expreſs teſtimony of Chrſt himſelf, *Abraham* ſaith he *rejoyced to ſee my day, and he ſaw it and was glad*, John viii. 56. *his day*, *his hour*, in the ſcripture principally denote his paſſion, and that which he ſaw ſurely he believed, or elſe the father of the faithful was more diffident than *Thomas*, the moſt incredulous of his children.

(5.) By theſe following and the like places of ſcripture: *Chriſt is a lamb ſlain from the foundation of the world*, Revel. xiii. 8. Slain in promiſes, ſlain in God's eſtimation and the faith of believers, *He is the ſame yeſterday to day and for ever* Heb. xiii. 8. Under the law and the Goſpel: *there is none other name under heaven given unto men, whereby they muſt be ſaved*, Acts vi. 11. Never any then, without the knowledge of a redeemer, participation of his paſſion, communication of his merits, did ever come to the ſight of God: no man ever came to the father, but by him: hence St. *Paul* tells the *Epheſians*, that they were *without Chriſt, becauſe they were aliens from the common-wealth of Iſrael*, Epheſ. ii. 12. intimating, that God's covenant with the Jews included Chriſt Jeſus and his righteouſneſs, no leſs than it doth now with us: on theſe grounds holy *Ignatius* (*a*) called *Abel a martyr of Chriſt*, he died for his faith in the promiſed ſeed: and in another place, (*b*) *all the Saints were ſaved by Chriſt*; *hoping in him, and waiting on him, they obtained ſalvation by him.* So (*c*) *Proſper* alſo, *We muſt believe that never any man was juſtified by any other faith, either before the Law, or under the Law, than by faith in Chriſt, coming to ſave that which was loſt.* Whence (*d*) *Euſebius* contendeth, *that all the old patriarchs might properly be called chriſtians*, they all eat of the ſame ſpiritual meat, and drank of the ſame ſpiritual drink, even of the rock that followed them, which rock was Chriſt.

If then the ancient people of God, notwithſtanding divers others eſpecial revelations of his will, and heavenly inſtructions, obtained not ſalvation, without faith in Chriſt, much leſs may we grant this happineſs without him, to them, who were deprived of thoſe other helps alſo; ſo that though we confeſs the poor natural indeavours of the heathen not to have wanted their reward; either poſitive in this life, by outward proſperity, and inward calmneſs of mind, in that, they were not all perplexed, and agitated with furies, like *Nero* and *Caligula*; or negative, in the life to come, by a diminution of the degrees of their torments; they ſhall not be beaten with ſo many ſtripes: yet we abſolutely deny, that there is any ſaving mercy of God towards them

(*a*) Παρεδόθεις γὲ, τῶν διὰ χριστὸν ἀναιρουμένων, ἀπὸ τοῦ Αβὺλ τοῦ δικαίου, *Ignat. Epiſt. ad Epheſ.* (*b*) Πάντες οὖν ἅγιοι ἐν χριστῷ ἐσώθησαν, ἐλπίσαντες εἰς αὐτὸν καὶ αὐτὸν ἀναμείναντες, δι' αὐτοῦ σωτηρίας ἔτυχον. *Epiſt. ad Phil.* (*d*) Non alia fide quemquam hominum ſive ante legem, ſive legis tempore, juſtificatum eſſe credendum eſt, quam hac eadem qua Dominus Ieſu, &c. *Proſp. ad ob.* 8. *Gallorum.* (*e*) Omnes ergo illos qui ab Abraham ſurſum verſus, ad primum hominem, generationis ordine conſcribuntur, etſi non nomine, rebus tamen, & religione Chriſtianos fuiſſe, ſi quis dicat, non mihi videtur errare, *Euſ. Hiſtor. Eccleſ. lib.* 1. *cap.* 1.

revealed in the ſcripture, which ſhould give us the leaſt intimation of their attaining everlaſting happineſs. For not to conſider the corruption and univerſal diſability of nature, to do any thing that is good, without Chriſt we can do nothing, *John* xv. 5. nor yet the ſinfulneſs of their beſt works, and actions, the ſacrifices of the wicked being an abomination unto the Lord, *Prov.* xv. 8. Evil trees cannot bring forth good fruit, men do not gather grapes of thorns, nor figs of thiſtles, *Matth.* vii. 16. the word of God is plain, that without faith, it is impoſſible to pleaſe God, *Heb.* xi. 6. that he, who believeth not, is condemned, *Mark.* xvi. 16. that no nation, or perſon, can be bleſſed, but in the ſeed of *Abraham*, Gen. xii. and the bleſſing of *Abraham* comes upon the Gentiles only by Jeſus Chriſt, *Gal.* iii. 14. he is the way, and the truth, and the life, *John* xiv. 6. none comes to the father but by him, he is the door, by which thoſe that do not enter, are without, with dogs, and idolaters, *Revel.* xxii. ſo that other foundation of bleſſedneſs can none lay, but what is already laid, even Jeſus Chriſt, 1 *Cor.* iii. 12. in brief, do but compare thoſe two places of St. *Paul*, one *Rom.* viii. 30. where he ſheweth, that none are glorified, but thoſe that are called, which is inſtrumentally by the preaching of the word and Goſpel: and it will evidently appear, that no ſalvation can be granted unto them, on whom the Lord hath ſo far poured out his indignation, as to deprive them of the knowledge of the ſole means thereof, Chriſt Jeſus. And to thoſe that are otherwiſe minded, I give only this neceſſary caution, let them take heed, leſt whilſt they indeavour to invent new ways to heaven for others, by ſo doing, they looſe not the true way themſelves.

S. S.	*Lib. Arbit.*
Oh fools! and ſlow to believe, all that the Prophets have written: ought not Chriſt to have ſuffered theſe things? Luk. xxiv. 25, 26.	There is no place in the Old Teſtament, whence it may appear, that faith in Chriſt as a redeemer, was either enjoyed or found in any then, *Rem. Apol.*
Abraham *rejoiced to ſee my day, and he ſaw it and was glad,* John viii. 56. *By his knowledge ſhall my righteous ſervant juſtiſy many, for he ſhall bear their iniquities,* Iſa. liii. 11. ſee the places before cited.	*Abraham*'s faith had no reference to Chriſt, *Armin.*
At that time they were without Chriſt: being aliens from the common wealth of Iſrael, *and ſtrangers from the covenants of promiſe, having no hope, and without God in the world,* Eph. ii. 12.	The gentiles living under the Old Teſtament, though it was not revealed unto them as unto the *Jews*, yet were not excluded from the covenant of grace, and from ſalvation, *Corv.*
There is no other name under heaven given unto men, whereby we muſt be ſaved, but only by Chriſt, Acts iv. 12.	I deny this propoſition, That none can be ſaved that is not ingrafted into Chriſt by a true faith, *Bert.*
The bleſſing of Abraham *comes on the gentiles by Jeſus Chriſt,* Gal. iii. 14. *He that believeth not is condemned,* Mark. xvi. 16. *without faith it is impoſſible to pleaſe God,* Heb. xi. 6.	To this queſtion, Whether the only way of ſalvation, be the life, paſſion, death, reſurrection and aſcenſion of Jeſus Chriſt, I anſwer no, *Venator.*
Other foundation can no man lay, but what is already laid, even Jeſus Chriſt, 1 Cor. iii. 12.	

CHAP. XII.

Of free-will, the nature and power thereof.

OUR next task is to take a view of the idol himſelf, of this great deity of free-will, whoſe original being not well known, he is pretended like the *Epheſian* image of *Diana*, to have fallen down from heaven, and to have his endowments from above: but yet conſidering what a nothing he was at his firſt diſcovery, in compariſon of that vaſt giant-like hugeneſs, to which now he is grown, we may ſay of him, as the painter ſaid of his monſtrous picture, which he had mended, or rather marred, according to every one's fancy: *Hunc populus fecit*, it is the iſſue of the people's brain. (*a*) *Origen* is ſuppoſed to have brought him firſt into the church: but among thoſe many ſincere worſhippers of divine grace, this ſetter forth of new *Dæmons*, found but little entertainment: it was looked upon, but like the ſtump of *Dagon*, with his head and hands laid down before the ark of God; without whoſe help he could neither know, nor do that which is good in any kind; ſtill accounted but *truncus ficulneus, inutile lignum:* a fig-tree logg, an unprofitable piece of wood; *incerti patres ſcamnum facerentne.* The fathers of the ſucceeding ages had much debate, to what uſe they ſhould put it: and though ſome exalted it a degree or two above its merits, yet the moſt concluded to keep it a block ſtill: until at length, there aroſe a (*b*) ſtout champion, challenging on his behalf the whole church of God, and like a knight errant wandered from the weſt to the eaſt, to grapple with any, that ſhould oppoſe his idol: who though he might with (*c*) divers adverſaries, (*d*) one eſpecially, who in the behalf of the grace of God, continually foiled him and caſt him to the ground, and that in the judgment, (*e*) of all the lawful judges, aſſembled in councils, and (*f*) in the opinion of moſt of the chriſtian by-ſtanders: yet by his cunning inſinuation, he planted ſuch an opinion of his idol's deity and ſelf-ſufficiency in the hearts of divers, that to this day it could never be rooted out.

Now after the deceaſe of his *Pelagian* worſhippers, ſome of the corrupter ſchoolmen ſeeing of him thus from his birth expoſed without ſhelter to wind and weather, to all aſſaults; out of meer charity, and ſelf-love, built him a temple, and adorned it with natural lights, merits, uncontrouled, independent operations, with many other gay attendances. But in the beginning of the reformation, that fatal time for idolatry and ſuperſtition, together with abbies, and monaſteries, the zeal and learning of our forefathers, with the help of God's word, demoliſhed this temple, and brake this building down to the ground: in the rubbiſh whereof, we well hoped the idol himſelf had been ſo deeply buried, as that his head ſhould never more have been exalted to the trouble of the church of God: until not long ſince, ſome curious wits, whoſe weak ſtomachs were clogged with *Manna*, and loathed the ſincere milk of the word, raking all dunghils for novelties, lighted unhappily upon this idol; and preſently, with no leſs joy than did the mathematician at the diſcovery of a new geometrical proportion, exclaim, We have found it, we have found it! and without more ado, up they erected a ſhrine, and until this day continue offering of praiſe and thanks for all the good they do to this work of their own hands.

And that the Idol may be free from ruine, to which in himſelf, they have found by experience that he is ſubject; they have matcht him to contingency, a new goddeſs of their own creation; who having proved very fruitful in monſtrous births, upon their conjunctions, they nothing doubt they ſhall ever want one to ſit on the throne, and make preſident of all human actions: ſo that after he hath with various ſucceſs, at leaſt twelve hundred years, contended with the providence and grace of God, he boaſteth now, as if he had obtained a total victory. But yet all his prevailing is to be attributed to the diligence, and varniſh of his new abetters, with (to our ſhame be it ſpoken) the negligence of his adverſaries; in him, and his cauſe, there is no more real worth than was, when by the ancient Fathers he was exploded, and curſed out of the Church. So that they, who can attain through the many winding labyrinths of curious diſtinctions, to look upon the thing it ſelf, ſhall find that they have been like *Egyptian* novices, brought through many ſtately frontiſpieces and goodly fabricks, with much ſhew of zeal and devotion, to the image of an ugly ape.

(*a*) Hieron. ad Ruff. (*b*) *Pelagius*. Dogma quod—peſtifero vomuit coluber ſermone Britannus, *Proſper. de ingrat. cap.* 1. (*c*) Adfuit, exhortante Deo proviſa per orbem, ſanctorum pia cura patrum. 1. Peſtem ſubeuntem prima recidit, ſedes Roma Petri. 2. Non ſegnior inde orientis rectorum cura emicuit, Synod. Paleſt. 3. Hieronymus libris valde excellentibus hoſtem diſſecuit. 4. Atticus Conſtantinop. 5. Duæ Synodi Affricanæ, *Proſper. de ingrat.* (*d*) Concilium cui dux Aurelius ingeniumq; Auguſtinus erat. Quem Chriſti gratia cornu uberiore rigans, noſtro lumen dedit ævo, *Proſp. ibid.* (*e*) Dixit Pelagius, Quis eſt mihi Auguſtinus? Univerſi acclamabant blaſphemantem in epiſcopum, ex cujus ore, dominus univerſæ Africæ, unitatis indulſerit felicitatem, non ſolum a conventu illo, ſed ab omni eccleſia pellendum, *Oroſ. Apologet. fol.* 621. *de Synod. Paleſt.* Præ omnibus ſtudium gerite libros S. Auguſt. quos ad Proſp. & Hilar. ſcripſit, memoratis fratribus legendos ingerere: &c. *Epiſt. Synod. Byzac.* (*f*) Imo noverunt, non ſolum Romanam Africanamq; eccleſiam, ſed per omnes mundi partes, univerſæ promiſſionis filios, cum doctrina hujus viri, ſicut in tota fide, ita in gratiæ confeſſione congruere, *Proſp. ad Ruffin.* Auguſtinum ſanctæ recordationis virum pro vita ſua, & meritis, in noſtra communione ſemper habuimus, nec unquam hunc ſiniſtræ ſuſpicionis ſaltem rumor ſuſpexit, *Cæleſt. Epiſt. ad Gal. Epiſcop.* Theſe I have cited to ſhew what a heavy prejudice the Arminian cauſe lies under, being profeſſedly oppoſite to the doctrine of St. *Auſtin*, and they continually ſlighting of his authority.

Yet here obſerve, that we do not abſolutely oppoſe Freewill, as if it were *nomen inane*, a meer figment, when there is no ſuch thing in the world: but only in that ſenſe the *Pelagians* and *Arminians* do aſſert it. About words we will not contend, we grant man in the ſubſtance of all his actions, as much power, liberty and freedom, as a meer created nature is capable of. We grant him to be free in his choice, from all outward coaction, or inward natural neceſſity, to work according to election, and deliberation, ſpontaneouſly embracing what ſeemeth good unto him. Now call this power, free will, or what you pleaſe, ſo you make it not ſupreme, independent, and boundleſs, we are not at all troubled. The impoſition of names depends upon the diſcretion of their inventors. Again, even in ſpiritual things, we deny that our wills are at all debarred, or deprived of their proper liberty; but here we ſay indeed, that we are not properly free, until the ſon make us free, no great uſe of freedom, in that, wherein we can do nothing at all: we do not claim ſuch a liberty, as ſhould make us deſpiſe the grace of God, (*a*) whereby we may attain true liberty indeed, which addeth to, but taketh nothing from our original freedom. But of this, after I have ſhewed what an idol the *Arminians* make of free-will: only take notice in the enterance, that we ſpeak of it now, not as it was at firſt, by God created, but as it is now, by ſin corrupted; yet being conſidered in that eſtate alſo, they aſcribe more unto it, than it was ever capable of. As it now ſtandeth, according to my formerly propoſed method, I ſhall ſhew, *Firſt*, what inbred native virtue they aſcribe unto it, and with how abſolute a dominion, and ſovereignty, over all our actions, they endow it. *Secondly*, what power they ſay it hath, in preparing us for the grace of God. *Thirdly*, how effectually operative it is, in receiving the ſaid grace, and with how little help thereof, it accompliſheth the great work of our converſion: all briefly with ſo many obſervations, as ſhall ſuffice to diſcover their proud errors in each particular.

(*b*) *Herein*, ſaith *Arminius*, *conſiſteth the liberty of the will, that all things required to enable it, to will any thing, being accompliſhed, it ſtill remains indifferent to will, or not.* And all of them at the *ſynod*, (*c*) *There is*, ſay they, *accompanying the will of man, an inſeparable property, which we call liberty, from whence the will is termed a power*: which when all things pre-required as neceſſary to operation are fulfilled, may will any thing, or not will it: that is, our free-wills have ſuch an abſolute, and uncontroulable power, in the territory of all human actions, that no influence of God's providence, no certainty of his decree, no unchangeableneſs of his purpoſe, can ſway it at all in its free determinations, or have any power with his highneſs, to cauſe him to will, or reſolve, on any ſuch act as God by him intendeth to produce. Take an inſtance, in the great work of our converſion: (*d*) *All unregenerate men*, ſaith *Arminius*, *have by virtue of their free-will a power of reſiſting the holy ſpirit, of rejecting the offered grace of God, of contemning the counſel of God, concerning themſelves: of refuſing the Goſpel of grace, of not opening the heart, to him that knocketh.* What a ſtout idol is this, whom neither the holy ſpirit, the grace, and counſel of God, the calling of the Goſpel, the knocking at the door of the heart, can move at all, or in the leaſt meaſure prevail againſt him? Woe be unto us then, if when God calls us, our free-will be not in good temper, and well diſpoſed to hearken unto him: for it ſeems, there is no dealing with it, by any other ways, though powerful and almighty. For (*e*) *grant*, ſaith *Corvinus*, *all the operations of grace, which God can uſe in our converſion, yet converſion remaineth ſo in our own free power, that we can be not converted, that is, we can either turn*, or not turn our ſelves: where the idol plainly challengeth the Lord to work his utmoſt: and tells him, that after he hath ſo done, he will do what he pleaſe: his infallible preſcience, his powerful pre-determination, the moral efficacy of the Goſpel, the infuſion of grace, the effectual operation of the holy ſpirit; all are nothing: not all available in helping or furthering, our independent wills in their proceedings. Well then, in what eſtate, will you have the idol placed? (*f*) In ſuch a

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(*a*) Homo non libertate gratiam, ſed gratia libertatem, aſſequitur, *Aug.*

(*b*) Libertas Arbitrii conſiſtit in eo, quod homo, poſitis omnibus requiſitis ad volendum, indifferens tamen ſit, ad volendum vel nolendum hoc vel illud, *Armin. art. perpend. fol.* 11.

(*c*) Voluntatem comitatur proprietas quædam inſeparabilis, quam libertatem vocamus, a qua voluntas dicitur; potentia quæ poſitis omnibus prærequiſitis ad agendum neceſſariis, poteſt velle, & nolle aut velle & non velle, *Remon. in act. Synod. fol.* 16.

(*d*) Omnes irregeniti habent Lib. Arbit. & potentiam Spiritui Sancto reſiſtendi; gratiam Dei oblatam repudiandi, conſilium Dei adverſus ſe contemnendi, Evangelium gratiæ repudiandi, ei qui cor pulſat non aperiendo, *Armin. artic. perpend.*

(*e*) Poſitis omnibus operationibus gratiæ, quibus Deus in converſione noſtri uti poſſit, manet tamen converſio ita in noſtra poteſtate libera, ut poſſimus non converti, hoc eſt, noſmet ipſos convertere, vel non convertere, *Cor. ad Bog. fol.* 263.

(*f*) Non poteſt Deus Lib. Arbit. integrum ſervare, niſi tam peccare hominem ſineret, quam bene agere, *Corvin. ad Molin. cap*: 6.

one, wherein he may be ſuffered to ſin, or to do well at his pleaſure, as the ſame authour intimates: it ſeems then as to ſin nothing is required for him to be able to do good, but God's permiſſion? no, for (*a*) the remonſtrants, as they ſpeak of themſelves, do always ſuppoſe a free power of obeying, or not obeying, as well in thoſe who do obey, as in thoſe who do not obey: that he that is obedient, may therefore be counted obedient, becauſe he obeyeth, when he could not obey; and ſo on the contrary. Where, all the praiſe of our obedience, whereby we are made to differ from others, is aſcribed to our ſelves alone, and that free power that is in us: now this they mean, not of any one act of obedience, but of faith it ſelf, and the whole conſummation thereof. (*b*) *For if a man ſhould ſay, that every man in the world hath a power of believing* if he will, and of attaining ſalvation, and that this power is ſettled in his nature, what argument have you to confute him, ſaith *Arminius* triumphantly to *Perkins?*

Where the ſophiſtical innovator, as plainly confounds grace and nature, as ever did *Pelagius*: that then, which the *Arminians* claim there in behalf of their free-will, is an abſolute independence on God's providence, in doing any thing, and of his grace, in doing that which is good. A ſelf-ſufficiency in all its operations, a plenary indifferency of doing what we will, this, or that, as being neither determined to the one, nor inclined to the other, by any over ruling influence from heaven; ſo, that the good acts of our wills have no dependence on God's providence as they are acts, nor on his grace, as they are good: but in both regards proceed from ſuch a principle within us, as is no way moved by any ſuperiour agent. Now the firſt of theſe we deny unto our wills, becauſe they are created, and the ſecond becauſe they are corrupted; their creation hinders them from doing any thing of themſelves, without the aſſiſtance of God's providence, and their corruption, of doing any thing that is good without his grace; a ſelf-ſufficiency for operation, without the effectual motion of almighty God, the firſt cauſe of all things, we can allow neither to men, nor angels, unleſs we intend to make them Gods: and a power of doing good equal unto that they have of doing evil, we muſt not grant to man by nature, unleſs we will deny the fall of *Adam*, and fancy our ſelves ſtill in paradiſe: but let us conſider theſe things apart.

1. I ſhall not ſtand to decipher the nature of human liberty, which perhaps would require a larger diſcourſe, than my propoſed method will bear: it may ſuffice, that according to my former intimation, we grant as large a freedom and dominion to our wills, over their own acts, as a creature ſubject to the ſupreme rule of God's providence is capable of; endued we are with ſuch a liberty of will, as is free from all outward compulſion, and inward neceſſity, having an elective faculty of applying it ſelf unto that which ſeems good unto it: in which it is a free choice, notwithſtanding it is ſubſervient to the decree of God, as I ſhewed before, *chap.* iv. moſt free it is in all its acts, both in regard of the object it chooſeth, and in regard of that vital power, and faculty, whereby it worketh, infallibly complying with God's providence, and working by virtue of the motion thereof; but ſurely to aſſert ſuch a ſupreme independency, and every way unbounded indifferency, as the *Arminians* claim, whereby all other things requiſite being preſuppoſed, it ſhould remain abſolutely in our own power, to will, or not to will, to do any thing, or not to do it, is plainly to deny that our wills are ſubject to the rule of the moſt high. It is granted, that in ſuch a chimerical fancied conſideraon of free will, wherein it is looked upon as having no relation to any act of God's, but only its creation, abſtracting from his decree, it may be ſaid to have ſuch a liberty in regard of the object; but the truth is, this divided ſenſe is plain nonſenſe, a meer fiction of ſuch an eſtate, wherein it never was, nor ever can be, ſo long as men will confeſs any deity but themſelves, to whoſe determinations they muſt be ſubject; until then more ſignificant terms may be invented for this free power in our nature, which the ſcripture never once vouchſafed to name, I ſhall be content to call it with *Proſper*, (*c*) a ſpontaneous appetite of what ſeemeth good unto it; free from all compulſions, but ſubſervient to the providence of God. And againſt its exaltation to this height of independency, I oppoſe.

(*a*) Semper Remonſtrantes ſupponunt liberam obediendi potentiam, & non obediendi: ut qui obediens eſt idcirco obediens cenſeatur, quia cum poſſit non obedire, obedit tamen, & e contra, *Rem. Apol. p.* 70. (*b*) Quod ſi quis dicat omnes in univerſum homines, habere potentiam credendi ſi velint, & ſalutem conſequendi: & hanc potentiam eſſe naturæ hominum divinitus collatam, quo tuo argumento eum confutabis? *Armin. Antip. fol.* 272. (*c*) Lib. Arbit. eſt rei ſibi placitæ ſpontaneus appetitus, *Proſp. ad Collat. cap.* 18. *p.* 379.

(1.) Every thing that is independent of any elſe in operation, is purely active, and ſo conſequently a God; for nothing but a divine will can be a pure act, poſſeſſing ſuch a liberty by virtue of its own eſſence; every created will muſt have a liberty by participation, which includeth ſuch an imperfect potentiality, as cannot be brought into act, without ſome premotion (as I may ſo ſay) of a ſuperiour agent; neither doth this motion, being extrinſecal, at all prejudice the true liberty of the will, which requireth indeed, that the internal principle of operation be active and free, but not, that that principle be not moved to that operation by an outward ſuperiour agent; nothing in this ſenſe can have an independent principle of operation, which hath not an independent being: it is no more neceſſary to the nature of a free cauſe, from whence a free action muſt proceed, that it be the firſt beginning of it, than it is neceſſary to the nature of a cauſe, that it be the firſt cauſe.

(2.) If the free acts of our wills are ſo ſubſervient to the providence of God, as that he uſeth them to what end he will, and by them effecteth many of his purpoſes, then they cannot of themſelves be ſo abſolutely independent, as to have in their own power every neceſſary circumſtance, and condition, that they may uſe, or not uſe at their pleaſure. Now the former is proved by all thoſe reaſons, and texts of ſcripture I before produced, to ſhew that the providence of God overruleth the actions, and determineth the wills of men, freely to do that which he hath appointed: and truly were it otherwiſe, God's dominion over the moſt things that are in the world, were quite excluded, he had not power to determine, that any one thing ſhould ever come to paſs, which hath any reference to the wills of men.

(3.) All the acts of the will being poſitive entities, were it not previouſly moved by God himſelf, in whom we live, move, and have our being, muſt needs have their eſſence and exiſtence ſolely from the will it ſelf: which is thereby made ἀυτοὸν, a firſt and ſupream cauſe, endued with an underived being: and ſo much to that particular.

2. Let us now in the ſecond place look upon the power of our free will, in doing that which is morally good; where we ſhall find not only an eſſential imperfection, in as much as it is created, but alſo a contracted defect, in as much as it is corrupted: the ability which the *Arminians* aſcribe unto it in this kind, of doing that which is morally and ſpiritually good, is as large as themſelves will confeſs to be competent unto it, in the ſtate of innocency: even a power of believing, and a power of reſiſting the Goſpel; of obeying, and not obeying; of turning, or of not being converted.

The ſcripture, as I obſerved before, hath no ſuch term at all, not any thing equivalent unto it; but the expreſſions it uſeth concerning our nature and all the faculties thereof, in this ſtate of ſin and unregeneration, ſeem to imply the quite contrary; as that *we are in bondage*, Heb. ii. 15. *dead in ſin*, Epheſ. ii. 3. and ſo *free from righteouſneſs*, Rom. vi. *ſervants of ſin*, ver. 16. *under the reign and dominion thereof*, ver. 12. all *our members being inſtruments of unrighteouſneſs*, ver. 13. not free indeed, until the ſon make us free; ſo that this idol of free will, in reſpect of ſpiritual things, is not one whit better than the other idols of the heathen. Though it look like ſilver and gold, it is the work of mens hands; it hath a mouth, but it ſpeaks not, it hath eyes but it ſees not, it hath ears but it hears not, feet but it walks not, neither ſpeaketh it through the throat, *all they that made it, are like unto it, and ſo is every one that truſteth in it: O* Iſrael, *truſt thou in the Lord*, &c. That it is the work of mens hands, or a human invention, I ſhewed before: for the reſt, it hath a mouth, unacquainted with the myſteries of godlineſs, *full only of curſing and bitterneſs*, Rom. iii. 14. *ſpeaking great ſwelling words*, Jude *ver.* 16. *great things and blaſphemies*, Revel. xxiii. 9. a mouth *cauſing the fleſh to ſin*, Eccleſ. vi. 5. his eyes are blind, not able to perceive thoſe things that are of God, *nor to know thoſe things that are ſpiritually diſcerned*, 1Cor. ii. 14. eyes before which there is no fear of God, *Rom.* iii. 18. *his underſtanding is darkened, becauſe of the blindneſs of his heart*, Epheſ. iv. 18. *wiſe to do evil, but to do good he hath no knowledge*, Jerem. iv. 22. ſo that without farther light, all the world is but a meer darkneſs, *John* i. 5. he hath ears, but they are like the ears of the deaf adder to the word of God, *refuſing to hear the voice of the charmer, charm he never ſo wiſely*, Pſal. liv. 8. being dead, when this voice firſt calls it, *John* v. 25. *eares ſtopped, that they ſhould not hear*, Zech. viii. 11. *heavy ears, that cannot hear*, Iſa. vi. 10. a noſe, to which the Goſpel is *the ſavour of death unto death*, 2 Cor. ii. 16. *hands full of blood*, Iſa. i. 25. and *fingers defiled with iniquity*, chap. lix. 3. feet indeed, but like *Mephiboſhoth*, lame in both by a fall, ſo that he cannot at all walk in the path of goodneſs: but ſwift to ſhed blood, *deſtruction and miſery are in their ways, and the way of peace they have not known*, Rom. iii. 15, 16, 17.

theſe and divers other ſuch endowments, and excellent qualifications, doth the ſcripture attribute to this idol, which it calls *the old man*, as I ſhall more fully diſcover in the next *chapter*: and is not this a goodly reed, whereon to rely in the paths of godlineſs? A powerful deity, whereunto we may repair, for a power to become the ſons of God, and attaining eternal happineſs? The abilities of free will in particular, I ſhall conſider hereafter, now only, I will by one or two reaſons ſhew, that it cannot be the ſole and proper cauſe of any truly good, and ſpiritual act well pleaſing unto God.

(1.) All ſpiritual acts well pleaſing unto God, as faith, repentance, obedience, are ſupernatural; fleſh and blood revealeth not theſe things; *Not of blood, nor of the will of the fleſh, nor of the will of man; but of the will of God*, John i. 13. *That which is born of the fleſh, is fleſh; and that which is born of the ſpirit, is ſpirit*, John iii. 6. now to the performance of any ſupernatural act, it is required, that the productive power thereof be alſo ſupernatural, for nothing hath an activity in cauſing above its own ſphere, *nec imbelles generant feroces aquilas columbæ*: but our free will is a meerly natural faculty, betwixt which, and thoſe ſpiritual ſupernatural acts, there is no proportion, unleſs it be advanced above its own orb by inherent habitual grace. Divine theological virtues, differing even in the ſubſtance of the act from thoſe moral performances about the ſame things, to which the ſtrength of nature may reach (for the difference of acts, ariſeth from their formal objects, which to both theſe are divers) muſt have another principle and cauſe, above all the power of nature: in civil things, and actions morally good, in as much as they are ſubject to a natural perception, and do not exceed the ſtrength of our own wills; this faculty of free will may take place, but yet, not without theſe following limitations: *Firſt*, that it always requireth the general concourſe of God, whereby the whole *ſuppoſitum* in which free will hath its ſubſiſtance, may be ſuſtained: *Matth.* x. 29, 30. *Secondly*, that we do all theſe things imperfectly and with much infirmity, every degree alſo of excellency; in theſe things muſt be counted a ſpecial gift of God: *Iſa.* xvi. 12. *Thirdly*, that our wills are determined by the will of God, to all their acts and motions in particular: but to do that which is ſpiritually good, we have no knowledge, no power.

(2.) That concerning which I gave one ſpecial inſtance, in whoſe production the *Arminians* attribute much to free will, is faith; this they affirm, as I ſhewed before, to be inbred in nature, every one having in him from his birth a natural power to believe in Chriſt and his Goſpel: for (*a*) *Epiſcopius* denies, that any action of the holy Spirit upon the underſtanding, or will, is neceſſary, or promiſed in the ſcripture, to make a man able to believe the word preached unto him: ſo that it ſeems, every man hath at all times a power to believe, to produce the act of faith, upon the revelation of its object. Which groſs *Pelagianiſm* is contrary

[1.] To the doctrine of the church of *England*, affirming that a man cannot ſo much as prepare himſelf by his own ſtrength to faith and calling upon God, until the grace of God by Chriſt prevent him that he may have a good will, *Artic.*

[2.] To the ſcripture teaching that it is the work of God that we do believe, *John* vi. 29. *It is not of our ſelves, it is the gift of God*, Epheſ. ii. 8. *To ſome it is given to know the myſteries of the kingdom of heaven*, Matth. xiii. 11. and what is peculiarly given to ſome, cannot be in the power of every one: *to you it is given on the behalf of Chriſt to believe on him*, Phil. i. 29. faith is our acceſs or coming unto Chriſt, which none can do, unleſs *the father draw him*, John vi. 44. and he ſo draweth, or *hath mercy, on whom he will have mercy*, Rom. ix. 19. and although *Epiſcopius* rejects any immediate action of the holy ſpirit, for the ingenerating of faith, yet St. *Paul* affirmeth, that there is no leſs effectual power required to it, than that which raiſed Chriſt from the dead, which ſure was an action of the almighty Godhead. *That we may know*, ſaith he, *what is the exceeding greatneſs of his power to us ward, who believe according to the working of his mighty power, which he wrought in Chriſt, when he raiſed him from the dead*, Epheſ. i. 19, 20. ſo that let the *Arminians* ſay what they pleaſe, recalling that I write to chriſtians, I will ſpare my labour of further proving, that faith is the free gift of God; and their oppoſition to the truth of the ſcripture in this particular, is ſo evident to the meaneſt capacity, that there needs no recapitulation, to preſent the ſum of it to their underſtandings.

(*a*) An ulla actio S. S. immediata in mentem aut voluntatem, neceſſaria ſit, aut in Scriptura promittatur ad hoc, ut quis credere poſſit verbo extrinſecus propoſito, negativum tuebimur, *Epiſcop. diſput. privat.*

CHAP.

CHAP. XIII.

Of the power of Free-will, in preparing us for our converſion unto God.

THE judgment of the *Arminians* concerning the power of free-will about ſpiritual things, in a man unregenerate, merely in the ſtate of corrupted nature, before and without the help of grace, may be laid open by theſe following poſitions.

1. That every man in the world, reprobates and others, have in themſelves power and ability of believing in Chriſt, of repenting, and yielding due obedience to the new covenant, and that becauſe they loſt not this power by the fall of *Adam.* (*a*) Adam *after his fall,* ſaith *Grevinchovius, retained a power of believing, and ſo did all reprobates in him.* (*b*) *He did not loſe,* as they ſpeak at the ſynod, *the power of performing that obedience, which is required in the new covenant conſidered formally, as it is required by the new covenant; he loſt not a power of believing, nor a power of forſaking ſin by repentance:* and thoſe graces that he loſt not are ſtill in our power, whence they affirm that, (*c*) *faith is called the work of God, only becauſe he requireth us to do it.* Now having appropriated this power unto themſelves, to be ſure that the grace of God be quite excluded, which before they had made needleſs. They teach,

2. That for the reducing of this power into act, that men may become actual believers, there is no infuſed habit of grace, no ſpiritual, vital principle neceſſary for them, or beſtowed upon them, but every one by the uſe of his native endowments, do make themſelves differ from others: (*d*) *Thoſe things which are ſpoken concerning the infuſion of habits, before we can exerciſe the act of faith, we reject,* ſaith the Epiſtle to the *Walachians.* (*e*) *That the internal principle of faith required in the Goſpel, is a habit divinely infuſed, by the ſtrength and efficacy whereof, the will ſhould be determined, I deny,* ſaith another of them. Well then, if we muſt grant, that the internal, vital principle, of a ſupernatural, ſpiritual grace, is a mere natural faculty not elevated by any divine habit, if it be not God that begins the good work in us, but our own free wills, let us ſee what more goodly ſtuff will follow: one man by his own mere indeavours, without the aid of any received gift, makes himſelf differ from another: (*f*) *What matter is it in that, that a man ſhould make himſelf differ from others? There is nothing truer, he who yieldeth faith to God commanding him, maketh himſelf differ from him, who will not have faith when he commandeth,* they are the words of their apology: which without queſtion, as in irrefragable truth, if faith be not a gift received from above; for on that ground only the Apoſtle propoſeth theſe queſtions, *Who made thee differ from another? Or what haſt thou that thou haſt not received? And if thou haſt received, why boaſteth thou as if thou haſt not received?* The ſole cauſe why he denies any one by his own power to make himſelf differ from another, is becauſe that wherein the difference conſiſteth, is received being freely beſtowed upon him; deny this, and I confeſs the other will fall of itſelf. But until their authority be equal with the apoſtles, they would do well to forbear the naked obtru-

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(*a*) Adamus poſt lapſum potentiam credendi retinuit, & reliqui reprobi etiam in illo, *Grevinch. ad Ameſ. fol.* 183. (*b*) Adamus non amiſit vires eam obedientiam præſtandi, quæ in novo fœdere exigitur, prout puta ea conſideratur formaliter, hoc eſt, prout novo fœdere exacta eſt, noc potentiam credendi amiſit, nec amiſit potentiam, per reſipiſcentiam ex peccato reſurgendi, *Rem. Declarat. ſent. in Syn. p.* 107. (*c*) Fides vocatur opus Dei, quia Deus ipſe id a nobis fieri poſtulat, *Rem. Apol. cap.* 10. *pag.* 112. (*d*) Ea quæ de habituum infuſione dicuntur, ante omnem fidei actum, rejiciuntur a nobis, *Epiſt. ad Wal. fol.* 67. (*e*) Principium internum fidei a nobis in Evangelio requiſitum, eſſe habitum quendam divinitus infuſum, cujus vi ac efficacitate voluntas determinetur; hoc negavi, *Grevinchov. ad Ameſ. pag.* 324. (*f*) Quid in eo poſitum eſt, quod homo diſcriminare ſeipſum dicitur? Nihil verius, qui fidem Deo præcipiendi habet, is diſcriminat ſe ab eo, qui Deo præcipienti fidem habere non vult, *Rem. Apol. cap.* 14. *pag.* 144.

ſions of aſſertions ſo contradictory to theirs; and ſo they would not trouble the church, let them take all the glory unto themſelves, as doth (*a*) *Grevinchovius: I make myſelf,* ſaith he, *differ from another, when I do not reſiſt God and his divine pre-determination, which I could have reſiſted; and why may I not boaſt of this as of mine own: that I could, is of God's mercy;* (endowing his nature with ſuch an ability, as you heard before) *but that I would, when I might have done otherwiſe, is of mine power.* Now after all this, they are forced to confeſs ſome Evangelical grace, though conſiſting only in a moral perſuaſion, by the outward preaching of the word. They teach,

3. That God ſendeth the Goſpel, and revealeth Chriſt Jeſus unto men, according as they are well diſpoſed themſelves for ſuch a bleſſing: (*b*) *Sometimes,* ſay they in their Synodical writings, *God calleth this or that nation, people, city, or perſon, to the communion of evangelical grace, whom he himſelf pronounceth worthy of it, in compariſon of others:* ſo that whereas *Acts* xviii. 10. God encourageth *Paul* to preach at *Corinth*, by affirming that he *had much people in that city* (which doubtleſs were his people then, only by virtue of their election) in theſe mens judgments, (*c*) they were called ſo, becauſe that even then they feared God, and ſerved him with all their hearts, according to that knowledge they had of him, and ſo were ready to obey the preaching of St. *Paul:* ſtrange doctrine! that men ſhould fear God, know him, ſerve him in ſincerity, before they ever heard of the Goſpel, and by thoſe means deſerve that it ſhould be preached unto them! this is that pleaſing of God before faith that they plead for; *Act. Synod. fol.* 60. that (*d*) preparation and diſpoſition to believe, which men attain by the law, and virtuous education: that (*e*) ſomething which is in ſinners, whereby though they are not juſtified, yet they are made worthy of juſtification: for (*f*) converſion and the performance of good works, is in their apprehenſion a condition prerequired to juſtification, for ſo ſpeak the children of *Arminius*: which if it be not an expreſſion not to be parallelled in the writings of any chriſtian, I am ſomething miſtaken: the ſum of their doctrine then in this particular concerning the power of free will in the ſtate of ſin, and unregeneration, is that every man having a native inbred power of believing in Chriſt, upon the revelation of the Goſpel, hath alſo an ability of doing ſo much good, as ſhall procure of God, that the Goſpel be preached unto him, to which without any internal aſſiſtance of grace, he can give aſſent and yield obedience: the preparatory acts of his own will always proceeding ſo far, *as to make him excel others, who do not perform them, and are therefore excluded from further grace.* Which is more groſs *Pelagianiſm* than *Pelagius* himſelf would ever juſtify: wherefore we reject all the former poſitions, as ſo many monſters in chriſtian religion, in whoſe room we aſſert theſe that follow.

(1.) That we being by nature dead in treſpaſſes and ſins, have no power to prepare our ſelves for the receiving of God's grace: nor in the leaſt meaſure to believe, and turn our ſelves unto him. Not that we deny, that there are any conditions prerequired in us for our converſion, diſpoſitions preparing us in ſome meaſure for our new birth or regeneration, but we affirm that all theſe alſo are the effects of the grace of God, relating to that alone as their proper cauſe, for of our ſelves, *without him, we can do nothing,* John xv. 15. *we are not able of our ſelves to think any thing as of our ſelves,* 2 Cor. iii. 5. much leſs to do that which is good, in reſpect of that, every one of our mouths muſt be ſtopped, *For we have all ſinned and come ſhort of the glory of God,* Rom. v. 19, 23. *we are by nature the children of wrath, dead in treſpaſſes and ſins,* Epheſ. ii. 1. *Rom.* viii. 9. our new birth is a reſurrection from death, wrought by the greatneſs of God's power; and what ability, I pray, hath a dead man, to prepare himſelf for his reſurrection? Can he collect his ſcattered duſt, or renew his periſhed ſenſes? If the leopard can change his ſpots, and the *Ethiophian* his skin, then can we do good who by nature are taught to do evil, *Jerem.* xiii. 23. we are all ungodly, and without ſtrength conſidered when Chriſt

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(*a*) Ego meipſum diſcerno, cum enim Deo ac divinæ præ-determinationi reſiſtere poſſem, non reſtiti tamen, atqui in eo quid ni liceat mihi tanquam de meo gloriari? quod enim potui Dei miſerentis eſt, quod autem volui cum poſſem nolle, id meæ poteſtatis eſt, *Grev. ad Ameſ. p.* 235. (*b*) Interdum Deus hanc vel illam gentem, civitatem, perſonam, ad Evangelicæ gratiæ communionem vocat, quam ipſe dignam pronuntiat comparative, &c. *Rem. Declarat. ſent. Synod.* (*c*) Illi, in quorum gratiam, Dominus Paulum in Corinthum miſit, dicuntur Dei populus, quia Deum tum timebant, eique, ſecundum cognitionem quam de eo habebant, ſerviebant ex animo, & ſic ad prædicationem Pauli, &c. *Corv.* 3. *ſect.* 27. (*d*) Per legem, vel per piam educationem, vel per inſtitutionem——per hæc enim hominem præparari, & diſponi ad credendum, planiſſimum eſt, *Rem. act. Synod.* (*e*) Præcedit aliquid in peccatoribus, quo quamvis nondum juſtificati ſunt, digni efficiantur juſtificatione, *Grevin. ad Am. pag.* 434. (*f*) Tenendum eſt, veram converſionem præſtationemq; bonorum operum eſſe conditionem prærequiſitam ante juſtificationem, *Fil. Arm. præf. ad cap.* 7. *ad Rem.*

died for us, *Rom.* v. 6. wiſe to do evil, but to do good we have no ſtrength, no knowledge. Yea, all the faculties of our ſouls, by reaſon of that ſpiritual death under which we are detained by the corruption of nature, are altogether uſeleſs in reſpect of any power for the doing of that which is truly good; our underſtandings are blind or darkened, *being alienated grom the life of God, through the ignorance that is in us, becauſe of the blindneſs of our hearts*, Epheſ. iv. 18. whereby we become even darkneſs it ſelf, *chap.* v. 8. ſo void is the underſtanding of true knowledge, that the natural man *receiveth not the things that are of God, they are fooliſhneſs unto him*, 1 Cor. ii. 14. nothing but confounded and amazed at ſpiritual things, and if he doth not mock, can do nothing but wonder, and ſay, *What meaneth this?* Acts ii. 12, 13. We are not only blind in our underſtandings, but captives alſo to ſin in our wills, *Luke* iv. 18. whereby *we are ſervants to ſin*, John viii. 34. free only in our obedience to that tyrant, *Rom.* vi. yea, all our affections are wholly corrupted, *For every imagination of the thoughts of the heart of man is evil continually*, Gen. vi. 5. while we are in the fleſh the motions of ſin do work in our members, to bring forth fruit unto death, *Rom.* vii. 5.

Theſe are the endowments of our nature, theſe are the preparations of our hearts for the grace of God, which we have within our ſelves. Nay,

(2.) There is not only an impotency, but an enmity in corrupted nature, to any thing ſpiritually good. *The things that are of God, are fooliſhneſs unto a natural man*, 1 Cor. ii. 14. and there is nothing that men do more hate, and contemn, than that which they account as folly. They mock at it as a ridiculous drunkenneſs, *Acts* ii. 13. and would to God our days yielded us not too evident proofs of that univerſal oppoſition, that is between light and darkneſs, Chriſt and *Belial*, nature and grace, that we could not ſee every day the prodigious iſſues of this inbred corruption, ſwelling over all bounds, and breaking forth into a contempt of the Goſpel, and all ways of godlineſs: ſo true it is, that the *carnal mind is enmity againſt God, it is not ſubject unto his law, neither indeed can it be*, Rom. viii. 7. ſo that,

(3.) As a natural man by the ſtrength of his own free will, neither knoweth, nor willeth, ſo it is utterly impoſſible he ſhould do any thing pleaſing unto God. *Can the* Ethiopian *change his skin, or the leopard his ſpots? Then can he do good*, Jeremy xiii. an evil tree cannot bring forth good fruit, *without faith it is impoſſible to pleaſe God*, Heb. xi. 6. and *that is not of our ſelves, it is the gift of God*, Epheſ. ii. ſo that though almighty God, according to the unſearchableneſs of his wiſdom, worketh divers ways, and in ſundry manners, for the tranſlating of his choſen ones from the power of darkneſs to his marvellous light, calling ſome powerfully in the midſt of their march in the ways of ungodlineſs, as he did *Paul*, preparing others by outward means, and helps of common reſtraining grace, moralizing nature before it be begotten anew by the immortal ſeed of the word; yet this is certain, that all good in this kind is from his free grace, there is nothing in our ſelves, as of our ſelves, but ſin: yea, and all thoſe previous diſpoſitions, wherewith our hearts are prepared by virtue of common grace, do not at all enable us to concur by any vital operation, with that powerful bleſſed renewing grace of regeneration, whereby we become the ſons of God. Neither is there any diſpoſition unto grace ſo remote, as that poſſibly it can proceed from a meer faculty of nature, for every ſuch diſpoſition, muſt be of the ſame order with the form that is to be introduced; but nature in reſpect of grace, is a thing of an inferiour allay, between which there is no proportion; a good uſe of gifts may have a promiſe of an addition of more, provided it be in the ſame kind. There is no rule, law, or promiſe, that ſhould make grace due, upon the good uſe of natural endowments. But you will ſay, here I quite overthrow free will, which before I ſeemed to grant; to which I anſwer: that in regard of of that object, concerning which now we treat, a natural man hath no ſuch thing as free will at all, if you take it for a power of doing that which is good and well pleaſing unto God in things ſpiritual, for an ability of preparing our hearts unto faith and calling upon God, as our church article ſpeaks, a home-bred ſelf-ſufficiency, preceding the change of our wills by the almighty grace of God, whereby any good ſhould be ſaid to dwell in us, and we utterly deny that there is any ſuch thing in the world. The will, though in it ſelf radically free, yet in reſpect of the term or object, to which in this regard it ſhould tend, is corrupted, enthralled, and under a miſerable bondage, tied to ſuch a neceſſity of ſinning in general, that though unregenerate men are not reſtrained to this, or that ſin in particular, yet for the main, they can do nothing but ſin. All their actions wherein there is any morality, are attended with iniquity, an evil tree cannot bring forth good fruit, *even the ſacrifice of the wicked is an abomination to the Lord.*

Theſe things being thus cleared from the ſcripture, the former *Arminian* poſitions will of themſelves fall to the ground, having no Foundation but their own Authority, for any pretence of proof, they make none from the word of God. The firſt two I conſidered in the laſt *Chapter*, and now add only concerning the *third*, that the ſole cauſe why the Goſpel is ſent unto ſome, and not unto others, is not any dignity, worth, or deſert of it in them to whom it is ſent, more than in the reſt, that are ſuffered to remain in the ſhadow of death, but only the ſole good pleaſure of God, that it may be a ſubſervient means for the execution of his decree of election. *I have much people in this City*, Acts xx. *I thank thee, Father, Lord of heaven and earth, that thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes, even ſo Father, for ſo it ſeemed good in thy ſight*, Mat. xi. 25, 26. So that the *Arminian* oppoſition to the truth of the Goſpel in this particular, is clearly manifeſt.

S. S.	*Lib. Arbit.*
Of our ſelves we can do nothing, John xv. 5. *We are not able of our ſelves to think any thing as of our ſelves*, 2 Cor. iii. 5. *We are by nature children of wrath, dead in treſpaſſes and ſins*, Epheſ. ii. 1. *Faith is not of our ſelves, it is the gift of God*, Epheſ. ii. *Who maketh thee differ from another? or what haſt thou, that thou haſt not received? and if thou haſt received, why boaſteſt thou, as if thou hadſt not received?* 1 Cor. iv. 7. *If the leopard can change his ſpots, and the Ethiopian his ſkin, then can ye do good who are taught to do evil*, Jer. xiii. 23. *Believing on him who juſtifieth the ungodly*, Rom. iv. 5. *Being juſtified freely by his grace*, Rom. iii. 24. *I thank thee, Father, Lord of heaven and earth, that thou haſt hid theſe things from the wiſe and prudent and revealed them to babes, even ſo, O father, for ſo it ſeemed good in thy ſight*, Mat. xi. 25, 26.	We retain ſtill after the fall, a power of believing, and of repentance, becauſe *Adam* loſt not this ability, *Rem. Declarat. Sen. in Syn.* Faith is ſaid to be the work of God, becauſe he commandeth us to perform it, *Rem. Apol.* There is no infuſion of any habit or ſpiritual vital principle, neceſſary to enable a man to believe, *Corvin.* There is nothing truer than that one man maketh himſelf differ from another: he who believeth, when God commandeth, maketh himſelf differ from him who will not, *Rem. Apol.* I may boaſt of mine own, when I obey God's grace, which it was in my power not to obey, *Grevinch.* True converſion and the performance of good works, is a condition required on our part before juſtification, *Filii Armin.* God ſendeth the Goſpel to ſuch perſons or nations, that in compariſon of others, may be ſaid to be worthy of it, *Rem. Apol.*

CHAP. XIV.

Of our converſion to God.

HOW little or nothing at all it is that the *Arminians* aſſign to the grace of God, in performing the great work of our converſion, may plainly appear from what I have ſhewed already, that they aſcribe to our own free will: ſo that I ſhall briefly paſs that over, which otherwiſe is ſo copiouſly delivered in holy ſcripture, that it would require a far larger diſcuſſion. A prolix confirmation of the truth we profeſs, will not ſuit ſo well with my intention, which is merely to make a diſcovery of their errors, by not knowing the depths whereof, ſo many are deceived and inveigled.

Two things in this great conjunction of grace and nature, the *Arminians* aſcribe unto free will: *Firſt*, A power of co-operation and working with grace to make it at all effectual. *Secondly*, A power of reſiſting its operation, and making it altogether ineffectual: God in the mean time beſtowing no grace, but what awaits an act iſſuing from one of theſe two abilities, and hath its effect accordingly. If a Man will co-operate, then grace attains its end; if he will reſiſt, it returns empty. To this end they feign all the grace of God beſtowed upon us, for our converſion to be but a moral perſuaſion by his word, not an infuſion of a new vital principle by the powerful working of the holy ſpirit. And indeed granting this, I ſhall moſt willingly comply with them, in aſſigning to free will one of the endowments before recited, a power of reſiſting the operation of Grace: but inſtead of the other, muſt needs aſcribe to our whole corrupted nature, and every one that is partaker of it, an univerſal diſability of obeying it, or coupling in that work which God by his grace doth intend. If the grace of our converſion be nothing but a moral perſuaſion, we have no more power of obeying it, in that eſtate wherein we are dead in ſin, than a man in his grave hath in himſelf to live anew, and come out at the next call. God's promiſes, and the ſaints prayers in the holy ſcripture, ſeem to deſign ſuch a kind of grace, as ſhould give us a real, internal ability of doing that which is ſpiritually good; but it ſeems there is no ſuch matter: for if a man ſhould perſuade me to leap over the *Thames*, or flie in the Air, be he never ſo eloquent his ſole perſuaſion makes me no more able to do it, than I was before ever I ſaw him. If God's grace be nothing but a ſweet perſuaſion, though never ſo powerful, it is a thing extrinſecal, conſiſting in the propoſal of a deſired object, but gives us no new ſtrength at all, to do any thing we had not before a power to do. But let us hear them pleading themſelves, to each of theſe particulars concerning grace and nature. And,

Firſt, for the Nature of grace: *God hath appointed to ſave believers by grace, that is, a ſoft and ſweet perſuaſion, convenient and agreeing to their freewill, and not by any Almighty action*, ſaith (*a*) *Arminius*. It ſeems ſomething ſtrange, that the carnal mind being enmity againſt God, and the will inthralled to ſin, and full of wretched oppoſition to all his ways, yet God ſhould have no other means to work them over unto him, but ſome perſuaſion that is ſweet, agreeable, and congruous unto them, in that eſtate wherein they are: and a ſmall exaltation it is of the dignity and power of grace, when the chief reaſon why it is effectual, as *Alvarez* obſerves, may be reduced to a well-digeſted ſupper, or an undiſturbed ſleep, whereby ſome men may be brought into better temper than ordinary, to comply with this congruous grace. But let us for the preſent accept of this, and grant that God doth call ſome by ſuch a congruous perſuaſion, at ſuch a time, and place, as he knows they will aſſent unto it. I aſk whether God thus calleth all men, or only ſome? If all, why are not all converted? For the very granting of it to be congruous, makes it effectual. If only ſome, why they and not others? Is it out of a ſpecial intention to have them obedient? But let them take heed, for this will go near to eſtabliſh the decree of election, and out of what other intention it ſhould be, they ſhall never be able to determine. Wherefore (*b*) *Corvinus* denies that any ſuch congruity is required to the grace whereby we are converted, but only that it be a moral perſuaſion which we may obey if we will, and ſo make it effectual. Yea and *Arminius* himſelf, after he had defended it as far as he was able, puts it off from himſelf, and falſly fathers it upon St. *Auſtin*. So that as they jointly affirm, (*c*) *they confeſs no grace for the begetting of faith to be neceſſary, but only that which is moral:* which (*d*) one of them interpreteth, *to be a declaration of the Goſpel unto us.* Right like their old Maſter (*e*) *Pelagius*, *God*, ſaith he, *worketh in us to will that which is good, and to will that which is holy, whilſt he ſtirs us up with promiſe of rewards, and the greatneſs of future glory, who before were given over to earthly deſires, like brute beaſts loving nothing but things preſent, ſtirring up our ſtupid wills to a deſire of God, by a revelation of wiſdom, and perſuading us to all that is good.* Both of them affirm the grace of God, to be nothing but a moral perſuaſion, working by the way of powerful convincing arguments; but yet herein *Pelagius* ſeems to aſcribe a greater efficacy to it, than the *Arminians*, granting that it works upon us, when, after the manner of brute beaſts, we are ſet merely on earthly things: but theſe, as they confeſs, *that* (*f*) *for the production of faith, it is neceſſary that ſuch arguments be propoſed on the part of God, to which nothing can probably be oppoſed, why they ſhould not ſeem credible: ſo there is*, ſay they, *required*

(*a*) Deus ſtatuit ſalvare credentes per gratiam, id eſt, lenem ac ſuavem liberoque ipſorum arbitrio convenientem ſeu congruam ſuaſionem, non per omnipotentem actionem ſeu motionem, *Armin. Antip. fol.* 211. (*b*) Ad *Molin.* His ita expoſitis ex mente Auguſtini, &c. *Armin. Antip. de elect.* (*c*) Fatemur aliam nobis ad actum fidei eliciendum neceſſariam gratiam non agnoſci, quam moralem, *Rem. act. Synod. ad art.* 4. (*d*) Annuntiatio doctrinæ Evangelicæ, *Popp. Auguſt. port. fol.* 110. (*e*) Operatur in nobis velle quod bonum eſt, velle quod ſanctum eſt, dum nos terrenis cupiditatibus deditos mutorum more animalium, tantummodo præſentia diligentes, futuræ gloriæ magnitudine, & præmiorum pollicitatione ſuccendit: dum revelatione ſapientiæ in deſiderium Dei ſtupentem ſuſcitat voluntatem, dum nobis ſuadet omne quod bonum eſt, *Pelag. apud Aug. de Chriſt. cap.* 10. (*f*) Ut autem aſſenſus hic eliciatur in nobis, duo in primis neceſſaria ſunt. 1. Argumenta talia ex parte Dei, quibus nihil veriſimiliter opponi poteſt, cur credibilia non ſint. 2. Pia docilitas animique probitas, *Rem declar. cap.* 17. *ſect.* 1.

on our part, a pious docility and probity of mind. So that all the grace of God beſtowed on us, conſiſteth in perſuaſive arguments out of the word, which if they meet with teachable minds, may work their converſion.

Secondly, having thus extenuated the grace of God, they affirm, (*a*) *That in operation the efficacy thereof dependeth on free will*, ſo the *Remonſtrants* in their apology. *And* (*b*) *to ſpeak confidently*, ſaith *Grevinchovius*, *I ſay, that the effect of a grace, in an ordinary courſe dependeth on ſome act of our freewill.* Supoſe then that of two men made partakers of the ſame grace, that is, have the Goſpel preached unto them by the ſame means, one is converted, and the other is not; what may be the cauſe of this ſo great a difference? Was there any intention or purpoſe in God, that one ſhould be changed rather than the other? No: *He equally deſireth and intendeth the converſion of all and every one.* Did then God work more powerfully in the heart of the one, by his holy ſpirit than of the other? No: *the ſame operation of the ſpirit always accompanieth the ſame preaching of the word.* But was not one by ſome Almighty action made partaker of real infuſed grace, which the other attained not unto? No: *for that would deſtroy the liberty of his will, and deprive him of all the praiſe of believing.* How then came this extream difference of effects? Who made the one differ from the other, or what hath he, that he did not receive? *Why all this proceedeth meerly from the ſtrength of his own freewill, yielding obedience to God's gracious invitation, which like the other he might have rejected. This is the immediate cauſe of his converſion, to which all the praiſe thereof is due.* And here the idol may glory to all the world, that if he can but get his worſhippers to prevail in this, he hath quite excluded the grace of Chriſt, and made it *nomen inane*, a meer title; whereas there is no ſuch thing in the world.

Thirdly, they teach, that notwithſtanding any purpoſe and intention of God to convert, and ſo to ſave a ſinner, notwithſtanding the moſt powerful and effectual operation of the bleſſed Spirit, with the moſt winning perſuaſive in preaching of the word, *yet it is in the power of a man to fruſtrate that purpoſe, reſiſt that operation, and reject that Goſpel.* I ſhall not need to prove this, which in direct terms they plead for; which alſo they muſt do, if they will comply with their former principles. For granting all theſe to have no influence upon any man, but by the way of moral perſuaſion, we muſt not only grant that it may be reſiſted, but alſo utterly deny, that it can be obeyed. We may reſiſt it, I ſay, as having both a diſability to good, and repugnancy againſt it; but for obeying it, unleſs we will deny all inherent corruption and depravation of nature, we cannot attribute any ſuch inſufficiency unto our ſelves.

Now concernitg this weakneſs of grace, that it is not able to overcome the oppoſing power of ſinful nature, one teſtimony of *Arminius* ſhall ſuffice, (*c*) *It always remaineth in the power of freewill, to reject grace that is given, and to refuſe that which followeth, for grace is no almighty action of God, to which freewill cannot reſiſt.* Not that I would aſſert in oppoſition to this, ſuch an operation of grace, as ſhould as it were, violently overcome the will of man, and force him to obedience, which muſt needs be prejudicial unto our liberty; but only conſiſting in ſuch a ſweet effectual working, as doth infallibly promote our converſion, make us willing, who before were unwilling, and obedient, who were not obedient, that *createth clean hearts, and reneweth right ſpirits within us.*

That then which we aſſert in oppoſition to theſe *Arminian* heterodoxies, is, that the effectual grace which God uſeth in the great work of our converſion, by reaſon of its own nature, being alſo the inſtrument of and God's intention for that purpoſe, doth ſurely produce the effect intended; without ſucceſsful reſiſtance, and ſolely, without any conſiderable co-operation of our own wills, until they are prepared and changed by that very grace. The infallibility of its effect depends chiefly on the purpoſe of God, when by any means he intends a man's converſion, thoſe means muſt have ſuch an efficacy added unto them, as may make them fit inſtruments for the accompliſhment of that intention; the counſel of the Lord may proſper, and his word not return empty. But the manner of its operation, that it requires no human aſſiſtance, and is able to overcome all repugnance, is proper to the being of ſuch an act, as wherein it doth

(*a*) Ut gratia ſit efficax in actu ſecundo, pendet a libera voluntate, *Rem. Apol. fol.* 164.

(*b*) Imo ut confidentius agam, dico effectum gratiæ, ordinaria lege, pendere ab actu aliquo arbitrii, *Grevin. ad Ameſ. p.* 198.

(*c*) Manet ſemper in poteſtate Lib. Arbit. gratiam datam rejicere, & ſubſequentem repudiare, quæ gratia non eſt omnipotentis Dei actio, cui reſiſti a libero hominis arbitrio non poſſit, *Armin. Antip. fol.* 243.

conſiſt. Which nature and efficacy of grace, in oppoſition to an indifferent influence of the holy Spirit, a metaphorical motion, a working by the way of moral perſuaſion, only propoſing a deſirable object, eaſy to be reſiſted, and not effectual unleſs it be helped by an inbred ability of our own, which is the *Arminian* grace, I will briefly confirm, having premiſed theſe few things.

1. Although God doth not uſe the wills of men in their converſion, as malign ſpirits uſe the members of men in enthuſiaſms, by a violently wreſted motion, but ſweetly and agreeably to their own free nature; yet in the firſt act of our converſion the will is meerly paſſive, as a capable ſubject of ſuch a work, not at all concurring co-operatively to our turning. It is not, I ſay, the cauſe of the work, but the ſubject wherein it is wrought, having only a paſſive capability for the receiving of that ſupernatural being, which is introduced by grace. The beginning of this good work is meerly from God, *Phil.* i. 6. Yea faith is aſcribed unto grace, not by the way of conjunction with, but of oppoſition unto our wills: *not of our ſelves, it is the gift of God*, Epheſ. ii. 8. *Not that we are ſufficient of our ſelves, our ſufficiency is of God*, 2 Cor. iii. 5. *Turn thou me, O Lord, and I ſhall be turned!*

2. Though the will of man conferreth nothing to the infuſion of the firſt grace, but a ſubjective receiving of it, yet in the very firſt act, that is wrought in and by the will, it moſt freely co-operateth by the way of ſubordination with the grace of God: and the more effectually it is moved by grace, the more freely it worketh with it. Man being converted, converteth himſelf.

3. We do not affirm grace to be irreſiſtible, as though it came upon the will with ſuch an over-flowing violence, as to beat it down before it, and ſubdue it by compulſion to what it is no way inclinable; but if that term be uſed, it denoteth in our ſenſe, only ſuch an unconquerable efficacy of grace, as always and infallibly produceth its effect. For, *Who is it that can withſtand God?* Acts xi. 17. As alſo it may be uſed on the part of the will it ſelf, which will not reſiſt it: *All that the father gave unto Chriſt will come unto him*, John vi. 37. The operation of grace is reſiſted by no hard heart, becauſe it mollifies the heart it ſelf. It doth not ſo much take away a power of reſiſting, as give a will of obeying, whereby the powerful impotency of reſiſtance is removed.

4. Concerning grace it ſelf, it is either common, or ſpecial: common, or general grace conſiſteth in the external revelation of the will of God by his word, with ſome illumination of the mind to perceive it, and correction of the affections, not too much to contemn it: and this in ſome degree or other, to ſome more, or ſome leſs, is common to all that are called; ſpecial grace, is the grace of regeneration comprehending the former, adding more ſpiritual acts, but eſpecially pre-ſuppoſing the purpoſe of God, on which its efficacy doth chiefly depend.

5. This ſaving grace, whereby the Lord converteth or regenerateth a ſinner, tranſlating him from death to life, is either external or internal; external conſiſteth in the preaching of the word, *&c.* whoſe operation is by the way of moral perſuaſion, when by it we beſeech our hearts in Chriſt's ſtead, *that they would be reconciled unto God*, 2 Cor. v. 20. and this in our converſion is the inſtrumental organ thereof; and may be ſaid to be a ſufficient cauſe of our regeneration, in as much, as no other in the ſame kind is neceſſary; it may alſo be reſiſted *in ſenſu diviſo*, abſtracting from that conſideration, wherein it is looked on as the inſtrument of God for ſuch an end.

6. Internal grace is by Divines diſtinguiſhed into the firſt, or preventing grace, and the ſecond following co-operating grace; the firſt is that ſpiritual, vital principle that is infuſed into us by the holy Spirit, that new creation, and beſtowing of new ſtrength, whereby we are made fit and able for the producing of ſpiritual acts, to believe and yield evangelical obedience: *For we are the workmanſhip of God, created in Chriſt Jeſus unto good works*, Epheſ. ii. 10. *By this God gives us a new heart, and a new ſpirit he puts within us, he taketh the ſtony hearts out of our fleſh, and gives us a heart of fleſh, he puts his ſpirit within us, to cauſe us to walk in his ſtatutes*, Ezek. xxxvi. 26. 27.

Now this firſt grace is not properly and formally a vital act, but *cauſaliter* only, in being a principle moving to ſuch vital acts within us. It is the habit of faith beſtowed upon a man, that he may be able to eliciate and perform the acts thereof; giving new light to the underſtanding, new inclinations to the will, and new affections unto the heart. For the infallible efficacy of which grace, it is that we plead againſt the *Armians*, and amongſt thoſe innumerable places of holy ſcripture confirming this truth, I ſhall make uſe only of a very few reduced to theſe three heads.

(1.) Our converſion is wrought by a divine almighty action, which the will of man will not, and therefore cannot reſiſt; the impotency thereof ought not to be oppoſed to this omnipotent grace, which will certainly effect the whole work, for which it is ordained: being an action not inferiour to the greatneſs of his mighty power, *which he wrought in Chriſt when he raiſed him from the dead*, Epheſ. i. 19, 20. and ſhall not that power which could overcome hell, and looſe the bonds of death, be effectual for the raiſing of a ſinner, from the death of ſin, when by God's intention it is appointed unto that work? *He accompliſheth the work of faith with power*, 2 Theſ. i. 11. It is his divine power, *that gives unto us all things that appertain to life and godlineſs*, 2 *Pet.* i. 3. ſurely a moral reſiſtible perſuaſion would not be thus often termed the power of God, which denoteth an actual efficacy, to which no creature is able to reſiſt.

(2.) That which conſiſteth in a real efficiency, and is not at all, but when and where it actually worketh, what it intendeth, cannot without a contradiction be ſaid to be ſo reſiſted that it ſhould not work, the whole nature thereof conſiſting in ſuch a real operation. Now that the very eſſence of divine grace conſiſteth in ſuch a formal act, may be proved by all thoſe places of ſcripture, that affirm God by his grace, or the grace of God, actually to accompliſh our converſion, as *Deut.* xxx. 6. *And the Lord thy God will circumciſe thy heart, and the heart of thy ſeed, to love the Lord thy God with all thy heart, and all thy ſoul that thou mayeſt live.* The circumciſion of our hearts, that we may love the Lord with all our hearts, and with all our ſouls, is our converſion, which the Lord affirmeth here, that he himſelf will do: not only enable us to do it, but he himſelf really and effectually will accompliſh it. And again, *I will put my law into them, and write it in their hearts*, Jerem. xxxi. 33. *I will put my fear in their hearts, that they ſhall not depart from me*, Chap. xxxii. 39. he will not offer his fear unto them, but actually put it into them, and moſt clearly, *Ezek.* xxxvi. 26. *A new heart alſo will I give you, a new ſpirit will I put within you, and cauſe you to walk in my ſtatutes.* Are theſe expreſſions of a moral perſuaſion only? Doth God affirm here he will do, what he intends only to perſuade us to, and which we may refuſe to do if we will? Is it in the power of a ſtony heart to remove it ſelf? What an active ſtone is this in mounting upwards? What doth it at all differ from that heart of fleſh that God promiſeth? Shall a ſtony heart be ſaid to have a power to change it ſelf into ſuch a heart of fleſh, as ſhall cauſe us to walk in God's ſtatutes? Surely, unleſs men were wilfully blind, they muſt needs here perceive ſuch an action of God denoted, as effectually, ſolely, and infallibly worketh our converſion, *opening our hearts that we may attend unto the word*, Acts xvii. 14. *Granting us on the behalf of Chriſt to believe in him*, Phil. i. 29; now theſe and the like places prove, both the nature of God's grace to conſiſt in a real efficiency, and the operation thereof to be certainly effectual.

(3.) Our converſion is a *new creation, a reſurrection, a new birth.* Now he that createth a man, doth not perſuade him to create himſelf, neither can he if he ſhould, nor hath he any power to reſiſt him that will create him, that is, as we now take it, tranſlate him from ſome thing that he is, to what he is not. What arguments do you think were ſufficient to perſuade a dead man to riſe? Or what great aid can he contribute to his own reſurrection? Neither doth a man beget himſelf, a new real form was never yet introduced into any matter by ſubtle arguments. Theſe are the terms the ſcripture is pleaſed to uſe concerning our converſion: *If any man be in Chriſt he is a new creature*, 2 Cor. v. 17. *The new man after God is created in righteouſneſs and holineſs*, Epheſ. iv. 24. it is our new birth, *Except a man be born again, he cannot ſee the kingdom of God*, John iii. 3. *Of his own will begat he us with the word of truth*, Jam. i. 18. and ſo we become born again, *Not of corruptible ſeed, but of incorruptible, by the word of God which liveth and abideth for ever*, 1 *Pet.* i. 23. it is our vivification and reſurrection, *The ſon quickeneth whom he will*, John v. 21. even thoſe *dead who hear his voice and live*, verſe 25. *When we were dead in ſin, we were quickned together with Chriſt by grace*, Epheſ. ii. 5. *For being buried with him by Baptiſm, we are alſo riſen with him through the faith of the operation of God*, Coloſ. ii. 12. and beſſed, and holy is he that hath part in that firſt reſurrection, on ſuch the ſecond death hath no power, but they ſhall be prieſts of God and of Chriſt, and ſhall reign with him a thouſand years.

4 JA 55

Τῷ Θεῷ ἀριστομεγίστῳ δόξα.

FINIS.